THE MAHABHARATA

OR

KRISHNA-DWAIPAYNA VYASA

TRANSLATED INTO ENGLISH PROSE FROM THE ORIGINAL SANSKRIT TEXT.

BY

Pratap Chandra Roy, C. I. E.

Vol. III.

VIRATA AND UDYOGA PARVA

(*New Edition*)

DATTA BOSE & CO.

29, Durga Charan Mitter Street, Calcutta.

Printed and Published by

D. N. BOSE

AT THE JOYNARAYAN PRESS,

29, Durga Charan Mitter Street, Calcutta.

TABLE OF CONTENTS.

VIRATA PARYA

Subjects.				Page.
Pandava Pravesa Parva	...	...	...	1— 20
Mamayapalana Parva	...	...	...	20— 23
Kichaka-badha Parva	...	...	...	23— 50
Go-harana Parva	...	...	...	50—132
Vaivahika Parva	...	...	...	132—138

UDYOGA PARVA.

Sainyodyoga Parva	...	...	...	141—172
Sanjaya-yana Parva	...	...	...	173—200
Prajagara Parva	...	...	...	200—235
Sanatsujata Parva	...	...	...	236—261
Yanasandhi Parva	...	...	...	261—306
Bhagavat-yana Parva	...	...	...	307—455
Sainya-niryana Parva	...	...	...	456—472
Ulukabhigamana Parva	...	...	...	473—488
Rathatiratha-Sankhyana Parva	...	...	...	489—501
Amvopakhyana Parva	...	...	...	501—538

THE MAHABHARATA

VIRATA PARVA.

SECTION I.

(*Pandava Pravesa Parva.*)

Om ! After having bowed down to Narayana, and Nara the most exalted of male beings, and also to the goddess Saraswati must the word *Jaya* be uttered.

Janamejaya said.—"How did my great-grandfathers, afflicted with the fear of Duryodhana, pass their days undiscovered in the city of Virata ? And, O Brahmana, how did the highly blessed Draupadi, stricken with woe, devoted to her lords, and ever adoring the Deity,* spend her days unrecognised ?"

Vaisampayana said.—"Listen, O lord of men, how thy great-grandfathers passed the period of non-discovery in the city of Virata ! Having in this way obtained boons from the god of Justice, that best of virtuous men, Yudhishthira, returned to the asylum and related unto the Brahmanas all that had happened. And having related everything unto them, Yudhishthira restored to that regenerate follower of his the churning staff and the fire-sticks he had lost. And, O Bharata, the son of the god of Justice, the royal Yudhishthira of high soul, then called together all his younger brothers and addressed them, saying,—Exiled from our kingdom, we have passed twelve years. The thirteenth year, hard to spend, hath now come. Do thou, therefore, O Arjuna the son of Kunti, select some spot where we may pass our days undiscovered by our enemies !'

"Arjuna replied,—'Even by virtue of Dharma's boon, we shall, O lord of men, range about undiscovered by men. Still, for purposes of residence, I shall mention some spots that are both delightful and secluded. Do thou select some one of them. Surrounding the kingdom of the Kurus, are many countries, beautiful and abounding in corn, such as Panchala, Chedi, Matsya. Surasena, Pattachchara, Dasarna, Navarashtra Malla, Salva, Yugandhara, Surashtra, Avanti, and the specious Kuntirashtra. Which of these, O king, wouldst thou choose, and where, O foremost of monarchs, shall we spend this year ?' "

"Yudhishthira said,—'O thou of mighty arms, it is even so. What that adorable Lord of all creatures hath said must become true ! Surely, after

* *Brahma-Vadini*—Nilakantha explains this as *Krishna-kirtanasila*.—T.

consulting together, we must select some delightful, auspicious, and agreeable region for our abode, where we may live free from fear. The aged Virata, king of the Matsyas, is virtuous and powerful and charitable, and is liked by all. And he is also attached to the Pandavas. Even in the city of Virata, O child, we shall, O Bharata, spend this year, entering his service. Tell me, ye sons of the Kuru race, in what capacities ye will severally present yourselves before the king of the Matsayas !' "

"Arjuna said,—'O god among men, what service wilt thou take in Virata's kingdom ? O righteous one, in what capacity wilt thou reside in the city of Virata ? Thou art mild, and charitable, and modest, and virtuous, and firm in promise. What wilt thou, O king, afflicted as thou art with calamity do ? A king is qualified to bear trouble like an ordinary person How wilt thou overcome this great calamity that has overtaken thee ?

"Yudhishthira replied,—'Ye sons of the Kuru race, ye bulls among men, hear what I shall do on appearing before king Virata. Presenting myself as a Brahmana, Kanka by name, skilled in dice and fond of play, I shall become a courtier of that high-souled king. And moving upon beards beautiful pawns made of ivory, of blue and yellow and red and white hue, by means of black and red dice, I shall entertain the king with his courtiers and friends. And while I shall continue to thus please the king, nobody will succeed in discovering me. And should the monarch ask me, I shall say,—*Formerly I was the bosom friend of Yudhishthira.* I tell you that it is thus that I shall pass my days (in the city of Virata). What office wilt thou, O Vrikodara, fill in the city of Virata ?' "

Thus ends the first section in the Pandava Pravesa of the Virata Parva.

SECTION II.

(Pandava-pravesa Parva continued.)

"Bhima said,—'I intend to present myself before the lord of Virata as a cook bearing the name of Vallava. I am skilled in the culinary art, and I shall prepare curries for the king, and excelling all those skilful cooks that had hitherto dressed his food I shall gratify the monarch. And I shall carry mighty loads of wood. And witnessing that mighty feat, the monarch will be pleased. And, O Bharata, beholding such superhuman feats of mine, the servants of the royal household will honor me as a king. And I shall have entire control over all kinds of viands and drinks. And commanded to subdue powerful elephants and mighty bulls, I will do as bidden. And if any combatants will fight with me in the lists, then will I vanquish them, and thereby entertain the monarch. But I shall not take the life of any of them. I shall only bring them down in such way that they may not be killed. And on being asked as

regards my antecedent I shall say that—*Formerly I was the wrestler and cook of Yudhishthira.* Thus shall I, O king, maintain myself!

"Yudhishthira said,—'And what office will be performed by that mighty descendant of the Kurus, Dhananjaya the son of Kunti that foremost of men possessed of long arms, invincible in fight, and before whom, while he was staying with Krishna, the divine Agni himself desirous of consuming the forest of Khandava had formerly appeared in the guise of a Brahmana? What office will be performed by that best of warriors, Arjuna, who proceeded to that forest and gratified Agni, vanquishing on a single car and slaying huge *Nagas* and *Rakshasas*, and who married the sister of Vasuki himself the king of the *Nagas*? Even as the sun is the foremost of all heat-giving bodies, as the Brahmana is the best of all bipeds, as the cobra is the foremost of all serpents, as Fire is the first of all things possessed of energy, as the thunder-bolt is the foremost of all weapons, as the humped bull is the foremost of all animals of the bovine breed, as the ocean is the foremost of all watery expanses, as clouds charged with rain are the foremost of all clouds, as Dhritarashtra is the first of all *Nagas*, as Airavata is the foremost of all elephants, as the son is the foremost of all beloved objects, and lastly, as the wife is the best of all friends, so, O Vrikodara, is the youthful Gudakesa the foremost of all bowmen! And, O Bharata, what office will be performed by the wielder of the *Gandiva*, viz., Vibhatsu, whose car is drawn by white horses, and who is not inferior to Indra or Vasudeva himself? What office will be performed by Arjuna who, dwelling for five years in the abode of the thousand-eyed deity shining in celestial lustre, acquired by his own energy the science of superhuman arms with all celestial weapons, and whom I regard as the tenth *Rudra*, the thirteenth *Aditya*, the ninth *Vasu*, and the tenth *Graha*, whose arms, symmetrical and long, have the skin hardened by constant strokes of the bow-string and the cicatrices on which resemble those on the humps of bulls,—that foremost of warriors who is as Himavat among mountains, the ocean among expanses of water, Sakra among celestials, Havyavaha (Fire) among the Vasus, the tiger among beasts, and Garuda among feathery tribes!'

"Arjuna replied,—'O lord of the Earth, I will declare myself as one of the neuter sex. O monarch, it is, indeed, difficult to hide the marks, of the bow-string on my arms. I will, however, cover both my cicatrized arms with bangles. Wearing brilliant rings on my ears and conch-bangles on my wrists and causing a braid to hang down from my head, I will, O king, appear as one of the third sex. Vrihannala by name. And living as a female I will (always) entertain the king and the inmates of the inner apartments by reciting stories. And, O king, I will also instruct the women of Virata's palace in singing and delightful modes of dancing, and in musical instruments of diverse kinds. And I will also recite the various excellent acts of men and thus conceal myself, O son of Kunti, by counterfeiting disguise. And, O Bharata, should the king enquire, I will say that *I lived as a waiting maid of Draupadi in Yudhishthira's*

palace. And, O foremost of kings, concealing myself by this means, as fire is concealed by ashes, I will pass my days agreeably in the palace of Virata !' "

Vaisampayana continued.—"Having said this, Arjuna, that best of men and foremost of virtuous persons, became silent. Then the king addressed another brother of his."*

Thus ends the second section in the Pandava Pravesa of the Virata Parva.

SECTION III.

(Pandava-pravesa Parva continued.)

"Yudhishthira said,—'Tender, and possessed of a graceful presence, and deserving of every luxury as thou art, what office wilt thou O heroic Nakula, discharge while living in the dominions of that king ? Tell me all about it !'

"Nakula said,—'Under the name of Granthika, I will become the keeper of the horses of king Virata. I have a thorough knowledge (of this work) and am skilful in tending horses. Besides, the task is agreeable to me, and I possess great skill in training and treating horses ; and horses are ever dear to me as they are to thee, O king of the Kurus ! At my hands even colts and mares become docile ; these never become vicious in bearing a rider or drawing a car.† And those persons in the city of Virata that may enquire of me, I will. O bull of the Bharata race, say,—*Formerly I was employed by Yudhishthira in the charge of his horses.* Thus disguised, O king, I will spend my days delightfully in the city of Virata. No one will be able to discover me as I will gratify the monarch thus !'‡

"Yudhishthira said,—'How wilt thou, O Sahadeva, bear thyself before that king ? And what, O child, is that which thou wilt do in order to live in disguise ? !

"Sahadeva replied,—'I will become a teller of the kine of Virata's king. I am skilled in milking kine and taking their tale, as well as in taming their fierceness. Passing under the name of Tantripal, I will perform my duties deftly. Let thy heart's fever be dispelled. Formerly I was frequently employed after thy kine, and, O lord of earth, I have a particular knowledge of that work ! And, O monarch, I am well acquainted with the nature of kine, as also with their auspicious marks and other matters relating to them ! I can also discriminate bulls with auspicious marks, the scent of whose urine may

---

* This speech of Vaisampavana is not included in some texts within the second section. To include it, however, in the third, is evidently a mistake.—T.

† The *sloka* commencing with *Adushta* and ending with *ratheshu cha* does not occur in texts except those in Bengal.—T.

‡ A difference of reading is observable here. The sense, however, is the same.—T.

make even the barren bring forth. Even thus will I live, and I always, take delight in work of this kind. Indeed, no one will then be able to recognise me, and I will mroeover gratify the monarch.'

"Yudhishthira said,—'This is our beloved wife dear to us than our lives! Verily, she deserveth to be cherished by us like a mother, and regarded like an elder sister. Unacquainted as she is with any kind of womanly work, what office will Krishna the daughter of Drupada, perform? Delicate and young she is a princess of great repute. Devoted to her lords, and eminently virtuous, alas, how will she live? Since her birth, she hath enjoyed only garlands and perfumes and ornaments and costly robes!'

"Draupadi replied,—'There is a class of persons called *Sairindhris*,* who enter the services of others. Other females, however, (that are respectable) do not do so. Of this class there are some. I will give myself out as a *Sairindhri*, skilled in dressing hair. And, O Bharata, on being questioned by the king, I will say that I served as a waiting-woman of Draupadi in Yudhishthira's house-hold. I will thus pass my days in disguise. And I will serve the famous Sudeshna. the wife of the king. Surely, obtaining me she will cherish me (duly)! Do not grieve so, O king!'

"Yudhishthira said,—'O Krishna, thou speakest well. But O fair girl, thou wert born in a respectable family. Chaste as thou art, and always engaged in observing virtuous vows, thou knowest not what is sin: Do thou, therefore, conduct thyself in such a way that sinful men of evil hearts may not be gladdened by gazing at thee.'"

Thus ends the third section in the Pandava-pravesa of the Virata Parva.

SECTION IV.

(Pandava-pravesa Parva continued.)

"Yudhishthira said,—'Ye have already said what offices ye will respectively perform! I also, according to the measure of my sense, have said what office I will perform. Let our priest, accompanied by our charioteers and cooks, repair to the abode of Drupada, and there maintain our *Agnihotra* fires. And let Indrasena and the others, taking with them the empty cars, speedily proceed to Dwaravati. Even this is my wish. And let all these maid-servants of Draupadi go to the Panchalas, with our charioteers and cooks. And let all of them say,—*We do not know where the Pandavas have gone leaving us at the lake of Dwaitavana.*'"

Vaisampayana said.—"Having thus taken counsel of one another and told one another the offices they would discharge, the Pandavas sought Dhaumya's advice. And Dhaumya also gave them advice in the following words, saying,—

* An independent female artisan working in another person's house.—*Wilson.*

'Ye sons of Pandu, the arrangements ye have made regarding the Brahmanas, your friends, cars, weapons, and the (sacred) fires, are excellent! But it behoveth thee, O Yudhishthira, and Arjuna specially, to make provision for the protection of Draupadi! Ye kings, ye are well acquainted with the characters of men. Yet whatever may be your knowledge, friends may from affection be permitted to repeat what is already known. Even this is subservient to the eternal interests of virtue, pleasure, and profit. I shall, therefore, speak to you something. Mark ye! To dwell with a king is, alas, difficult! I shall tell you ye princes' how ye may reside in the royal household, avoiding every fault. Ye Kauravas, honorably or otherwise, ye will have to pass this year in the king's palace, undiscovered by those that know you. Then in the fourteenth year, ye will live happy. O son of Pandu, in this world, that cherisher and protector of all beings, the king, who is the Deity in an embodied form, is as a great fire sanctified with all the *mantras*!* One should present himself before the king, after having obtained his permission at the gate. No one should keep contact with royal secrets. Nor should one desire a seat which another may covet. He who doth not, regarding himself to be a favorite, occupy (the king's) car, or coach, or seat, or vehicle, or elephant, is alone worthy of dwelling in a royal household. He that sits not upon a seat the occupation of which is calculated to raise alarm in the minds of malicious people, is alone worthy of dwelling in a royal household. No one should, unasked, offer counsel (to a king). Paying homage in season unto the king, one should silently and respectfully sit beside the king, for kings take umbrage at babblers, and disgrace laying counsellors. A wise person should not contract friendship with the king's wife, nor with the inmates of the inner apartments, nor with those that are objects of royal displeasure. One about the king should do even the most unimportant act with the king's knowledge. Behaving thus with a sovereign, one doth not come by harm. Even if an individual attain the highest office, he should, as long as he is not asked or commanded, consider himself as born blind, having regard to the king's dignity; for those repressers of foes, the rulers of men, do not forgive even their sons and grandsons and brothers when these happen to tamper with their dignity. Kings should be served with regardful care, even as Agni or any other god; and he that is disloyal to his sovereign, is certainly destroyed by him. Renouncing anger, and pride, and negligence, it behoveth a man to follow the course directed by the monarch. After carefully deliberating on all things, a person should set forth before the king those topics that are both profitable and pleasant; but should a subject be profitable without being pleasant, he should still communicate it, despite its disagreeableness. It behoveth a man to be well-disposed towards the king in all his interests; and not to indulge in speech that is alike unpleasant and profitless. Always think-

* Some of the Bengal texts read *Sarvasastramaya* for *Sarvamantramaya*. The former is evidently incorrect,—T.

ing—*I am not liked by the king*—one should banish negligence, and be intent on bringing about what is agreeable and advantageous to him. He that swerveth not from his place, he that is not friendly to those that are hostile to the king, he that striveth not to do wrong to the king, is alone worthy to dwell in a royal household. A learned man should sit on either the king's right or the left, for behind him is the place appointed for armed guards, and to sit before him is always interdicted. Let none, when the king is engaged in doing anything (in respect of his servants) come forward pressing himself zealously before others, for even if very poor such conduct would still be inexcusable.* It behoveth no man to reveal to others any lie the king may have told, inasmuch as the king bears ill will to those that report his falsehoods. Kings also always disregard persons that regard themselves as learned. No man should be proud thinking—*I am brave, or, I am intelligent*, but a person obtains the good graces of a king and enjoys the good things of life, by behaving agreeably to the wishes of the king. And, O Bharata, obtaining things agreeable, and wealth also which is so hard to acquire, a person should always do what is profitable as well as pleasant to the king. What man that is respected by the wise can even think of doing mischief to one whose ire is a great impediment and whose favor is productive of mighty fruits? No one should move his lips, arms, and thighs, before the king. A person should speak and spit before the king only mildly. In the presence of even laughable objects, a man should not break out into loud laughter, like a maniac; nor should one show (unseasonable) gravity, by containing himself to the utmost. One should smile modesty, to show his interest (in what is before him). He that is ever mindful of the king's welfare, and is neither exhilarated by reward nor depressed by disgrace, is alone worthy of dwelling in a royal household. That learned courtier who always pleaseth the king and his son with agreeable speeches, succeedeth in dwelling in a royal household as a favorite. The favourite courtier who having lost the royal favor for just reason does not speak evil of the king, regains prosperity. The man who serveth the king or liveth in his domains, if sagacious, should speak in praise of the king, both in his presence and absence. The courtier who attempts to obtain his ends by employing force on the king, cannot keep his place long and incurs also the danger of death. None should, for purpose of self.interest, open communications with the king's enemies.* Nor

---

* This is a very difficult *sloka*. Nilakantha adopts the reading *Sanjayet*. The Bengal aditions read *Sanjapet*. If the latter be the correct reading, the meaning then would be,—"Let none talk about what transpires in the presence of the king. for those even that are poor regard it as a grave fault." The sense, evidently is that the occurences in respect of a king which one witnesses should not be divulged. Even they that are powerless regard such divulgence of what occurs in respect of them as an insult to them and, therefore, inexcusable.—T.

* The Bengal editions read *Rajna* in the instrumental case; hence the difficulty of explaining *Samvadei*. Following a manuscript text of a Pandit of my acquaintance I read *Rajnas* in the genitive.—T.

should one distinguish himself above the king in matters requiring ability and talents. He that is always cheerful- and strong, and brave, and truthful, and mild, and of subdued senses, and who followeth his master like his shadow, is alone worthy to dwell in a royal household. He that, on another being entrusted with a work, cometh forward, saying,—*I will do this*—is alone worthy of living in a royal household. He that, on being entrusted with a task, either within the king's dominion, or out of it, never feareth to undertake it, is alone fit to reside in a royal household. He that, living away from his home, doth not remember his dear ones, and who undergoeth (present) misery in expectation of (future) happiness, is alone worthy of dwelling in a royal household. one should not dress like the king, nor should one indulge in loud laughter in the king's presense, nor should one disclose royal secrets. By acting thus one may win royal favor. Commissioned to a task, one should not touch bribes for by such appropriation, one becometh liable to fetters or death. The robes, ornaments, cars, and other things which the king may be pleased to bestow, should always be used, for, by this, one winneth the royal favor. Ye children, controlling your minds, do ye spend this year, ye sons of Pandu, behaving in this way ! Regaining your own kingdom, ye may live as ye please !'

"Yudhishthira said,—'We have been taught by thee ! Blessed be thou ! There is none that could say so to us, save our mother Kunti, and Vidura of great wisdom ! It behoveth thee to do all that is necessary now for our departure, and for enabling us to come safely through this woe, as well as for our victory over the foe !' "

Vaisampayana continued.—"Thus addressed by Yudhishthira, Dhaumya, that best of Brahmanas, performed according to the ordinance the rites ordained in respect of departure. And lighting up their fires, he offered, with *mantras*, oblations on them for the prosperity and success of the Pandavas, as for their reconquest of the whole world. And walking round those fires and round the Brahmanas of ascetic wealth, the six set out, placing Yajnaseni in their front. And when those heroes had departed, Dhaumya, that best of ascetics, taking their sacred fires, set out for the Panchalas. And Indrasena, and others already mentioned, went to the Yadavas, and looking after the horses and the cars of the Pandavas passed their time happily and in privacy."

Thus ends the fourth section in the Pandava-Pravesa of the Virata Parva.

SECTION V.

(*Pandava-pravesa Parva continued*).

Vaisampayana said.—"Girding on their swords, and equipped with finger-protectors made of *iguana* skins and with various weapons, those heroes proceeded in the direction of the river Kalindi. And those bowmen desirous of (speedily) recovering their kingdom, hitherto living in inaccessible hills and

forest fastnesses, now terminated their forest life and proceeded to the southern bank of that river. And those mighty warriors endued with great strength and hitherto leading the lives of hunters by killing the deer of the forest, passed through Yakrilloma and Surasena, leaving behind, on their right, the country of the Panchalas, and on their left, that of the Dasarnas. And those bowmen, looking wan and wearing beards and equipped with swords, entered Matsya's dominions leaving the forest, giving themselves out as hunters. And on arriving at that country, Krishna addressed Yudhishthira, saying,—'We see footpaths here, and various fields. From this it appears that Virata's metropolis is still at a distance. Pass we here what part of the night is still left, for great is my fatigue !'

"Yudhishthira answered,—'O Dhananjaya of Bharata's race, do thou take up Panchali and carry her. Just on emerging from this forest, we arrive at the city.

Vaisampayana continued.—"Thereupon like the leader of a herd of elephants, Arjuna speedily took up Draupadi, and on coming to the vicinity of the city, let her down. And on reaching the city Kuru's son (Yudhishthira), addressed Arjuna, saying,—'Where shall we deposit our weapons, before entering the city ? If, O child, we enter it with our weapons about us, we shall thereby surely excite the alarm of the citizens. Further, the tremendous bow, the *Gandiva*, is known to all men, so that people will, without doubt, recognise us soon ! And if even one of us is discovered, we shall, according to promise, have to pass another twelve years in the forest !'

"Arjuna said,—'Hard by yon cemetery and near that inaccessible peak is a mighty *Sami* tree, throwing about its gigantic branches and difficult to ascend. Nor is there any human being, I think, who, O Pandu's son, will espy us depositing our arms at that place ! That tree is in the midst of an out-of-the-way forest abounding in beasts and snakes, and is in the vicinity of a dreary cemetery. Stowing away our weapons on the *Sami* tree, let us, O Bharata, go to the city, and live there, free from anxiety !' "

Vaisampayana continued.—"Having, O bull of the Bharata race, spoken thus to king Yudhishthira the Just, Arjuna prepared to deposit the weapons (on the tree) And that bull among the Kurus, Arjuna, then loosened the string of the large and dreadful *Gandiva*, ever producing a thundering twang, and always destructive of hostile hosts, and with which he had conquered, on a single car, gods and men and *Nagas* and swelling provinces. And the warlike Yudhishthira, that represser of foes, unfastened the undecaying string of that bow with which he had defended the field of Kurukshetra. And the illustrious Bhimasena unstrung that bow, by means of which that sinless one had vanquished in fight the Panchalas and the lord of Sindhu, and with which, during his career of conquest, he had, single-handed, opposed innumerable foes, and hearing whose twang which was like unto the roar of the thunder or the splitting of a mountain, enemies always fly (in panic) from the field of battle. And that son of Pandu, of coppery complexion and mild speech and endued with great prowess in the field, and who was called Nakula in consequence of

his unexampled beauty in the family, then unfastened the string of that bow with which he had conquered all the regions of the west. And the heroic Sahadeva also, possessed of a mild disposition, then untied the string of that bow with which he had subjugated the countries on the south. And with their bows, they put together their long and flashing swords, their precious quivers, and their arrows sharp as razors. And Nakula ascended the tree, and deposited on it the bows and the other weapons. And he tied them fast on those parts of the tree which he thought would not break, and where the rain would not penetrate. And the Pandavas hung up a corpes (on the tree), knowing that people smelling the stench of the corpse would say—*here sure, is a dead body*, and avoid the tree from a distance. And on being asked by the shepherds and cowherds regarding the corpse, those repressers of foes said unto them,—'This is our mother, aged one hundred and eighty years. We have hung up her dead body, in accordance with the custom observed by our forefathers.' And then those resisters of foes approached the city. And for purposes of non-discovery Yudhishthira kept these (five) names for himself and his brothers respectively, viz., Jaya, Jayanta, Vijaya, Jayatsena, and Jayatvala. Then they entered the great city, with the view of passing undiscovered the thirteenth year in that kingdom, agreeably to the promise (to Duryodhana)."

Thus ends the fifth section in the Pandava-pravesa of the Virata Parva.

SECTION VI.

(*Pandava-pravesa Parva continued.*)

Vaisampayana said.—"And while Yudhishthira was on his way to the delightful city of Virata, he began to praise mentally the divine Durga, the Supreme Goddess of the Universe, born of the womb of Yasoda, and fond of the boons bestowed on her by Narayana, sprung from the race of the cowherd Nanda, and the giver of prosperity, the enhancer (of the glory) of (a worshipper's) family, the terrifier of Kansa, and the destroyer of *Asuras*,—her who ascended the skies when dashed (by Kansa) on a stony platform, the sister of Vasudeva, —her that is always decked in celestial garlands and attired in celestial robes,—the Goddess armed with scimitar and shield, and always rescuing worshippers sunk in sin like a cow in the mire, worshippers, that is, who in hours of distress call upon that eternal giver of blessings for relieving them of their burdens. And the king, desirous with his brothers of obtaining a sight of the Goddess, invoked her and began to praise her by reciting various names derived from (approved) hymns. And Yudhishthira said,—'Salutations to thee, O giver of boons, O thou that art identical with Krishna, O maiden, O thou that hadst observed the vow of *Brahmacharya*, O thou of body bright as the newly-risen Sun, O thou of face beautiful as the full moon! Salutations to thee, O thou of four hands and four faces, O thou of fair round hips and deep

bosom, O thou that wearest bangles made of emeralds and sapphires, O thou that bearest excellent bracelets on thy upper arm ! Thou shinest, O Goddess, as Padma the consort of Narayana ! O thou that rangest the etherial regions, thy true form and thy *Brahmacharya* are both of the purest kind ! Sable as the black clouds, thy face is beautiful as that of *Sankarshana* ! Thou bearest two large arms long as a couple of poles raised in honour of Indra ! In thy (six) other arms thou bearest a vessel, a lotus, a bell, a noose, a bow, a large discus, and various other weapons ! Thou art the only female in the universe that possessest the attribute of purity ! Thou art decked with a pair of well-made ears graced with excellent rings ! O Goddess, thou shinest with a face that challengeth the moon in beauty ! With an excellent diadem and beautiful braid, with robes made of the bodies of snakes, and with also the brilliant girdle round thy hips, thou shinest like the Mandara mountain encircled with snakes ! Thou shinest also with peacock-plumes standing erect on thy head, and thou hast sanctified the celestial regions by adopting the vow of perpetual maiden-hood ! It is for this, O thou that hast slain the *Buffalo-Asura*,* that thou art praised and worshipped by the gods for the protection of the three worlds ! O thou foremost of all deities, extend to me thy grace, show me thy mercy, and be thou the source of blessings to me ! Thou art *Jaya* and *Vijaya*, and it is thou that givest victory in battle ! Grant me victory, O Goddess, and give me boons also at this hour of distress ! Thy eternal abode is on Vindhya—that foremost of mountains ! O *Kali*, O *Kali*, thou art the great *Kali* ever fond of wine and meat and animal sacrifice ! Capable of going every where at will, and bestowing boons on thy devotees, thou art ever followed in thy journeys by Brahma and the other gods ! By them that call upon thee for the relief of their burdens, and by them also that bow to thee at daybreak on Earth, there is nothing that cannot be attained in respect either of offspring or wealth ! And because thou rescuest people from difficulties whether when they are afflicted in the wilderness or sinking in the great ocean, it is for this that thou art called *Durga*† by all ! Thou art the sole refuge of men when attacked by robbers or while afflicted in crossing streams and seas or in wilderness and forests ! Those men that remember thee are never prostrated, O great Goddess ! Thou art fame, thou art Prosperity, thou art Steadiness, thou art Success, thou art the Wife, thou art men's Offspring, thou art Knowledge, and thou art the Intellect ! Thou art the two Twilights, the Night, Sleep, Light—both solar and lunar, Beauty, Forgiveness, Mercy, and every other thing. Man's fetters, ignorance, loss of children and loss of wealth, disease, death, and fear, thou dispellest worshipped by thy devotees ! I, who have been deprived of my kingdom, seek thy protec-

* *Mahishasura*, the son of Jambhasura. Durga had to fight for many many years before she could slay this formidable *Asura* The story occurs in the *Markandeya Purana*. To this day, Bengal, during the great Durga festival in Autumn, the goddess is represented as slaying Jambhasura's son.—T.

† Literally, one that rescues from difficulty —T

tion! And as I bow to thee with bended head, O Supreme Goddess, grant me protection, O thou of eyes like lotus leaves! And be thou as boon-giving Truth unto us that are acting according to the Truth! And, O Durga, kind as thou art unto all that seek thy protection, and affectionate unto all thy devotees, grant me protection!' "

Vaisampayana continued.—"Thus praised by the son of Pandu, the Goddess showed herself unto him. And approaching the king, she addressed him in these words,—'O mighty armed king, listen, O Lord, to these words of mine! Having vanquished and slain the ranks of the Kauravas through my grace, victory in battle will soon be thine! Thou shalt again lord it over the entire Earth, having made thy dominions destitute of thorns! And, O king, thou shalt also, with thy brothers, obtain great happiness! And through my grace, joy and health will be thine! And they also in the world who will recite my attributes and achievements will be freed from their sins, and gratified, I will bestow upon them kingdom, length of days, beauty of person, and offspring! And they, O king, who will invoke me, after thy manner, in exile or in the city in the midst of battle or of dangers from foes, in forests or in inaccessible deserts, in seas or mountain fastnesses, there is nothing that they will not obtain in this world! And ye sons of Pandu, he will achieve success in every business of his that will listen to, or himself recite with devotion, this excellent hymn! And through my grace neither the Kuru spies, nor those that dwell in the country of the Matsyas, will succeed in recognising you all as long as ye reside in Virata's city!' And having said these words unto Yudhishthira, that chastiser of foes, and having arranged for the protection of the sons of Pandu, the Goddess disappeared there and then."

Thus ends the sixth section in the Pandava-Pravesa of the Virata Parva.

SECTION VII.

(Pandava-pravesa Parva continued).

Vaisampayana said.—"Then tying up in his cloth dice made of gold and set with *lapis lazuli*, and holding them below his arm-pit, king Yudhishthira,—that illustrious lord of men—that high-souled perpetuator of the Kuru race, regarded by kings, irrepressible in might, and like unto a snake of virulent poison,—that bull among men, endued with strength and beauty and prowess, and possessed of greatness, and resembling in form a celestial though now like unto the sun enveloped in dense clouds, or fire covered with ashes, first made his appearance when the famous king Virata was seated in his court. And beholding with his followers that son of Pandu in his court, looking like the moon hid in clouds and possessed of a face beautiful as the full moon, king Virata addressed his counsellors and the twice-born ones and the charioteers and the Vaisyas and others, saying—'Enquire ye who it is, so like a king,

that looketh on my court for the first time! He cannot be a Brahmana. Methinks he is a man of men, and a lord of earth. He hath no slave, nor car, nor elephant with him, yet he shineth like the very Indra. The marks on his person indicate him to be one whose coronal locks have undergone the sacred investiture. Even this is my belief. He approacheth me without any hesitation, even as an elephant in rut approacheth an assemblage of lotuses!'

"And as the king was indulging in these thoughts, that bull among men, Yudhishthira came before Virata and addressed him, saying, 'O great king, know me for a Brahmana who, having lost his all, hath come to thee for the means of subsistence! I desire, O sinless one, to live here beside thee acting under thy commands,* O lord!' The king then, well-pleased, replied unto him, saying,—'Thou art welcome! Do thou then accept the appointment thou seekest!' And having appointed the lion among kings in the post he had prayed for, king Virata addressed him with a glad heart, saying,—'O child, I ask thee from affection. From the dominions of what king dost thou come hither? Tell me also truly what is thy name and family, and what thou hast a knowledge of.'

"Yudhishthira said,—'My name is Kanka, and I am a Brahmana belonging to the family known by the name of *Vaiyaghra*. I am skilled in casting dice, and formerly I was a friend of Yudhishthira!'

"Virata replied,—'I will grant thee whatever boon thou mayst desire! Do thou rule the Matsyas,—I shall remain in submission to thee! Even cunning gamblers are liked by me. Thou, on the other hand, are like a god, and deservest a kingdom!'

"Yudhishthira said,—'My first prayer, O lord of earth, is that I may not be involved in any dispute (on account of dice) with low people. Further, a person defeated by me (at dice) shall not be permitted to retain the wealth (won by me). Let this boon be granted to me through thy grace!'

Virata replied,—'I shall certainly slay him who may happen to displease thee, and should he be one of the twice-born ones, I shall banish him from my dominions. Let the assembled subjects listen! Kanka is as much lord of this realm as I myself! Thou (Kanka) shalt be my friend, and shalt ride the same vehicles as I. And there shall also be at thy disposal apparel in plenty, and various kinds of viands and drinks. And thou shalt took into my affairs both internal and external. And for thee all my doors shall be open. When men out of employ or of straitened circumstances will apply to thee, do thou at all hours bring their words unto me, and I will surely give them whatever they desire. No fear shall be thine as long as thou residest with me!'"

Vaisampayana said.—"Having thus obtained an interview with Virata's king, and received from him boons, that heroic bull among men, began to live

---

* *Kamachara* is explained by Nilakantha thus, although in other places it bears quite a different meaning—T.

happily, highly regarded by all. Nor could any one discover him as long as he lived there."

Thus ends the seventh section in the Pandava-pravesa of the Virata Parva.

SECTION VIII.

(Pandava-pravesa Parva Continued.)

Vaisampayana said.—"Then another endued with dreadful strength and blazing in beauty, approached king Virata, with the playful gait of the lion. And holding in hand a cooking laddle and a spoon, as also an unsheathed sword of sable hue and without a spot on the blade, he came in the guise of a cook illumining all around him by his splendour like the sun discovering the whole world. And attired in black and possessed of the strength of the king of mountains, he approached the king of the Matsayas and stood before him. And beholding that king-like person before him, Virata addressed his assembled subjects, saying,—'Who is that youth, that bull among men, with shoulders broad like those of a lion, and so exceedingly beautiful? That person, never seen before, is like Surya! Revolving the matter in my mind, I cannot ascertain who he is. Nor can I, with even serious thought, guess the intention of that bull among men (in coming here). Beholding him, it seems to me that he is either the king of the Gandharvas, or Purandara himself! Do ye ascertain who it is that standeth before my eyes! Let him have quickly what he seeks!' Thus commanded by king Virata, his swift-footed messengers went up to the son of Kunti and informed that younger brother of Yudhishthira of everything the king had said. Then the high-souled son of Pandu, approaching Virata, addressed him in words that were not unsuited to his object, saying,—'O foremost of kings, I am a cook, Vallava by name. I am skilled in dressing dishes. Do thou employ me in the kitchen!'

"Virata said,—'I do not believe, O Vallava, that cooking is thy office! Thou resemblest the deity of a thousand eyes; and in grace and beauty and prowess, thou shinest, among these all, as a king!'

"Bhima replied,—'O king of kings, I am thy cook and servant. In the first place, it is not curries only of which I have a knowledge, O monarch, although king Yudhishthira always used in days gone by to taste my dishes! For, O lord of earth, I am also a wrestler! Nor is there one that is equal to me in strength! And engaging in fight with lions and elephants, I shall, O sinless one, always contribute to thy entertainment!'

"Virata said,—'I will even grant thee boons. Thou wilt do what thou wishest as thou describest thyself skilled in it. I do not, however, think that this office is worthy of thee, for thou deservest this (entire) earth girt round by the sea, But do as thou list. Be thou the superintendent of my kitchen, and thou art, placed at the head of those who have been appointed there before by me!'"

Vaisampayana continued.—"Thus appointed in the kitchen, Bhima soon became the favorite of king Virata. And, O king, he continued to live there, unrecognised by the other servants of Virata as also by other people !"

Thus ends the eighth section in the Pandava-pravesa of the Virata Parva.

SECTION IX.

(Pandava-pravesa Parva continued).

Vaisampayana said.—"Binding her black, soft, fine, long and faultless tresses with crisped ends into a knotted braid, Draupadi of black eyes and sweet smiles, throwing it upon her right shoulders, concealed it by her cloth. And she wore a single piece of black and dirty though costly cloth. And dressing herself as a *Sairindhri*, she began to wander hither and thither in seeming affliction. And beholding her wandering, men and women came to her hastily and addresed her, saying,—'Who are you ? And what do you seek ?' And she replied,—'I am a king's *Sairindhri*. I desire to serve any one that will maintain me !' But beholding her beauty and dress, and hearing also her speech that was so sweet, the people could not take her for a maid-servant come in search of subsistence. And it came to pass that while looking this way and that from the terrace, Virata's beloved queen, daughter of the king of Kekaya, saw Draupadi. And beholding her forlorn and clad in a single piece of cloth, the queen addressed her, saying,—'O beautiful one, who are you, and what do you seek ?' Thereupon, O foremost of queen, Draupadi answered her, saying,—'I am a *Sairindhri*, I will serve any body that will maintain me !'—Then Sudeshna said,—'What you say (regarding your profession) can never be compatible with so much beauty ! (On the contrary) you might well be the mistress of servants both male and female ! Your heels are not prominent, and your thighs touch each other. And your intelligence is great, and your navel deep, and your words solemn. And your great toes, and bust, and hips, and dorsa, and toe-nails, and palms are all well-developed. And your palms, soles, and face are ruddy. And your speech is sweet even as the voice of the swan. And your hair is beautiful, and your bust shapely, and you are possessed of the highest grace. And your hips and bust are plump. And like a Kashmerean mare you are furnished with every auspicious mark. And your eye-lashes are (beautifully) bent, and your nether lip is like the ruddy gourd. And your waist is slender, and your neck bears lines that resemble those on the conch. And your veins are scarcely visible. Indeed your countenance is like the full moon, and your eyes resemble the leaves of the autumnal lotus, and your body is fragrant as the lotus itself. Verily, in beauty you resemble *Sri* herself whose seat is the autumnal lotus. Tell me, O beautiful damsel, who thou art ! Thou canst never be a maid-servant. Art thou a *Yakshi*, a goddess a *Gandharvi*, or an *Apsara* ? Art thou the daughter of a celestial, or art thou a

female *Naga*? Art thou the guardian goddess of some city, a *Vidyadhari*, or a *Kinnari*,—or art thou *Rohini* herself? Or, art thou Alamvusha, or Misrakesi, or Pundarika, or Malini, or the queen of Indra, or of Varuna? Or, art thou the spouse of Viswakarman, or of the creative Lord himself? Of these goddesses who art renowned in the celestial regions, who art thou, O graceful one?'

"Draupadi replied,—'O auspicious lady, I am neither a goddess nor a *Gandharvi*, nor a *Yakshi*, nor a *Rakshasi*. I am a maid-servant of the *Sairindhri* class. I tell thee this truly. I know to dress the hair, to pound (fragrant substances) for preparing unguents, and also to make beautiful and variegated garlands, O beauteous lady, of jasmines and lotuses and blue lilies and *Champakas*! Formerly I served Krishna's favorite queen Satyabhama, and also Krishna, the wife of the Pandavas and the foremost beauty of the Kuru race. I wander about alone, earning good food and dress; and as long as I get these, I continue to live in the place where they are obtainable. Draupadi herself called me Malini (maker of garlands).'

"Hearing this, Sudeshna said,—'I would keep thee upon my head itself, if the doubt did not cross my mind that the king himself would be attracted towards thee with his whole heart. Attracted by thy beauty, the females of the royal household and my maids are looking at thee! What male person then is there that can resist thy attractions? The very trees in my palace seem to pay thee homage! What man, therefore, will be able to resist thy attractions? Surely, O thou of well-rounded hips, O damsel of exquisite charms, beholdnig thy form of superhuman beauty, king Virata is sure to forsake me, and will turn to thee with his whole heart! O thou of faultless limbs, O thou that art endued with large eyes casting quick glances, he upon whom thou wilt look with desire is sure to be stricken! O thou of sweet smiles, O thou that possessest a faultless form, he that will behold thee constantly, will surely catch the flame. Even as a person that climbs up a tree for compassing his own destruction, even as the crab conceives for her own ruin, I may, O thou of sweet smiles, bring destruction on myself by harbouring thee!'

"Draupadi replied,—'O fair lady, neither Virata nor any other person will be able to have me, for my five youthful husbands, who are *Gandharvas* and sons of a *Gandharva* king of exceeding power, always protect me! None can do me a wrong! It is the wish of my *Gandharva* husbands that I should serve only such persons as will not give me to eat food already partaken of by another, or tell me to wash their feet. Any man that attempts to have me like any common woman, meeteth with death that very night. No one can succeed in having me, for, O beautiful lady, O thou of sweet smiles, those beloved *Gandharvas* possessed of great energy and mighty strength always protect me secretly!'

"Sudeshna said,—'O thou that bringest delight to the heart, if it is as thou sayest, I will take thee into my household. Thou shalt not have to touch food that hath been partaken of by another, or to wash another's feet!'"

Vaisampayana continued. "Thus addressed by Virata's wife, O Janamejaya, Krishna ever devoted to her lords, began to live in that city. Nor could any one ascertain who in reality she was!"

Thus ends the ninth section in the Pandava-pravesa of the Virata Parva.

SECTION X.

(Pandava-Pravesa Parva continued.)

Vaisampayana said.—"Then clad in a cowherd's dress, and speaking the dialect of cowherds, Sahadeva came to the cowpan of Virata's city. And beholding that bull among men, who was shining in splendour, the king was struck with amazement. And he directed his men to summon Sahadeva. And when the latter came, the king addressed him, saying,—'To whom dost thou belong? And whence dost thou come! And what work dost thou seek? I have never seen thee before. O bull among men, tell me truly about thee!'

"Having come before the king, that afflicter of foes, Sahadeva, answered in accents deep as the roar of the clouds,—'I am a Vaisya, Arishtanemi by name I was employed as a cowherd in the service of those bulls of the Kuru race, the sons of Pandu. O foremost of men, I intend now to live beside thee, for I do not know were those lions among kings, the sons of Pritha, are! I cannot live without service, and, O king, I do not like to enter into the service of any one else save thee!'

"Hearing these words, Virata said,—'Thou must either be a Brahmana or a Kshatria. Thou lookest as If thou wert the lord of the entire earth surrounded by the sea. Tell me truly, O thou that mowest down thy foes! The office of a Vaisya is not fit for thee! Tell me from the dominions of what king thou comest, and what art thou knowest, and in what capacity thou wouldst remain with us, and also what pay thou wouldst accept!'

"Sahadeva answered,—'Yudhishthira the eldest of the five sons of Pandu, had one division of kine numbering eight hundred and ten thousand, and another, ten thousand, and another, again, twenty thousand, and so on. I was employed in keeping those cattle. People used to call me Tantripala. I know the present, the past, and the future of all kine living within ten *Jojanas*, and whose tale has been taken! My merits were known to that illustrious one, and the Kuru king Yudhishthira was well-pleased with me. I am also acquainted with the means which aid kine in multiplying within a short time, and by which they may enjoy immunity from disease. Also hese arts are known to me! I can also single out bulls having auspicious

marks for which they are worshipped by men, and by smelling whose urine, the barren may conceive !'

"Virata said,—'I have a hundred thousand kine divided into distinc herbs. All those together with their keepers, I place in thy charge !' Henceforth my beasts will be in thy keep !"

Vaisampayana continued.—"Then, O king undiscovered by that monarch that lord of men, Sahadeva, maintained by Virata, began to live happily. Nor did any one else (besides his brothers) recognise him."

Thus ends the tenth section in the Pandava-Pravesa of the Virata Parva.

SECTION XI.

(Pandava Pravesa Parva continued.)

Visampayana said.—"Next appeared at the gate of the ramparts another person of enormous size and exquisite beauty decked in the ornaments of women, and wearing large ear-rings and beautiful conch-bracelets ovelaid with gold. And that mighty-armed individual with long and abundant hair floating about his neck, resembled an elephant in gait. And shaking the very earth with his tread, he approached Virata and stood in his court. And beholding the son of the great Indra, shining with exquisite lustre and having the gait of a mighty elephant,—that grinder of foes having his true form concealed in disguise, entering the council-hall and advancing towards the monarch, the king addressed all his courtiers, saying, 'Whence doth this person come ? I have never heard of him before.' And when the men present spake of the newcomer as one unknown to them, the king wonderingly said,—'Possest of great strength, thou art like unto a celestial, and young and of darkish hue, thou resemblest the leader of a herd of elephants ! Wearing conch-bracelets overlaid with gold, a braid, and ear-rings, thou shinest yet like one amongst those that riding on chariots wander about equipped with mail and bow and arrows and decked with garlands and fine hair ! I am old and desirous of relinquishing my burden. Be thou like my sons, or rule thou like myself all the Matsyas ! It seemeth to me that such persons as thou can never be of the neuter sex !'

"Arjuna said,—'I sing, dance, and play on instruments. I am proficient in dance and skilled in song. O lord of men, assign me unto (the princess) Uttara. I will be dancing-master to the royal maiden. As to how I have come by this form, what will it avail thee to hear the account which will only augment my pain ? Know me, O king of men, to be Vrihannala, a son or daughter without father or mother !

Virata said,—O Vrihannala, I give thee what thou desirest! Instruct my daughter, and those like her, in dancing. To me, however, this office seemeth unworthy of thee! Thou deservest (the dominion of) the entire earth girt round by the ocean!'"

Vaisampayana continued.—"The king of the Matsyas then tested Vrihannala in dancing, music, and other fine arts, and consulting with his various ministers forthwith caused him to be examined by women. And learning that this impotency was of a permanent nature, he sent him to the maidens' apartments. And there the mighty Arjuna began giving lessons in singing and instrumental music to the daughter of Virata, her friends, and her waiting-maids, and soon won their good graces. And in this manner the self-possessed Arjuna lived there in disguise, partaking of pleasures in their company, and unknown to the people within or without the palace."

Thus ends the eleventh section in the Pandava-Pravesa of the Virata Parva.

SECTION XII.

(Pandava-Pravesa Parva continued.)

Vaisampayana said.—"After a while, another powerful son of Pandu was seen making towards king Virata in haste. And as he advanced, he seemed, to every one like solar orb emerged from the clouds. And he began to observe the horses around. And seeing this, the king of the Matsyas said to his followers,—'I wonder whence this man, possessed of the effulgence of a celestial, cometh. He looks intently at my steeds. Verily, he must be proficient in horse-lore. Let him be ushered into my presence quickly. He is a warrior and looks like a god!' And that destroyer of foes then went up to the king and accosted him, saying,—'Victory to thee, O king, and blest be ye! As a trainer of horses, I have always been highly esteemed by kings, I will be a clever keeper of thy horses.

Virata said.—'I will give thee vehicles, wealth, and spacious quarters. Thou shalt be the manager of my horses. But first tell me whence thou comest, whose thou art, and how also thou happenst to come here! Tell us also all the arts thou art master of.' Nakula replied.—'O mower of enemies, know that Yudhishthira is the eldest brother of the five sons of Pandu. I was formerly employed by him to keep his horses. I am acquainted with the temper of steeds, and know perfectly the art of breaking them. I know also how to correct vicious horses, and all the methods of treating their diseases. No animal in my hands becmeth weak or ill. Not to speak of horses, even mares will never in my hands be found to be vicious. People called me Granthika by name and so did Yudhishthira, the son of Pandu.'

Virata said,—'Whatever horses I have, I consign to thy care even from today. And all the keepers of my horses and all my charioteers will from today be subordinate to thee ! If this suits thee, say what remuneration is desired by thee ? But, O thou that resemblest a celestial, the office of equery is not worthy of thee. For thou lookest like a king and I esteem thee much ! Thy appearance here hath pleased me as much as if Yudhishthira himself were here ! Oh, how does that blameless son of Pandu dwell and divert himself in the forest, now destitute of servants as he is ! "

Vaismpayana continued,—"That youth, like unto a chief of the *Gandharvas*, was treated thus respectfully by the delighted king Virata. And he conducted himself there in such a manner as to make himself dear and agreeable to all in the palace. And no one recognised him while living under Virata's protection. And it was in this manner the sons of Pandu, the very sight of whom had never been fruitless, continued to live in the country of the Matsyas. And true to their pledge those lords of the earth bounded by her belt of seas passed their days of incognito with great composure notwithstanding their poignant sufferings."

Thus ends the twelfth section in the Pandava-Pravesa of the Virata Parva.

SECTION XIII.

(mamayapalana Parva)

Janamejaya said.—"While living thus disguised in the city of the Matsyas, what did those descendants of the Kuru race endued with great prowess, do, O regenerate one ;"

Vaisampayana said.—"Hear, O king, what those descendants of Kuru did while they dwelt thus in disguise in the city of the Matsyas, worshipping the king thereof ! By the grace of the sage Trinavindu and of the high-souled Lord of justice, the Pandavas continued to live unrecognised by others in the city of Virata. O lord of men, Yudhishthira, as courtier, made himself agreeable to Virata and his sons as also to all the Matsyas. An adept in the mysteries of the dice, the son of Pandu caused them to play at dice according to his pleasure and made them sit together in the dice-hall like a row of birds bound in a string. And that tiger among men, king Yudhishthira the just, unknown to the monarch, distributed among his brothers, in due proportion, the wealth he won from Virata. And Bimasena on his part, sold to Yudhishthira for price meat

and viands of various kinds which he obtained from the king. And Arjuna distributed among all his brothers the proceeds of worn-out cloths which he earned in the inner apartments of the palace. And Sahadeva, too, who was disguised as a cowherd gave milk, curds, and clarified butter to his brothers. And Nakula also shared with his brothers the wealth the king gave him, satisfied with his management of the horses. And Draupadi, herself in a pitiable condition, looked after all those brothers and behaved in such a way as to remain unrecognized. And thus ministering unto one another's wants, those mighty warriors lived in the capital of Virata as hidden from view as if they were once more in their mother's womb. And those lords of men, the sons of Pandu, apprehensive of danger from the son of Dhritarashtra, continued to dwell there in concealment, watching over their wife Draupadi. And after three months had passed away, in the fourth, the grand festival in honor of the divine Brahma which was celebrated with pomp in the country of the Matsyas, came about. And there came to witness that festival, athletes from all quarters by thousands, like hosts of celestials to the abode of Brahma or of Siva. And they were endued with huge bodies and great prowess, like the demons called *Kalakhanjas.* And elated with their prowess and proud of their strength, they were highly honoured by the king. And their shoulders and waists and necks were like those of lions, and their bodies were very clean, and their hearts were quite at ease. And they had many a time won success in the lists in the presence of kings. And amongst them there was one who towered above the rest, and challenged them all to a combat. And there was none that dared approach him as he proudly stalked in the arena. And when all the athletes stood sad and dispirited, the king of the Matsyas made him fight with his cook. And urged by the king, Bhima made up his mind reluctantly, for he could not openly disobey the royal behest. And that tiger among men then entered the spacious arena, pacing with the careless steps of a tiger, having previously worshipped the king. And the son of Kunti then girded up his lions to the great delight of the spectators. And Bhima then summoned to the combat that athlete known by the name of Jimuta, who was like unto the Asura Vritra and whose prowess was widely known. And both of them were possessed of great courage and both were endued with terrible prowess. And they were like a couple of infuriate and huge-bodied elephants, each sixty years old. And those brave tigers among men then cheerfully engaged in a wrestling combat, desirous of vanquishing each other. And terrible was the encounter that took place between them, like the clash of the thunder bolt against the stony mountain breast. And both of them were exceedingly powerful and extremely delighted at each other's strength. And desirous of vanquishing each other, each stood eager to take advantage of his adversary's lapse. And both were greatly delighted and both looked like infuriate elephants of prodigious size. And various were the modes of attack

and defence that they exhibited with their clenched fists.* And each dashed against the other and flung his adversary to a distance. And each cast the other down and pressed him close to the ground. And each got up again and squeezed the other in his arms. And each showed the other violently off his place by boxing him on the breast. And each caught the other by the legs and whirling him round threw him down on the ground. And they slapped each other with their palms that struck as hard as the thunderbolt. And they also struck each other with their outstretched fingers, and stretching them out like spears thrust the nails into each other's body. And they gave each other violent kicks. And they struck knee against knee and head against head, producing the crash of one stone against another. And in this manner that furious combat between those warriors raged on without weapons, sustained mainly by the power of their arms and their physical and mental energy, to the infinite delight of the concourse of spectators. And all the people, O king, took deep interest in that encounter of those powerful wrestlers who fought like Indra and the Asura Vritra. And they cheered both of them with loud acclamations of applause. And the broad-chested and long-armed experts in wrestling then pulled and pressed and whirled and hurled down each other and struck each other with their knees, expressing all the while their scorn for each other in loud voices. And they began to fight with their bare arms in this way, which were like spiked maces of iron. And at last the powerful and mighty-armed Bhima, the slayer of his foes, shouting aloud, seized the vociferous athlete by the arms, even as the lion seizes the elephant, and taking him up from the ground and holding him aloft, began to whirl him round, to the great astonishment of the assembled athletes and the people of Matsya. And having whirled him round and round a hundred times till he was insensible, the strong-armed Vrikodara dashed him to death on the ground. And when the brave and renowned Jimuta was thus killed, Virata and his friends were filled with great delight. And in the exuberance of his joy, the noble-minded king rewarded Vallava then and there with the liberality of Kuvera. And killing numerous athletes and many other men possessed of great bodily strength he pleased the king very much. And when no one could be found there to encounter him in the lists, the king made him fight with tigers and lions and elephants. And the king also made him battle with furious and powerful lions in the harem for the pleasure of the ladies. And Arjuna, too, pleased the king and all the ladies of the inner apartments by singing and dancing. And Nakula pleased Virata, that best of kings, by showing him fleet and well-trained steeds that followed him wherever he went. And the king, gratified with him, rewarded him with ample presents, And

* Krita—attack; Pratikrita—warding it off; Sankata—clenched. Some texts read Sankatakais. The meaning then would be "cassed in gauntlets."—T.

beholding around Sahadeva a herd of well-trained bullocks, Virata, that bull among men, bestowed upon him also wealth of diverse kinds. And, O king, Draupadi, distressed to see all those warriors suffer pain, sighed incessantly. And it was in this way that those eminent persons lived there in disguise, rendering services unto king Virata."

Thus ends the thirteenth section in the Samayapalana of the Virata Parva.

SECTION XIV.

(Kichaka-badha Parva)

Vaisampayana said,—"Living in such disguise, those mighty warriors, the sons of Pritha, passed ten months in Matsya's city. And, O monarch, although herself deserving to be waited upon by others, the daughter of Yajnasena, O Janamejaya, passed her days in extreme misery, waiting upon Sudeshna. And residing thus in Sudeshna's apartments, the princess of Panchala pleased that lady as also the other females of the inner apertments. And it came to pass that as the year was about to expire, the redoubtable Kichaka, the Commander of Virata's forces, chanced to behold the daughter of Drupada. And beholding that lady endued with the splendour of a daughter of the celestials, treading the earth like a goddess, Kichaka, afflicted with the shafts of Kama, desired to possess her. And burning with desire's flame, Virata's general came to Sudeshna (his sister) and smilingly addressed her in these words,—'This beauteous lady had never before been seen by me in king Virata's abode! This damsel maddens me with her beauty, even as new wine maddens one with its fragrance. Tell me, who is this graceful and captivating lady possessed of the beauty of a goddess, and whose she is, and whence she hath come. Surely, grinding my heart she hath reduced me to subjection. It seems to me that (save her) there is no other medicine for my illness! O, this fair hand-maid of thine seemeth to me to be possessed of the beauty of a goddess! Surely, one like her is ill suited to serve thee! Let her rule over me and whatever is mine! O, let her grace my spacious and beautiful palace, decked with various ornaments of gold, full of viands and drinks in profusion, with excellent plates, and containing every kind of plenty, besides elephants and horses and cars in myriads!' And having consulted with Sudeshna thus, Kichaka went to the princess Draupadi, and like a jackal in the forest accosting a lioness, spake unto Krishna these words in a winning voice, 'Who and whose art thou, O beautiful one! And, O thou of beatiful face, whence hast thou come to the city of Virata? Tell me all this, O fair lady; Thy beauty and gracefulness are of the very first order, and the comliness of thy features is unparalleled: With its loveliness thy face shineth ever like the resplendent moon! O thou of fair eye-brows, thy eyes are beautiful

and large like lotus-petals! Thy speech also. O thou of beautiful limbs, resembles the notes of the *Kokila*! O thou of fair hips, never before in this world have I beheld a women possessed of beauty like thine, O thou of faultless features! Art thou Lakshmi herself having her abode in the midst of lotuses, or, art thou, O slender-waisted one, she, called *Bhuti*?* Or, which amongst these—*Hri*, *Sri*, *Kirti*, and *Kanti*,—art thou O thou of beautiful face? Or, possessed of beauty like Rati's, art thou, she who sporteth in the embraces of the god of love? O thou that possessest the fairest of eye-brows, thou shinest beautifully even like the lovely light of the moon! Who is there in the whole world that will not succumb to the influence of desire beholding thy face? Endued with unrivalled beauty and celestial grace of the most attractive kind, that face of thine is even like the Moon in full, its celestial effulgence resembling his radiant rays, its smile resembling his soft light, and its eye-lashes looking like the spots on his disc? Both thy bosoms, so beautiful and well developed and endued with unrivalled gracefulness and deep and well-rounded and without any space between them, are certainly worthy of being decked with garlands of gold! Resembling in shape the beautiful buds of the lotus, these thy breasts, O thou of fair eye-brows, are even as the whips of Kama that are urging me forward, O thou of sweet smiles! O damsel of slender waist, beholding that waist of thine marked with four wrinkles, and measuring but a span, and slightly stooping forward because of the weight of thy breasts, and looking on those graceful hips also of thine broad as the banks of a river, the incurable fever of desire, O beautious lady, afflicted me sore! The flaming fire of desire, fierce as a forest conflagration, and fanned by the hope my heart cherisheth of a union with thee is consuming me intensely! O thou of exceeding beauty quench thou that flaming fire kindled by Manmatha, for union with thee is a rain-charged cloud, and the surrender of thy person is the shower that cloud may drop! O thou of face resembling the moon. the fierce and maddening shafts of Manmatha whetted and sharpened by the desire of a union with thee, piercing this heart of mine in their impetuous course, have penetrated into its core! O black-eyed lady, those impetuous and cruel shafts are maddening me beyond endurance! It behoveth thee to relieve me from this plight by surendering thyself to me and favoring me with thy embraces! Decked in beautiful garlands and robes and adorned with every ornament, sport thou, O sweet damsel, with me to thy fill! O thou of the gait of an elephant in rut, deserving as thou art of happiness though deprived of it now, it behobeth thee not to dwell here in misery! Let unrivalled weal be thine! Drinking various kinds of charming and delicious and ambrosial wines, and sporting at thy pleasure in the enjoyment of diverse objects of delight, do thou,

---

* Bhuti, Hri, Sri, Kirti, and Kantj are respectively the feminine embodiments oj Prosperity, Modesty, Beauty, Fame, and Loveliness.

O blessed lady, attain auspicious prosperity! This beauty of thine and this prime of thy youth, O sweet lady, are now without their use! For, O beauteous and chaste damsel, endued with such loveliness, thou dost not shine, like a graceful garlands lying unused and unworn! I will forsake all my old wives! Let them, O thou of sweet smiles, become thy slaves! And I also, O fair damsel, will stay by thee as thy slave, ever obedient to thee, O thou of the handsomest face!' Hearing these words of his, Draupadi replied,—'A female servant of low extraction, employed in the despicable office of dressing hair, in desiring me, O *Suta's* son, thou desirest one that deserves not that honor. Then, again, I am the wife of others. Therefore, good betide thee, this conduct of thine is not proper. Do thou remember the precept of morality, *viz.*, that persons should take delight only in their wedded wives! Thou shouldst not, therefore, by any means bend thy heart to adultery. Surely, abstention from improper acts is ever the study of those that are good! Overcome by ignorance, sinful men, under the influence of desire come by either extreme infamy or dreadful calamity!' "

Vaisampayana continued.—"Thus addressed by the *Sairindhri*, the wicked Kichaka without any control over his senses and overcome by lust, although aware of the numerous evils of fornication, evils condemned by everybody and sometimes lending to the destruction of life itself,—then spoke unto Draupadi,—'It behoveth thee not, O beauteous lady, O thou of graceful features, thus to disregard me who am, O thou of sweet smiles, under the power of Manmatha on thy account! If now, O timid one, thou disregardst me who am under thy influence and who speak to thee so fair, thou wilt, O black-eyed damsel, have to repent of it afterwards! O thou of graceful eye-brows, the real lord of this entire kingdom, O slender-waisted lady, is myself! It is me depending upon whom the people of this realm live! In energy and prowess I am unrivalled on earth! There is no other man on earth who rivals me in beauty of person, in youth, in prosperity, and in the possession of excellent objects of enjoyment! Why is it, O auspicious lady, that having it in thy power to enjoy here every object of desire and every luxury and comfort without its equal, thou preferest servitude? Becoming the mistress of this kingdom which I shall confer on thee., O thou of fair face, accept me, and enjoy, O beauteous one, all excellent objects of desire! Addressed in these accursed words by Kichaka, that chaste daughter of Drupada answered him thus reprovingly,—'Do not, O son of a *Suta*, act so foolishly and do not throw away thy life! Know that I am protected by my five husbands! Thou canst not have me. I have Gandharvas for my husbands. Enraged, they will slay thee! Therefore, do thou not bring destruction on thyself! Thou intendst to tread along a path that is incapable of being trod by men. Thou, O wicked one, art even like a foolish child that standing on one shore of the Ocean intends to cross over to the other. Even if thou enterest into the interior of the earth, or soarest

into the sky, or rushest to the other shore of the Ocean, still thou wilt have no escape from the hands of those sky-ranging offspring of gods, capable of grinding all foes. Why dost thou to-day, O Kichaka, solicit me so persistently even as a sick person wisheth for the night that will put a period to his existence? Why dost thou desire me, even like an infant lying on its mother's lap wishing to catch the moon? For thee that thus solicitest their beloved wife, there is no refuge either on earth or in sky! O Kichaka, hast thou no sense which leads thee to seek thy good and by which thy life may be saved?" '

Thus ends the fourteenth section in ihe Kichaka-badha of the Virata Parva.

SECTION XV.

(*Kichaka-badha Parva continued.*)

Vaisampayana said,—"Rejected thus by the princess, Kichaka, afflicted with maddening lust and forgetting all sense of propriety, addressed Sudeshna saying,—'Do thou, O Kekaya's daughter, so act that thy *Sairindhri* may come into my arms! Do thou, O Sudeshna, adopt the means by which that damsel of the gait of an elephant may accept me! O Sudeshna, I am dying of absorbing desire!" '

Vaisampayana continued,—"Hearing his profuse lamentations, that gentle lady, the intelligent queen of Virata, was touched with pity. And having taken counsel with her ownself and reflected on Kichaka's purpose and on the anxiety of Krishna, Sudeshna addressed the *Suta's* son in these words,—'Do thou. on the occasion of some festival, procure viands and wines for me! I shall then send my *Sairindhri* to thee on the pretence of bringing wine. And when she will have repaired thither, do thou in solitude, free from interruption, humour her as thou likest. Thus soothed, she may incline her mind to thee."

Vaisampayana continued,—"Thus addressed, he went out of his sister's apartments. And he soon procured wines well filtered and worthy of a king. And employing skilled cooks, he prepared many and various kinds of choice viands and delicious drinks and many and various kinds of meat of different degrees of excellence. And when all this had been done, that gentle lady, Sudeshna, as previously counselled by Kichaka, desired her *Sairindhri* to repair to Kichaka's abode, saying,—Get up, O *Sairindhri*, and repair thou to Kichaka's abode to bring wine, for, O beauteous lady, I am afflicted with thirst!'" Thereupon the *Sairindhri* replied,—'O princess, I shall not be able to repair to Kichaka's apartments! Thou thyself knowest, O Queen, how shameless he is. O thou of

faultless limbs, O beauteous lady, in thy palace I shall not be able to lead a lustful life, becoming faithless to my husbands ! Thou rememberest, O gentle lady, O beautiful one, the conditions I had set down before entering thy house ! O thou of tresses ending in graceful curls, the foolish Kichaka afflicted by the god of desire, will, on seeing me, offer me insult ! Therefore, I will not go to his quarters ! Thou hast, O princess, many maids under thee ! Do thou, good betide thee, send one of them ; For, surely, Kichaka will insult me !' Sudeshna said,—'Sent by me, from my abode, surely he will not harm thee !' And having said this, she handed over a golden vessel furnished with a cover. And filled with apprehensions, and weeping, Daupadi mentally prayed for the protection of the gods, and set out for Kichaka's abode for fetching wine. And she said,—'As I do not know any other persons save my husbands, by virtue of that Truth let Kichaka not be able to overpower me although I may approach his presence !' "

Vaisampayana continued.—"And that helpless damsel then adored Surya for a moment. And Surya, having considered all that she urged, commanded a *Rakshasa* to protect her invisibly. And from that time the *Rakshasa* began to attend upon that blameless lady under every circumstances. And beholding Krishna in his presence like a frightened doe, the *Suta* rose up from his seat, and felt the joy that is felt by a person wishing to cross to the other shore, when he obtains a boat."

Thus ends the fifteenth section in the Kichaka-badha of the Virata Parva.

SECTION XVI.

(*Kichaka-badha Parva continued.*)

"Kichaka said,—'O thou of tresses ending in beautiful curls, thou art welcome ! Surely, the night that is gone hath brought me an auspicious day, for I have got thee today as the mistress of my house ! Do what is agreeable to me ! Let golden chains, and conchs and bright ear-rings made of gold, manufactured in various countries, and beautiful rubies and gems, and silken robes and dear-skins, be brought for thee ! I have also an excellent bed prepared for thee ! Come, sitting upon it do thou drink with me the wine prepared from the honeyflower !' Hearing these words, Draupadi said,—I have been sent to thee by the princess for taking away wine, Do thou speedily bring me wine, for she told me that she is exceedingly thirsty !' At this, Kichaka said,—'O gentle lady, others will carry what the princess wants ! And saying this, the *Suta's* son caught hold of

Draupadi's right arm. And at this, Draupadi exclaimed,—'As I have never, from intoxication of the senses, been unfaithful to my husbands even at heart, by that Truth, O wretch, I shall behold thee dragged and lying powerless on the ground!'"

Vaisampayana continned.—"Seeing that large-eyed lady reproving him in that strain, Kichaka suddenly seized her by the end of her upper garment as she attempted to run away. And seized with violence by Kichaka, the beautiful princess, unable to tolerate it, and with frame trembling in wrath, and breathrng quickly, dashed him to the ground. And dashed to the ground thus, the sinful wretch tumbled down like a tree whose roots had been cut. And having thrown Kichaka down on the ground when the latter had seized her, she, trembling all ever, rushed to the court, where king Yudhishthira was, for protection. And while she was running with all her speed, Kichaka (who followed her), seizing her by the hair, and bringing her down on the ground, kicked her in the very presence of the king! Thereupon, O Bharata, the *Rakshasa* that had been appointed by Surya to protect Draupadi, gave Kichaka a shove with a force mighty as that of the wind. And overpowered by the force of the *Rakshasa*, Kichaka reeled and fell down senseless on the ground, even like an uprooted tree. And both Yudhishthira and Bhimasena who were seated there, beheld with wrathful eyes that outrage on Krishna by Kichaka. And desirous of compassing the destruction of the wicked Kichaka, the illustrious Bhima knashed his teeth in rage. And his forehead was covered with sweat, and terrible wrinkles appeared thereon. And a smoky exhalation shot forth from his eyes, and his eyelashes stood on end. And that slayer of hostile heroes pressed his fore-head with his hands, And impelled by rage, he was on the point of starting up with speed. Thereat king Yudhishthira. apprehensive of discovery, squeezod his thums and commanded Bhima to forbear. And Bhima, who then looked like an infuriate elephant eyeing a large tree, was thus forbidden by his elder brother. And the latter said,—'Lookest thou, O cook, for trees for fuel? If thou art in need of faggots, then go out and fell trees!' And the weeping Draupadi of fair hips, approaching the entrance of the court, and seeing her melancholy lords, desirous yet of keeping up the disguise dutybound by their pledge, with eyes burning in ire, spake these words unto the king of the Matsyas,—'Alas, the son of a *Suta* hath kicked today the proud and beloved wife of those whose foe can never sleep in peace even if four kingdoms intervene between him and them! Alas, the son of a *Suta* hath kicked today the proud and beloved wife of those truthful personages who are devoted to Brahmanas and who always give away without asking any thing in gift. Alas, the son of a *Suta* hath kicked today the proud and beloved wife of those the sounds of whose kettle-drums and the twangs of whose bow-strings are ceaselessly heard! Alas, the son of a *Suta* hath kicked

today the proud and beloved wife of those who are possessed of abundant energy and might, and who are liberal in gifts and proud of their dignity! Alas, the son of a *Suta* hath kicked today the proud and beloved wife of those who, if they had not been fettered by the ties of duty, could destroy this entire world! Where, alas, are those mighty warriors today who, though living in disguise, have always granted protection unto those that solicit it? Oh, why do those heroes today, endued as they-are with strength and possessed of immeasurable energy. quietly suffer, like eunuchs, their dear and chaste wife to be thus insulted by a *Suta's* son? Oh, where is that wrath of theirs, that prowess, and that energy, when they quietly bear their wife to be thus insulted by a wicked wretch? What can I (a weak woman) do, when Virata, defficient in Virtue, cooly suffereth my innocent self to be thus wronged by a wretch? Thou dost not, O king, act like a king towards this Kichaka! Thy behaviour is like that of a robber, and doth not shine in a court. That I should thus be insulted in thy very presence, O Matsya, is highly improper! Oh, let all the courtiers here look at this violence of Kichaka! Kichaka is ignorant of duty and morality and Matsya also is equally so! These courtiers also that wait upon such a king are destitute of virtue!' "

Vaisampayana continned,—"With these and other words of the same kind, the beautiful Krishna with tearful eyes rebuked the king of the Matsyas. And hearing her, Virata said,—'I do not know what your dispute has been out of our sight. Not knowing the true cause, how can I show my discrimination?' Then the courtiers, having learnt everything, applauded Krishna, and they all exclaimed,—'Well done!' 'Well done! and censured Kichaka. And the courtiers said,—'That person who owneth this large-eyed lady having every limb of hers endued with beauty, for his wife, possesseth what is of exceeding value and hath no occasion to indulge in any grief. Surely, such a damsel of transcendent beauty and limbs perfectly faultless is rare among men! Indeed, it seems to us that she is a goddess!' "

Vaisampayana continued.—"And while the courtiers, having beheld Krishna (under such circumstances), were applauding her thus, Yudhishthira's forehead, from ire, became covered with sweet. And that bull of the Kuru race then addressed that princess, his beloved spouse, saying,—'Stay not here, O Sairindhri; but retire to the apartments of Sudeshna! The wives of heroes bear affliction for the sake of their husbands, and undergoing toil in ministeing unto their lords, they at l st attain to regions where their husbands may go, Thy Gandharva husbands, effulgent as the Sun, do not, I imagine, consider this as an occasion for manifesting their wrath, inasmuch as they do not rush to thy aid! O *Sairindhri*, thou art ignorant of the timeliness of things, and it is for this that thou weepest as an actress, besides interrupting the play in Matsya's

court. Retire, O *Sairindhri*: the Gandharvas will do what is agreeable to thee. And they will surely display thy woe and take the life of him that hath wronged thee! Hearing these words. the *Sairindhri* replied,—'They of whom I am the wedded wife are, I ween, extremely kind! And as the eldest of them all is addicted to dice, they are liable, to be oppressed by all!'"

Vaisampayana continued.—"And having said this, the fairhipped Krishna with dishevelled hair and eyes red in anger, ran towards the apartments of Sudeshna. And in consequence of having wept long, her face looked beautiful like the lunar disc in the firmament, emerged from the clouds. And beholding her in that condition, Sudeshna asked,—Who, O beauteous lady, hath insulted thee? Why, O amiable damsel, dost thou weep? Who, O gentle one, hath done thee wrong? Whence is this thy grief? Thus addressed, Draupadi said,—'As I went to bring wine for thee, Kichaka struck me in the court, in the very presence of the king, as if in the midst of a solitary wood! Hearing this, Sudeshna said,—'O thou of tresses ending in beautiful curls, as Kichaka, maddened by lust, hath insulted thee that art incapable of being possessed by him, I shall cause him to be slain if thou wishest it!' Thereupon Draupadi answered,—'Even others will slay him,—even they whom he hath wronged! I think it is clear that he will have to go to the abode of Yama this very day!'"

Thus ends the sixteenth section in the Kichaka-badha of the Virata Parva.

SECTION XVII.

(*Kichaka-badha Parva continued.*)

Vaisampayana said.—"Thus insulted by the *Suta's* son, that illustrious princess, the beautiful Krishna, eagerly wishing for the destruction of Virata's general, went to her quarters. And Drupada's daughter of dark hue and slender waist then performed her ablutions. And washing her body and cloths with water, Krishna began to ponder weepingly on the means of dispelling her grief. And she reflected, saying,—'What am I to do? Wither shall I go? How can my purpose be effected?' And while she was thinking thus, she remembered Bhima, and said to herself,—'There is none else, save Bhima, that can today accomplish the purpose on which my heart is set!' And afflicted with great grief, the large-eyed and intelligent Krishna possessed of powerful protectors then rose up at night, and leaving her bed speedily proceeded towards the quarters of Bhimasena, desirous of beholding her lord. And possessed of

great intelligence, the daughter of Drupada entered her husband's quarters, saying,—'How canst thou sleep while that wretched commander of Virata's forces, who is my foe, yet liveth, having perpetrated to-day *that* (foul act)?' "

Vaisampayana continued. —"Then the chamber within which Bhima slept breathing hard like a lion, filled with the beauty of Drupada's daughter and of the high-souled Bhima, blazed forth in splendour. And Krishna of sweet smiles, finding Bhimasena in the cooking apartments, approached him with the eagerness of a three-year old cow brought up in the woods, approaching a powerful bull, in her first season, or of a she-crane living by the water side approaching her mate in the paring season. And the princess of Panchala then embraced the second son of Pandu, even as a creeper embraces a huge and mighty *Sala* on the banks of the Gomati. And embracing him with her arms, Krishna of faultless features awaked him as a lioness awaketh a sleeping lion in a trackl: ss forest. And embracing Bhimasena even as a she-elephant embraceth her mighty mate, the faultless Panchali addressed him in voice sweet as the sound of a *Vina* emitting the *Gandhara* note. And she said,—'Arise, arise! Why dost thou, O Bhimasena, lie down as one dead? Surely, he that is not dead, never suffereth a wicked wretch that hath disgraced his wife, to live; And then awakened by the princess, Bhima of mighty arms, then rose up, and sat upon his couch overlaid with a rich bed. And he of the Kuru race then addressed the princess —his beloved wife, saying,—'For what purpose hast thou come hither in such a hurry? Thy color is gone and thou lookest lean and pale! Tell me everything in detail! I must know the truth. Whether it be pleasurable or painful, agreeable or disagreeable, tell me all! Having heard everything, I shall apply the remedy. I alone, O Krishna, am entitled to thy confidence in all things, for it is I who deliver thee from perils again and again! Tell me quickly what is thy wish, and what is the purpose that is in thy view, and return thou to thy bed before others awake!' "

Thus ends the seventeenth section in the Kichaka-badha of the Virata parva.

SECTION XVIII.

(Kichaka-badha Parva continued.)

"Draupadi said,—'What grief hath she not who hath Yudhishthira for her husband? Knowing all my griefs, why dost thou ask me? The *Pratikamin* dragged me to the court in the midst of an assembly of courtiers, calling me a slave! That grief, O Bharata, consumeth me! What other princess like me, save Draupadi, would live having suffered such intense misery? Who else, save myself, could bear such second insult as the wicked Saindhava offered me while residing in the forest? Who else of my position, save myself, could live, having been kicked by Kichaka in the very sight of the wicked king of the Matsyas? Of what value is life, O Bharata, when thou, O son of Kunti, dost not think me miserable although I am afflicted with such woes? That vile and wicked wretch, O Bharata, known by the name of Kichaka, who is the brother-in-law of king Virata and the commander of his forces, every day, O tiger among men, addresses me who am residing in the palace as a *Sairindhri*, saying,—*Do thou become my wife!*—Thus solicited, O slayer of foes, by that wretch deserving to be slain, my heart is bursting like a fruit ripened in season. Censure thou that elder brother of thine addicted to execrable dice, through whose act alone I have been afflicted with such woe! Who else, save him that is a desperate gambler, would play, giving up kingdom and everything including even myself, in order to lead a life in the woods? If he had gambled morning and evening for many years together, staking *nishkas* by thousands and other kinds of substantial wealth, still his silver, and gold, and robes, and vehicles, and teams, and goats, and sheep, and multitudes of steeds and mares and mules would not have sustained any diminution. But now deprived of prosperity by the rivalry of dice, he sits dumb like a fool, reflecting on his own misdeeds. Alas, he who, while sojourning, was followed by ten thousand elephants adorned with golden garlands, now supports himself by casting dice! That Yudhishthira who at Indraprastha was adored by kings of incomparable prowess by hundreds of thousands, that mighty monarch in whose kitchen a hundred thousand maid-servants, plate in hand, used every day to feed numerous guests day and night, that best of liberal men, who gave (every day) a thousand *nishkas*, alas, even he overwhelmed with woe in consequence of gambling which is the root of all evil, now supporteth himself by casting dice! Bards and encomiasts by thousands, decked with ear-rings set with brilliant gems, and gifted with melodious voice, used to pay him homage morning and evening! Alas, that Yudhishthira, who was daily waited upon by a thousand sages

of ascetic merit, versed in the *Vedas* and having every desire gratified, as his courtiers,—that Yudhishthira who maintained eighty-eight thousands of domestic *Snatakas* with thirty maid-servants assigned unto each, as also ten thousand *yotis* not accepting anything in gift and with vital seed drawn up,—alas, even that mighty king now liveth in such guise! That Yudhishthira who is without malice, who is full of kindness, and who giveth every creature his due, who hath all these excellent attributes, alas,—even he now liveth in such guise! Possessed of firmness and unbaffled prowess, with heart disposed to give every creature his due, king Yudhishthira, moved by compassion, constantly maintained in his kingdom the blind, the old, the helpless, the parentless and all others in his dominions in such distress! Alas, that Yudhishthira, becoming a dependant and a servant of Matsya, a caster of dice in his court, now calls himself Kanka! He unto whom while residing at Indraprastha, all the rulers of earth used to pay timely tribute,—alas, even he now begs for subsistence at another's hands! He to whom the kings of the earth were in subjection,—alas, even that king. having lost his liberty; liveth in subjection to others! Having like the sun, dazzled the entire earth by his energy, that Yudhishthira, alas, is now a courtier of king Virata! O Pandu's son, that Pandava who was respectfully waited upon in court by kings and sages behold him now waiting upon another! Alas, beholding Yudhishthira a courtier sitting beside another and breathing adulatory speeches to that other, who can help being afflicted with grief? And beholding the highly wise and virtuous Yudhishthira, undeserving as he is of serving others, actually serving another for sustenance, who can help being afflicted with grief? And, O hero, that Bharata who was worshipped in court by the entire earth do thou now, behold him worshipping another! Why then, O Bharata, dost thou not regard me as one afflicted with diverse miseries, like one forlorn and immersed in a sea of sorrow?' ".

Thus ends the eighteenth section in the Kichaka-badha of the Virata Parva.

SECTION XIX.

(*Kichaka-badha Parva continued.*)

"Draupadi said,—'This, O Bharata, that I am going to tell thee is another great grief of mine! Thou shouldst not blame me, for I tell thee this from sadness of heart. Who is there whose grief is not enhanced at sight of thee, O bull of the Bharata race, engaged in the ignoble office of a cook, so entirely beneath thee and calling thyself as one of *Vallava* caste?

What can be sadder than this, that people should knew thee as Virata's cook, Vallava by name, and, therefore, one that is sunk in servitude ? Alas, when thy work of the kitchen over, thou humbly sittest beside Virata, calling thyself as Vallava the cook, then despondency seizeth my heart ! When the king of kings in joy maketh thee fight with elephants, and the woman of the inner appartments (of the palace) laugh all the while, then I am, sorely distressed ! When thou fightest in the inner appartments, with lions, tigers, and buffaloes the princess Kaikeyi looking on, then I almost swoon away ! And when Kaikeyi and those maid-servants, leaving their seats, come to assist me and find that instead of suffering any injury in limbs mine is only a swoon, the princess speaks unto her women, saying,—*Surely, it is from affection and the duty begot of intercourse that this lady of sweet smiles grieveth for the exceedingly powerful cook when he fights with the beasts ! Sairindhri is possessed of great beauty, and Vallava also is eminently handsome. The heart of woman is hard to know, and they, I fancy, are deserving of each other. It is, therefore, likely that the Sairindhri invariably weepeth (at such times) on account of her connection with her lover. And, then, they both have entered this royal family at the same time* !—And speaking such words she always upbraideth me. And beholding me wroth at this, she suspects me to be attached to thee ! When she speaketh thus, great is the grief that I feel ! Indeed, on beholding thee, O Bhima of terrible prowess, afflicted with such calamity, sunk as I already am in grief on account of Yudhishthira, I do not desire to live ! That youth who on a single car had vanquished all celestials and men, is now, alas, the dancing-master of king Virata's daughters ! That Pritha's son of immeasurable soul, who had gratified Agni in the forest of Khandava, is now living in the inner apartments (of a palace) like fire hid in a well ! Alas, the bull among men, Dhananjay, who was ever the terror of foes, is now living in a guise that is despised by all ! Alas, he whose mace-like arms have been cicatrized in consequence of the strokes of his bow-string, alas, that Dhananjaya is passing the days in grief, covering his wrists with bracelets of conchs ! Alas, that Dhananjaya the twang of whose bow-string and the sound of whose leathern fences made every foe tremble, now entertains only gladened women with his songs ! Oh, that Dhananjaya whose head was formerly decked with a diadem of solar splendour, is now wearing braids ending in unsightly curls ! O Bhima. Beholding that terrible bowman, Arjuna, now wearing braids and in the midst of women, my heart is stricken with woe ! That high-souled hero who is master of all the celestial weapons, and who is the repository of all the sciences, now weareth ear-rings (like one of the third sex) ! That youth whom kings of incomparable prowess could not overpower in fight, even as the waters of the mighty ocean cannot overleap their continents, is now the dancing-master if king Virata's daughters and waits upon them in disguise ! O Bhima, that Arjuna the clatter of whose car-wheels caused the entire earth with her mountains and forests, her mobile and

immobile things, to tremble, and whose birth dispelled all the sorrows of Kunti, that exalted hero, that younger brother of thine, O Bhimasena, now maketh me weep for him! Beholding him coming towards me, decked in golden ear-rings and other ornaments, and wearing on the wrists bracelets of conchs, my heart is afflicted with despondency! And Dhananjaya who hath not a bowman equal unto him on earth in prowess, now passeth his days in singing, surrounded by women! Beholding that son of Pritha who in virtue, heroism, and truth, was the admired of the world, now living in the guise of a woman, my heart is afflicted with sorrow! When I behold, like an elephant with rent temples surrounded by she-elephants, the godlike Partha in the music-hall in the midst of females, waiting before Virata the king of the Matsyas, then I lose all sense of directions! Surely, my mother-in-law doth not know Dhananjaya to be afflicted with such extreme distress. Nor doth she know that descendant of the Kuru race, Ajatasatru, addicted to disastrous dice, to be sunk in misery! O Bharata, beholding the youngest of you all, Sahadeva, superintending the kine, in the guise of a cow-herd, I grow pale! Always thinking of Sahadeva's plight, I cannot, O Bhimasena, obtain sleep,—what speak you of rest? I do not know, O mighty-armed one, what sin Sahadeva may have committed for which that hero of unbaffled prowess suffereth such misery! O foremost of the Bharatas, beholding that beloved brother of thine, that bull among men, employed by Matsya in looking after his kine, I am filled with woe! Seeing that hero of proud disposition gratifying Virata. by living at the head of his cow-herds, attired in robes dyed in red, I am attacked with fever! My mother-in-law always applauds the heroic Sahadeva as one possessed of nobility, excellent behaviour, and rectitude of conduct. Ardently attached to her sons, the weeping Kunti stood, embracing Sahadeva, while he was about to set out (with us) for the great forest. And she addressed me, saying,—*Sahadeva is bashful and sweet-speeched, and virtuous! He is also my favorite child! Therefore, O Yajnaseni, tend him in the forest day and night! Delicate and brave, devoted to the king, and always worshipping his elder brother, do thou, O Panchali, feed him thyself!* O Pandava, beholding that foremost of warriors, Sahadeva, engaged in tending kine, and sleeping at night on calf-skins, how can I bear to live? He, again, who is crowned with the three attributes of beauty. arms. and intelligence, is now the superintendent of Virata's steeds! Behold the change brought on by time! Granthika (Nakula), at sight of whom hostile hosts fled from the field of battle, now traineth horses in the presence of the king, driving them with speed! Alas, I now see that handsome youth wait upon the gorgeously-decked and excellent Virata, the king of the Matsyas, and display horses before him! O son of Pritha, afflicted as I am with all these hundred kinds of misery on account of Yudhishthira why dost thou, O chastiser of foes, yet deem me happy? Listen now to me, O son of Kunti, as I tell thee of other woes far

surpassing these! What can be sadder to me than that miseries so various as these should emaciate me even while ye all are alive!"

Thus ends the nineteenth section in the Kichaka-badha of the Virata Parva.

SECTION XX.

(Kichaka-badha Parva continued)

"Draupadi said,—'Alas on account of that desperate gambler, I am now under Sudeshna's command, living in the palace in the guise of a *Sairindhri*! And, O chastiser of foes, behold the plight of poignant woe which I, a princess, am now in! I am living in expectation of the close of this stated period,"* The extreme of misery, therefore, is mine! Success of purpose. victory, and defeat, as regards mortals, are transitory. It is in this belief that I am living in expectation of the return of prosperity to my husbands! Prosperity and adversity revolve like a wheel. It is in this belief that I am living in expectation of the return of prosperity to my husbands? That cause which bringeth on victory, may bring defeat as well. I live in this hope. Why dost thou not, O Bhimasena, regard me as one dead? I have heard that persons that give may beg; that they who slay may be slain; and that they who overthrow others may themselves be overthrown by foes, Nothing is difficult for Destiny and none can over-ride Destiny. It is for this that I am awaiting the return of favorable fortune. As a tank, once dried, is filled up once again, so, hoping for a change for the better, I await the return of prosperity. When one's business that hath been well provided for is seen to be frustrated, a truly wise persons should never strive for bringing back good fortune. Plunged as I am in sorrow, asked or unasked by thee to explain the purpose of these words spoken by me, I shall tell thee everything. Queen of the sons of Pandu and daughter of Drupada, who else, save myself, would wish to live, having fallen into such a plight? O repressor of foes, this misery, therefore, that hath overtaken me, hath really humiliated the entire *Kuru* race, the Panchalas, and the sons of Pandu! Surrrounded by numerous brothers and fathers-in-law and sons, what other woman having such cause for joy, save myself, would be afflicted with such woe? Surely, I must, in my childhood, have committed some act highly offensive to *Dhatri* through

* What Draupadi means is that instead of passing her days in joy and happiness, instead of being able to wish time to be stationary with her, she is obliged, in consequence of her misery, to wish time to pass off quickly.—T.

whose displeasure, O bull of the Bharata race, I have been visited with such consequences! Mark, O son of Pandu, the palour that hath come over my complexion which not even a life in the woods fraught as it was with extreme misery, could bring about! Thou, O Pritha's son knowest what happiness, O Bhima, was formerly mine! Even I, who was such, have now sunk into servitude! Sorely distressed, I can find no rest! That the mighty-armed and terrible bowman, Dhananjaya the son of Pritha, should now live like a fire that hath been put out, maketh me think of all this as attributable to Destiny! Surely, O son of Pritha, it is impossible for men to understand the destinies of creatures (in this world). I, therefore, think this downfall of yours as something that could not be averted by forethought. Alas, she who hath you all that resemble Indra himself to attend to her comforts—even she, so chaste and exalted, hath now to attend to the comforts of others, of others that are to her far inferior in rank! Behold, O Pandava, my plight! It is what I do not deserve! Ye are alive, yet behold this inversion of order that time hath brought! She who had the whole Earth to the verge of the sea under her control, is now under the control of Sudeshna and living in fear of her! She who had dependants to walk both before and behind her, alas, now herself walketh before and behind Sudeshna! This, O Kaunteya, is another grief of mine that is intolerable! O, listen to it! She who had never, save for Kunti, pounded unguents even for her own use, now, good betide thee, poundeth sandal (for others)! O Kaunteya, behold these hands of mine which were not so before!' Saying this, she showed him her hands marked with corns. And she continued,—'She who had never feared Kunti herself nor thee and thy brothers, now standeth in fear before Virata as a slave, anxious of what that king of kings may say unto her regarding the proper preparation of the unguents, for Matsya liketh not sandal pounded by others!'"

Vaisampayana continued.—"Relating her woes thus, O Bharata, unto Bhimasena, Krishna began to silently weep, casting her eyes on Bhima! And then, with words choked in tears, and sighing repeatedly, she addressed Bhima in these words, powerfully stirring his heart,—'Signal, O Bhima, must have been my offence of old unto the gods,—for, unfortunate as I am, I am yet alive, when, O Pandava, I should die!'"

Vaisampayana continued,—"Then that slayer of hostile heroes. Vrikodara, covering his face with those delicate hands of his wife marked with corns, began to weep. And that mighty son of Kunti, holding the hands of Draupadi in his, shed copious tears. And afflicted with great woe, he spoke these words."

Thus ends the twentieth section in the Kichaka-badha of the Virata Parva.

SECTION XXI.

(Kichaka-badha Parva continued)

"Bhima said,—'Fie on the might of my arms and fie on the *Gandiva* of Falguna, inasmuch as thy hands, red before, have now become covered with corns! I would have caused a carnage in Virata's court bur for the fact that Kunti's son eyed me (by way of forbidding it), Or, like a mighty elephant, I would, without ado, have crushed the head of Kichaka intoxicated with the pride of sovereignty. When, O Krishna, I beheld thee kicked by Kichaka, I conceived at that instant a wholesale slaughter of the Matsyas. Yudhishthira, however, forbade me by a glance, and, O beauteous lady, understanding his intention I have kept quiet! That we have been deprived of our kingdom, that I have not yet slain the Kurus, that I have not yet taken the heads of Suyodhana, and Karna, and Suvala's son Sakuni, and the wicked Dussasana, these acts and omissions, O lady, are consuming every limb of mine. The thought of those abides in my heart like a javelin implanted in it! O thou of graceful hips, do not sacrifice virtue and, O noble-hearted lady, subdued thy wrath! If king Yudhishthira hear from thee such rebukes, he will surely put an end to his life! If also Dhananjaya and the twins hear thee speak thus, even they will renounce life! And if these, O slender-waisted maiden, give up life, I also shall not be able to bear my own! In olden days Sarjati's daughter, the beautiful Sukanya, followed into the forest Chyavana of Bhrigu's race, whose mind was under complete control, and over whom, while engaged in ascetic meditation, the ants had built a hill. Thou mayst have heard that Indrasena also who in beauty was like unto *Narayani* herself, followed her husband aged a thousand years. Thou maysf have heard that Janaka's daughter, Sita, the princess of Videha, followed her lord while living in dense woods. And that lady of graceful hips, Rama's beloved wife, afflicted with calamities and persecuted by the Rakshasa, at length regained the company of Rama. Lopamudra also, O timid one, endued with youth and beauty, followed Agastya, renouncing all the objects of enjoyment unattainable by men, And the intelligent and faultless Savitri also followed the heroic Satyavan the son of Dyumatsena, alone into the world of Yama! Even like these chaste and beautiful ladies that I have named, thou, O blessed girl, bloomest with every virtue! Do thou spend a short while more that is measured by even a half month! And when the thirteenth year is complete, thou wilt (again) become the Queen regnant of a king!' Hearing these words, Draupadi said,—'Unable O Bhima, to bear my griefs, it is from grief alone that I have shed these tears! I do not censure Yudhishthira! Nor is there any use in dwelling on the past. O Bhima of mighty strength, come quickly forward to the work of the hour! O Bhima, Kaikeyi, jealous of my beauty, always pains me by her endeavours to

prevent the king from taking a fancy to me! And understanding this dispositions of hers, the wicked-souled Kichaka of immoral ways, constantly solicits me himself! Angry with him for this, but then suppressing my wrath, I answer that wretch deprived of sense by lust, saying,—*O kichaka, Protect thyself! I am the beloved queen and wife of five Gandharvas. Those heroes in wrath will slay thee that art so rash!*—Thus addressed, Kichaka of wicked soul replied unto me, saying,—*I have not the least fear of the Gandharvas, O Sairindhri of sweet smiles! I will slay a hundred thousand Gandharvas encountering them in battle! Therefore, O timid one, do thou consent!*—Hearing all this, I again addressed the lust-afflicted Suta, saying.—*Thou art no match for those illustrious Gandharvas! Of respectable parentage and good disposision. I ever adhere to virtue and never wish for the death of any one. It is for this that thou livest, O Kichaka!*—At this, that wight of wicked soul burst out into a loud laughter. And it came to pass that Kaikeyi previously urged by Kichaka, and moved by affection for her brother, and desirous of doing him a good turn, despatched me to him, saying,—*Do thou, O Sairindhri, fetch wine from kichaka's quarters!* On beholding me the *Suta's* son at first addressed me in sweet words, and when that failed, he became exceedingly enraged, and intended to use violence. Understanding the purpose of the wicked Kichaka, I speedily rushed towards the place where the king was. Felling me on the ground the wretch then kicked me in the very presence of the king himself and before the eyes of Kanka and many others, including charioteers, and royal favorites, and elephant-riders, and citizens. I rebuked the king and Kanka again and again. The king, however, neither prevented Kichaka, nor inflicted any chastisement on him. The principal ally of king Virata in war, the cruel Kichaka reft of virtue is loved by both the king and the queen. O exalted one, brave, proud, sinful, adulterous, and engrossed in all objects of enjoyment, he earneth immense wealth (from the king), and robs the Possessions of others even if they cry in distress! And he never walketh in the path of virtue, nor doth he any virtuous act. Of wicked soul, and vicious disposition, houghty and villainous, and always afflicted by the shafts of Kama, though repulsed repeatedly, if he sees me again, he will outrage me! I shall then surely renounce my life! Although striving to acquire virtue, (on my death) your highly meritorious acts will come to naught! Ye that are now obeying your pledge, ye will lose your wife! By protecting one's wife one's offspring are protected, and by protecting one's offspring, one's own self is protected. And it is because one begets one's own self in one's wife that the wife in called *Jaya** by the wise. The husband also should be protected by the wife, thinking,—*How else will be take his birth in my womb?*—

* Jayate asyas—i. e., She from whom one is born.—T.

I have heard it from Brahmanas expounding the duties of the several orders, that a Kshatriya hath no other duty than subduing enemies. Alas, Kichaka kicked me in the very presence of Yudhishthira the just, and also of thyself, O Bhimasena of mighty strength ! It was thou, O Bhima, that didst deliver me from the terrible Jatasura ! It was thou also that, with thy brothers didst vanquish Jayadratha ! Do thou now slay this wretch also who hath insulted me ! Presuming upon his being a favorite of the king, Kichaka, O Bharata, hath enhanced my woe ! Do thou, therefore, smash this lustful wight even like an earthen pot dashed upon a stone ! If, O Bharata, to.morrow's sun sheds his rays upon him who is the source of many griefs of mine, I shall, surely, mixing poison (with some drink), drink it up,—for I never shall, yield to Kichaka ! Far better it were, O Bhima, that I should die before thee !" '

Vaisampayana continued,—"Having said this, Krishna, hiding her face in Bhima's breast, began to weep. And Bhima, embracing her, consoled her to the best of his power. And having abundantly consoled that slender-waisted daughter of Drupada by means of words fraught with grave reason and sense, he wiped with his hands her face flooded with tears. And thinking of Kichaka and licking with his tounge the corners of his mouth, Bhima, filled with wrath thus spake to that distressed lady,"

Thus ends the twenty-first section in the Kichaka-badha of the Virata Parva.

SECTION XXII.

(Kichaka-badha Parva continued)

"Bhima said,—'I will, O timid one, do even as thou sayest. I will presently slay Kichaka with all his friends. O Yajnaseni of sweet smiles, to-morrow evening, renouncing sorrow and grief, manage to have a meeting with Kichaka ! The dancing-hall that the king of the Matsyas hath caused to be erected is used by the girls for dancing during the day. These repair, however to their homes at night. There in that hall, is an excellent and well-placed wooden bed-stead. Even there I will make him see the spirits of his deceased grand-sires ! But, O beautiful one, when thou holdest converse with him, thou must manage it so that others may not espy thee !' "

Vaisampayana continued.—"Having thus conversed with each other, and shed tears in grief. they waited for the dawn of that night with painful impatience. And when the night had passed away, Kichaka, rising in the morning, went to the palace, and accosted Draupadi saying,—'Throwing thee down in the court I kicked thee in the presence of the king. Attacked by

my mighty self, thou couldst not obtain protection. This Virata is in name only the king of the Matsyas. Commanding the forces of this realm, it is I who am the real lord of the Matsyas. Do thou, O timid one, accept me cheerfully! I shall become thy slave! And, O thou of graceful hips, I will immediately give thee a hundred *nishkas*, and engage a hundred male and a hundred female servants (to tend thee), and will also bestow on thee cars yoked with she mules. O timid lady, let our union take place!' Draupadi replied.—'O Kichaka, know even this is my condition! Neither thy friends nor thy brothers should know thy union with me, I am in terror of detection by those illustrious Gandharvas! Promise me this, and I yield to thee!" Hearing this, Kichaka said,—'I will, O thou of graceful hips, do even as thou sayest! Afflicted by the god of love, I will, O beauteous damsel, alone repair to thy abode for union with thee, O thou of thighs round and tapering as the trunks of the plantain,—so that those Gandharvas, effulgent as the sun, may not come to know of this act of thine!' Draupadi said,—'Do thou, when it is dark, go to the dancing-hall erected by the king of the Matsyas were the girls dance during the day, repairing to their respective homes at night. The Gandharvas do not know that place. We shall then, without doubt, escape all censure!' "

Vaisampayana continued.—"Reflecting on the subject of her conversation with Kichaka, that half a day seemed to Krishna as long as a whole month. And the stupid Kichaka also, not knowing that it was Death that had assumed the form of a *Sairindhri*, returning home, experienced the greatest delight. And deprived of sense by lust, Kichaka became speedily engaged in embellishing his person with unguents and garlands and ornaments. And while he was doing all this, thinking of that damsel of large eyes, the day seemed to him to be without an end. And the beauty of Kichaka, who was about to forsake his beauty for ever, seemed to heighten, like the wick of a burning lamp about to expire, And reposing the fullest confidence in Draupadi, Kichaka, deprived of his senses by lust, and absorbed in the contemplation of the expected meeting, did not even perceive that the day had departed. Meanwhile, the beautiful Draupadi approaching her husband Bhima of the Kuru race, stood before him in the kitchen. And that lady with tresses ending in beautiful curls then spake unto him, saying,—'O chastiser of foes, even as thou hadst directed, I have given Kichaka to understand that our meeting will take place in the dancing-hall. Alone will he come at night to the empty hall. Slay him there, O thou of mighty arms! Do thou, O son of Kunti, repair to that dancing-hall, and take the life, O Pandava, of Kichaka, that son of a *Suta*, intoxicated with vanity! From vanity alone, that son of a *Suta* slights the Gandharvas! O best of smiters, lift him up from the earth even as Krishna had lifted up the *Naga* (Kaliya) from the Yamuna. O Pandava, afflicted as I am with grief, wipe thou my tears, and blessed be thou, protect thy own honor and that of thy race!' "

"Bhima said,—'Welcome, O beauteous lady ! Except the glad tidings thou bringest me, I need, O thou of exceeding beauty, no other aid whatever ! The delight that I feel, O thou of great beauty, on hearing from thee about my coming encounter with Kichaka, is equal to what I felt in slaying Hidimva ! I swear unto thee by Truth, by my brothers, and by morality, that I will slay Kichaka even as the lord of the celestials slew Vritra. Whether secretly or openly I will crush Kichaka. and if the Matsyas fight for him, then I will slay them too ! And slaying Duryodhana afterwards, I shall win back the earth. Let Yudhishthira the son of Kunti continue to pay homage unto the king of Matsya !' Hearing these words of Bhima, Draupadi said,—'Inorder that, O lord, thou mayst not have to renounce the truth already pledged to me, do thou O hero, slay Kichaka in secret !' Even to-day I shall slay Kichaka together with his friends ! Unknown to others during the darkness of the night. I shall, O faultless lady, ctush, even as an elephant crusheth a *vela* fruit,* the head of the wicked Kichaka who wisheth for what is unattainable by him !' "

Vaisampayana continued—"Repairing first to the place of assignation at night. Bhima sat down, disguising himself. And he waited there in expectation of Kichaka, like a lion lying in wait for a deer. And Kichaka, having embellished his person as he chose, came to the dancing-hall at the appointed time in the hope of meeting Panchali. And thinking of the assignation, he entered the chamber. And having entered that hall enveloped in deep gloom, that wretch of wicked soul came upon Bhima of incomparable prowess. who had come a little before and who was waiting iu a corner. And as an insect approacheth towards a flaming fire, or a puny animal, towards a lion, Kichaka approached Bhima lying down on the bed, burning in anger at the thought of the insult offered to Krishna, as if he were the Suta's Death, And having approached Bhima, Kichaka, possest by lust, and his heart and soul filled with ecstacy. smilingly said,—'O thou of pencilled eye-brows, to thee I have already given many and various kinds of wealth from the stores earned by me. as well as hundred maids and many fine robes, and also a mansion with an inner appartment adorned with beauteous and lovely and youthfull maid-servants and embellished by every kind of sports and amuse ments ; And having set all those apart for thee, I have speedily come hither, And all of a sudden, women have begun to praise me, saying.—*There is not in this world another person like unto thee in beauty and dress !*—Hearing this, Bhima said—'It is well that thou art handsome, and it is well that thou praisest thyself, I think, however, that thou hadst never before this such pleasurable touch ! Thou hast an acute touch, and knowest the ways of gallantry ! Skilled in the art of love-making, thou art a favorite with women, There is none like thee in this world !' "

Vaisampayana continued.—Saying this, that son of Kunti, the mighty-armed Bhima of terrible prowess, suddenly rose up, and laughingly said,—

* Some texts read, Vilwam nagaviodhara—i. e. 'As an elephant lifts up a vela fruit.'

"Thy sister, O wretch, shall to-day behold thee dragged by me to the ground, like a mighty elephant, huge as a mountain, dragged to the ground by a lion! Thyself slain, *Sairiddhri* will live in peace, and we, her husbands, will also live in peace!' Saying this, the mighty Bhima seized Kichaka by the hairs of his head which were adorned with garlands. And thus seized with force by the hair, that foremost of mighty persons, Kichaka, puickly freed his hair, and grasped the arms of Bhima. And then between those lions among men fired with wrath, between that chief of the Kichaka clan, and that best of men, there ensued a hand-to-hand encounter, like that between two powerful elephants for a female elephant in the season of spring, or like that which happened in days of yore between those lions among monkeys, the brothers Vali and Sugriva. And both equally infuriate and both eager for victory, both those combatants raised their arms resembling snakes furnished with five hoods, and attacked each other with their nails and teeth, wrought up to frenzy of wrath. Impetuously assailed by the powerful Kichaka in that encounter, the resolute Bhima did not waver a single step. And locked in each other's embraces and dragging each other, they fought on like two mighty bulls. And having nails and teeth for their weapons, the encounter between them was fierce and terrible like that of two furious tigers. And felling each other down by means of their arms, and seizing each other in fury, they encountered each other tike a cuple of elephants with rent temples. And the mighty Bhima then seized Kichaka, and Kichaka, that foremost of strong persons, threw Bhima donwn with violence. And as those mighty combatants fought on, the crash of their arms produced a loud noise that resembled the clatter of splitting bamboos. Then Vrikodara, throwing Kichaka down by main force within the room, began to toss him about furiously even as a hurricane tosseth a tree. And attacked thus in battle by the powerful Bhima, Kichaka grew weak, and began to tremble. Eor all that, however, he tugged at the Pandava to the best of his power. And attacking Bhima, and making him waver a little, the mighty Kichaka struck him with his knees and brought him down to the ground. And overthrown by the powerful Kichaka, Bhima quickly rose up, like Yama himself with mace in hand. And thus that powerful *Suta* and the Pandava, intoxicated with strength and challenging each other, grappled with each other at midnight in that solitary place. And as they roared at each other in wrath, that excellent and strong edifice began to shake every moment. And slapped on the chest by the mighty Bhima Kichaka fired with wrath moved not a single pace. And bearing for a moment only that onslaught incapable of being borne on earth, the *Suta*, overpowered by Bhima's might, became enfeebled. And seeing him waning weak, Bhima endued with great strength forcibly drew Kichaka towards his breast, and began to press him hard. And breathing hard again and again in wrath, that best of victors, Vrikodara, forcibly seized Kichaka by the hair.

And having seized Kichaka, the mighty Bhima began to roar like a hungry tiger that hath killed a large animal. And finding him exceedingly exhausted, Vrikodara bound him fast with his arms, as one binds a beast with a cord. And then Bhima began for a long while, to whirl the senseless Kichaka, who began to roar frightfully like a broken trumpet.* And in order to pacify Krishna's wrath, Vrikodara grasped Kichaka's throat with his arms and began to squeese it. And assailing with his knees the waist of that worst of the Kichakas, all the limbs of whose body had been broken into fragments and whose eye-lids were closed, Vrikodara slew him, as one would slay a beast. And beholding Kichaka entirely motionless, the son of Pandu began to roll him about on the ground. And Bhima then said,—'Slaying this wretch who had intended to violate our wife,—this thorn in the side of *Sairindhri*, I am freed from the debt I owed to my brother, and have attained perfect peace ! And having said this, that foremost of men, with eyes red in wrath, relinquished his hold of Kichaka, whose dress and ornaments had been thrown off his person, whose eyes were rolling, and whose body was yet trembling. And that foremost of mighty persons, squeezing his own hands, and biting his lips in rage, again attacked his adversary and thrust his arms and legs and neck and head into his body like the wielder of the *Pinaka* reducing into a shapeless mass the deer, which form Sacrifice had assumed in order to escape his ire. And having crushed all his limbs, and reduced him into a ball of flesh, the mighty Bhimasena showed him unto Krishna. And endued with mighiy energy, that hero then addressed Draupadi, that foremost of all women, saying,—'Come, O princess of Panchala, and see what hath become of that lustful wretch !' And saying this, Bhima of terrible prowess began to press with his feet the body of that wicked wight. And lighting a torch then and showing Draupadi the body of Kichaka, that hero addressed her, saying,—'O thou of tresses ending in beautiful curls, those that solicit thee endued as thou art with an excellent disposition and every virtue, are slain by me even as this Kichaka hath been, O timid one !' And having accomplished that difficult task so highly agreeable to Krishna,—having, indeed, slain Kichaka and thereby pacified his wrath Bhima bade farewell to Krishna the daughter of Drupada, and quickly went back to the kitchen. And Draupadi also, that best of women, having caused Kichaka to be slain, had her grief removed and experienced the greatest delight. And addressing the keepers of the dancing-hall, she said,—Come ye and behold ! Kichaka who had lusted after other people's wives lieth down here, slain by my Gandharva husbands !' And hearing these words, the guards of the dancing-hall, soon came by thousands to that spot, torches in hand. And repairing to that room, they behold the lifeless Kichaka thrown on the ground, drenched with blood. And beholding him without arms and legs, they were filled with grief. And as they gazed at Kichaka, they were struck with amazement. And seeing that superhuman act, *viz*,,—the overthrow of

* Veri means both a kettle-drum and a trumpet. The latter however conveys a better meaning here.—T.

Kichaka, they said,—Where is his neck, and where are his legs ?' And beholding him in this plight, they all concluded that he had been killed by a Gaadharva."

Thus ends the twenty-second section in the Kichaka-badha of the Virata parva.

SECTION XXIII.

(Kichaka-badha Parva continued.)

Vaisampayana said.—"Then all the relatives of Kichaka, arriving at that place, beheld him there and began to wail aloud, surrounding him on all sides, —And beholding Kichaka with every limb mangled, and lying like a tortoise dragged to dry ground from the water. all of them were overcome with exceeding fright and the bristles of their bodies stood on end. And seeing him crushed all over by Bhima, like a Danava by Indra, they proceeded to take him outside, for performing his funeral obsequies. And then those persons of the *Suta* clan thus assembled together espied Krishna of faultless limbs hard by, who stood reclining on a pillar. And all the Kichakas assembled there, exclaimed,—'Let this unchaste woman be slain for whom Kichaka hath himself lost his life ! Or, without slaying her here, let us cremate her with him that had lusted alter her,—for it behoveth us to accomplish in every way what is agreeable to that deceased son "of *Suta* !' And then they addressed Yirata, saying, —'It is for her sake that Kichaka hath lo t his life. Let him, therefore, be cremated along with her ! It behoveth thee to grant this permission !'—Thus addressed by them, king Virata, O monarch, knowing full well the prowess of the *Suta*, gave his assent to the *Sairindhri's* bein burnt along with the *Suta's* son. And at this, the Kichakas, approaching the frightened and stupified Krishna of lotus-like eyes, seized her with violence. And binding that damsel of slender-waist and placing her upon the bier, they set out with great energy towards the cemetery. And, O king, while thus forcibly carried towards the cemetery by those sons of the *Suta* tribe, the blameless and chaste Krishna living under the protections of her lords, then wailed aloud for the help of her husbands, saying,—'Oh, let Jaya, and Jayanta, and Vijaya, and Jayatsena, and Jayadvala listen to my words ! The *Sutas* are taking me away ! Let those illustrious Gandharvas endued with speed of hand, the clatter of whose cars is loud and the twang of whose bowstrings in the midst of the mighty conflict are heard like the roar of thunder, listen to my words,—the *Suta's* are taking me away !' "

Vaisampayana continued.—"Hearing those sorrowful words and lamentations of Krishna, Bhima, without a moment's reflection started up from his bed,

and said,—'I have heard, O *Sairindhri*, the words thou hast spoken! Thou hast, therefore, O timid lady, no more fear at the hands of the *Sutas*!'"

Vaisampayana continued.—Having said this, the mightyarmed Bhima, desirous of slaying the Kichakas, began to swell his body. And carefully changing his attire, he went out of the palace by a wrong egress. And climbing over a wall by the aid of a tree, be proceeded towards the cemetery whither the Kichakas had gone. And having leapt over the wall, and gone out of the excellent city, Bhima impetuously rushed to where the *Suta's* were. And, O monarch, proceeding towards the funeral pyre he behold a large tree, tall as palmyra-palm, with gigantic shoulders and withered top. And that slayer of foes grasping with his arms that tree measuring ten *Vyamas*, uprooted it, even like an elephant, and placed it upon his shoulders. And taking up that tree with trunk and branches, and measuring ten *Vyamas*, that migh;y hero rushed towards the *Sutas*, like Yama himself, mace in hand. And by the impetus of his rush.* banians and peepals and *Kinsukas*, falling down on earth lay in clusters. And beholding that Gandharva approach them like a lion in fury, all the *Sutas* trembling with fear and greatly distressed, became panic-struck. And they addressed each other, saying,—'Lo, the powerful Gandharva cometh hither, filled with rage, and with an upraised tree in hand! Let-*Sairindhri*, therefore, from whom this danger of ours hath arisen be set free!'—And beholning the tree that had been uprooted by Bhimasena, they set Draupadi free and ran breathlessly towards the city. And seeing them run away, Bhima, that mighty son of the Wind-god, despatched, O foremost of kings, by means of that tree, an hundred and five of them unto the abode of Yama, like the wielder of the thunder-bolt slaying the Danavas. And setting Draupadi free from her bonds, he then, O king, comforted her. And that mighty-armed and irrepressible Vrikodara, the son of Pandu. then addressed the distressed princess of Panchala with face bathed in tears, saying,—'Thus, O timid one are they slain that wrong thee without cause! Return, O Krishna, to the city! Thou hast no longer any fear; I myself will go to Virata's kitchen by another route!'"

Vaisampayana continued,—"It was thus, O Bharata, that a hundred and five of those Kichakas were slain. And their corpses lay on the ground, making the place look like a great forest overspread with uprooted trees after a hurricane. Thus fell those hundred and five Kichakas! And including Virata's general slain before, the slaughtered *Sutas* numbered one hundred and six. And beholding that exceedingly wonderful feat,men and women were assembled together, filled with astonishment. And the power of speech, O Bharata, was suspended in every one."

Thus ends the twenty thirnd section in the Kichaka-badha of the Virata Parva.

* Lit, force of his thighs,—T.

SECTION XXIV.

(*Kichaka-badha Parva continued.*)

Vaisampayana said,—And beholding the *Sutas* slain, the citizens went to the king, and represented unto him what had happened, saying,—'O king, those mighty sons of the *Sutas* have all been slain by the Gandharvas! Indeed they lie scattered on the earth like huge peaks of mountains riven by thunder. *Sairindhri* also, having been set free, returneth to thy palace in the city! Alas, O king, if *Sairindhri* cometh, thy entire kingdom will be endangered! *Sairindhri* is endued with great beauty; the Gandharvas also are exceedingly powerful. Men again, without doubt, are naturally sensual! Devise, therefore O king without delay, such means that in consequence of wrongs done to *Sairindhri*, thy kingdom may not meet with destruction!' Hearing those words of theirs, Virata, that lord of hosts, said unto them,—'Do ye perform the last rites of the *Sutas!* Let all the Kichakas be burnt in one blazing pyre with gems and fragrant unguents in profusion!' And filled with fear, the king then addressed his queen Sudeshna, saying,—'When *Sairindhri* comes back, do thou tell her these words from me,—*Blessed be thou, O fair-faced Sairindhri! Go thou whithersoever thou likest! The king hath been alarmed, O thou of graceful hips, at the defeat already experienced at the hands of the Gandharvas! Protected as thou art by the Gandharvas, I dare not personally say all this to thee! A woman, however, cannot offened, and it is for this that I tell thee all this through a woman!'* "

Vaisampayana continued,—"Thus delivered by Bhimasena after the slaughter of the *Sutas*, the intelligent and youthful Krishna relieved from all her fears, washed her limbs and clothes in water, and proceeded towards the city, like a doe frightened by a tiger. And beholding her, the citizens, O king, afflicted with the fear of the Gandharvas, fled in all directions. And some of them went so far as to shut their eyes. And then, O king, at the gate of the kitchen, the princess of Panchala saw Bhimasena staying like an infuriate elephant of gigantic proportions. And looking upon him with wonder-expanded eyes, Draupadi by means of words intelligible to them alone, said,—'I bow unto that prince of the Gandharvas, who hath rescued me!' At these words of hers, Bhima said,—'Hearing these words of hers in obedience to whom those persons were hitherto living in the city, they will henceforth range here, regarding themselves as freed from the debt.' "*

Vaisampayana continued—"Then she behold the mighty-armed Dhananjaya, in the dancing-hall instructing king Virata's daughters in dancing. And issuing

---

* What Bhima says is this,—The Gandharvas, your husbands, are always obedient to thee! If they have been able to do thee a service, they have only repaid a debt,—T.

with Arjuna from the dancing-hall, all those damsels came to Krishna who had arrived there, and who had been persecuted so sorely, all innocent though she was. And they said—'By good luck, it is O *Sairindhri*, that thou hast been delivered from thy dangers ! By good luck it is that thou hast returned safe. And by good luck also it is that those *Sutas* have been slain that had wronged thee, innocent though thou art !' Hearing this, Vrihannala said,—'How hast thou, O *Sairindhri* been delivered ? And how have those sinful wretches been slain ? I wish to learn all this from thee exactly as it fell out ! *Sairindhri*, replied,—'O blessed Vrihannala always passing thy days happily in the apartments of the girls, what concern hast thou with *Sairindhri's* fate to say ? Thou hast no grief to bear that *Sairindhri* hath to bear ! It is for this, that thou askest me thus, distressed as I am, in ridicule !' Thereat Vrihannala said,—O blessed one, Vrihannala also hath unparalleled sorrows of her own ! She hath become at low as a brute. Thou dost not, O girl understand this. I have lived with thee, and thou too hast lived with us ! When, therefore, thou art afflicted with misery, who is it that will not, O thou of beautiful hips, feel it ? But no one can completely read another's heart. Therefore it is, O amiable one, that thou knowest not my heart !' "

Vaisampayana continued,—"Then Draupadi, accompanied by those girls entered the royal abode, desirous of appearing before Sudeshna. And when she came before the queen, Virata's wife addressed her at the command of the king, saying—'Do thou, O *Sairindhri*, speedily go withersoever thou likest ! The king, good betide thee, hath been filled with fear at this discomfiture at the hands of the Gandharvas ! Thou art, O tbou of graceful eye-brows, young, and unparalleled on earth in beauty ! Thou art, besides, an object of desire with men. The Gandharvas, again, are exceedingly wrathful !' Thereat *Sairinhdri* said,—'O beauteous lady, let the king suffer me to live here for only thirteen days more ! Without doubt, the Gandharvas also will be highly obliged at this. They will then convey me hence and do what would be agreeable to Virata. Without doubt, the king, by doing this, with his friends, reap great benefit.' "

Thus ends the twenty fourth section in the Kichaka-badha of the Virata Parva.

SECTION XXV.

(Kichaka-badha Parva continued)

Vaisampayana said.—"At the slaughter of Kichaka and his brothers, people, O king, thinking of this terrible feat, were filled with surprise. And in the city and the provinces it was generally bruited about that 'for bravery the king's Vallava and Kichaka were both mighty warriors. The wicked Kichaka, however, had been an oppressor of men and a dishonorer of other people's wives, And it was for this that that wicked wight of sinful soul had been slain by the Gandharvas.' And it was thus O king, that people began to speak, from province to province of the invincible Kichaka, that slayer of hostile ranks.

"Meanwhile, the spies employed by Dhritarashtra's son, having searched various villages and towns and kingdoms and done all that they had been commanded to do and completed their examination in the manner directed, of the countries indicated in their orders, returned to Nagapura, gratified with at least one thing that they had learnt.* And seeing Dhritarashtra's son king Duryodhana of the Kuru race seated in his court with Drona and Karna and Kripa, with the high-souled Bhishma, his own brothers, and those great warriors—the Trigartas, they addressed him, saying,—'O lord of men, great hath been the care always bestowed by us in the search after the sons of Pandu in that mighty forest! Searched have we through the solitary wilderness abounding with deer and other animals and overgrown with trees and creepers of diverse kinds! Searched have we also in arbours of matted woods and plants and creepers of every species, but we have failed in discovering the track by which Pritha's sons of irrepressible energy may have gone. Searched have we in these and other places for their foot-prints! Searched have we closely, O king, on mountain tops and in inaccessible fastnesses, in various kingdoms and provinces teeming with people; in encampments and cities? no trace have we yet found of the sons of Pandu! Good betide thee, O bull among men, it seems that they have perished without leaving a mark behind! O foremost of warriors, although we followed in the track of those warriors, yet, O best of men, we soon lost their foot-

---

* Krita-kritya. Nilakntha explains this to mean "imagining themselves to have achieved success in their mission" for having learnt of Kichaka's death, they could readily divine the presence of the Pandavas there. This is too far-fetched and does not at all agree with the spirit of their report to Duryodhana below. And then the same word occurs in the very last line of the Section. I take it that in both places the word has been used the same sense—.T.

prints and do not know their present residence. O lord of men, for some time we followed in the wake of their charioteers. And making our inquiries duly, we truly ascertained what we desired to know. O slayer of foes, the charioteers reached Dwaravati without the sons of Pritha among them. O king, neither the sons of Pandu, nor the chaste Krishna, are in that city of the Yadavas, O bull of the Bharata race, we have not been able to discover either their track or their present abode. Salutations to thee, they are gone for good! We are acquainted with the disposition of the sons of Pandu and know something of the feats achieved by them. It behoveth thee, therefore, O lord of men, to give us instructions, O monarch, as to what we should next do in the search after the sons of Pandu! O hero, listen also to these agreeable words of ours, promising great good to thee! King Matsya's charioteer, Kichaka of wicked soul, by whom the Trigartas, O monarch, were repeatedly vanquished and slain with mighty force, now lieth low on the ground with all his brothers, slain, O monarch, by invisible Gandharvas during the hours of darkness, O thou of unfading glory! Having heard this delightful news about the discomfiture of our enemies, we have been exceedingly gratified, O Kauravya! Do thou now ordain what should next be done!' "

Thus ends the twenty-five section in the Go-harana of the Virata Parva.

SECTION XXVI.

(Go-harana Parva continued)

Vaisampayana said.—"Having listened to these worde of his spies, king Duryodhana reflected inwardly for sometime and then addressed his courtiers, saying,—'It is difficult to ascertain the course of events definitely. Discern ye all, therefore, whither the sons of Pandu have gone. Of this thirteenth year which they are to pass undiscovered by us all, the greater part hath already expired. What remains is by much the smaller. If, indeed, the sons of Pandu can pass undiscovered what remains of this year, devoted to the vow of truth as they are, they will then have fulfilled their pledge. They will then return like mighty elephants with temporal juice trickling down, or like snakes of virulent poison. Filled with wrath, they will, without doubt, be inflicters of terrible chastisement on the Kurus. It behoveth ye, therefore, to make such efforts without loss of time as may induce the sons of Pandu, acquainted as they are with the proprieties of time, and staying as they now are in painful disguise, to re-enter the woods suppressing their rage. Indeed, adopt ye such means as may remove all causes of quarrel and anxiety from the

kingdom, making it tranquil and foeless and incapable of sustaining a diminution of territory. Hearing these words of Duryodhana, Karna said,—'Let other spies, abler and more cunning, and capable of accomplishing their object, quickly go hence, O Bharata! Let them, well disguised, wander through swelling kingdoms and populous provinces, prying into assemblies of the learned and delightful retreats of ascetics! In the inner apartments of palaces, in shrines and holy spots, in mines and diverse other regions, the sons of Pandu should be searched after with welldirected eagerness. Let the sons of Pandu who are living in disguise be searched after by well-skilled spies in large numbers, devoted to their work, themselves well-disguised, and all well acquainted with the objects of their search. Let the search be made on the banks of rivers, in holy regions, in villages and towns, in retreats of ascetics, in delighted mountains and mountain caves.' When Karna ceased, Duryodhana's second brother Dussasana, wedded to a sinful disposion, then addressed his eldest brother and said.—'O monarch, O lord of men, let those spies only in whom we have confidence, receiving their rewards in advance, once more go after the search. This and what else hath been said by Karna have our fullest approval. Let all the spies engage in the search according to the directions already given. Let these and others engage in the search from province to province aecording to approved rules. It is my belief, however, that the track the Pandavas have followed or their present abode or occupation will not be discovered. Perhaps, they are closely concealed; perhaps, they have gone to the other side of the ocean! or, perhaps, proud as they are of their strength and courage, they have been devoured by wild beasts; or, perhaps, having been overtaken by some unusual danger, they have perished for enternity. Therefore, O prince of the Kuru race, dispelling all anxieties from thy heart, achieve what thou wilt, always acting according to thy energy!'"

Thus ends the twenty-sixth section in the Go-harana of the Virata Parva.

SECTION XXVII.

(Go-haran Parva continued)

Vaisampayana said,—"Endued with mighty energy and possessed of great discernment, Drona then said,—Persons like the sons of Pandu never perish nor undergo discomfiture. Brave and skilled in every science, intellingent and with senses under control, virtuous and grateful and obedient to the virtuous Yudhishthira, ever following in the wake of

their eldest brother who is conversant with the conclusions of policy and virtue and profit, who is attached to them as a father, and who strictly adhereth to virtue and is firm is truth,—persons like them that are thus devoted to their illustrious and royal brother, who, gifted with great intelligence, never injureth any body and who in his turn himself obeyeth his younger brothers, never perish in this way. Why, then, should not (Yudhishthira) the son of Pritha, possessing a knowledge of policy, be able to restore the prosperity of brothers such as these that are so obedient and devoted and high-souled ? It is for this that they are carefully waiting for the arrival of their opportunity. Men such as these never perish. This is what I see by my intellect. Do, therefore, quickly and without loss of time, what should now be done, after proper reflection. And let also the abode which the sons of Pandu with souls under control as regards every purpose of !ife, are to occupy, be now settled. Heroic and sinless and possessed of ascetic merit, the Pandavas are difficult to be discovered (within the period of non-discovery). Inteligent and possessed of every virtue, devoted to truth and versed in the principles of policy, endued with purity and holiness, and the embodiment, of immeasurable energy, the son of Pritha is capable of consuming (his foes) by a glance alone of his eye. Knowing all this, do what is proper. Let us, therefore, once more search after them, sending Brahmanas and *Charanas*, ascetics crowned with success, and others of this, Kind who may have a knowledge of those heroes !' "

Thus ends the twenty-seventh section in the Go-harana of the Virata Parva.

SECTION XXVIII.

(*Go-harana Parva continued.*)

Vaisampayana said.—"Then that grandsire of the Bharatas, Bhishma the son of Santanu, conversant with the *Vedas*, acquainted with the proprieties of time and place, and possessing a knowledge of every duty of morality' after the conclusion of Drona's speech, applauded the words of the preceptor and spake unto the Bharatas, for their benefit, these words consistent with virtue, expressive of his attachment to the virtuous Yudhisbthira. rarely spoken by men that are dishonest, and always meeting with the approbation of the honest. And the words that Bhishma spake were thoroughly impartial and worshipped by the wise. And the grandsire of the Kurus said,—'The words that the regenerate Drona acquainted with the truth of every affair hath uttered, are approved by me.

I have no hesitation in saying so. Endued with every suspicious mark, observant of virtuous vows, possessed of Vedic lore, devoted to religious observances, conversant with various sciences abedient to the counsels of the aged, adhering to the vow of truth, acquainted with the proprieties of time, observant of the pledge they have given (in respect of their exile), pure in their behaviour, ever adhering to the duties of the Kshatriya order, always obedient to Kesava, high-souled, possessed of great strength, and ever bearing the burthens of the wise, those heroic ones can never wither under misfortune, Aided by their own energy, the sons of Pandu who are now leading a life of conecalment in obedience to virtue, will surely never perish. It is even this that my mind surmiseth. Therefore, O Bharata, I am for employing the aid of honest counsel in our behaviour towards the sons of Pandu. It would not be the policy of any wise man to cause them to be discovered now by means of spies.* Of that only which we should do unto the sons of Pandu, I shall say, reflecting with the aid of the intellect. Know that I shall say nothing from ill will to thee. People like me should never give such counsels to him that is dishonest, for only counsels (like those I would give) should be offered unto them that are honest. Counsels. however, that are evil, should under no circumstances be offered. He, O child, that is devoted to truth and obedient to the aged, he, indeed, that is wise, while speaking in the midst of an assembly, should under all circumstances speak the truth, if the acquisition of virtue be an object with him. I should, therefore, say that I think differently from all those people here, in respect of the abode of Yudhishthira the just in this the thirteenth year of his exile. The rulers, O child, of the city or the province where king Yudhishthira resides cannot have any misfortune. Charitabie and liberal and humble and modest must the people be of the country where king Yudhishthira resides. Agreeable in speech, with passions under control, observant of truth, cheerful healthy, pure in conduct, and skillful in work must the people be of the country where king Yudhishthira resides. The people of the place where Yudhishthira is, cannot be envious, or malicious, or vain, or proud, but must all adhere to their respective duties. Indeed, in the place where Yudhishthira resides, Vedic hymns will be chaunted all around, sacrifices will be performed, the last full libations will always be poured,† and gifts to

* This is a very difficult sloka. I am not sure that I have understood it aright. Both Nilakantha and Arjuna Misra are silent. Instead of depending, however, on my own intelligence, I have cousulted several friends who have read the "Mahabharata" through, The grammatical structure is easy. The only difficulty consists in the second half of the sloka, The meaning, however, I have given is consistent with the tenour of Bhishma's advice.—T.

† Indicating the unobstructed completion of the sacrifice,—T.

Brahmanas will always be in profusion. There the clouds, without doubt, pour abundant rain, and furnished with good harvest, the country will ever be without fear. There the paddy will not be without grain, fruits will all be juicy, floral garlands will not be without fragrance, and the conversation of men will always be full of agreeable words. There where king Yudhishthira resides, the breezes will be delecious, the meetings of men will always be friendly, and cause of fear there will be none. There kine will be plentiful, without any of them being lean-fleshed or weak, and milk and curds and butter both savoury and nutritious. There were king Yudhishthira resides, every kind of corn will be full of nutrition, and every edible full of flavour. There where king Yudhishthira resides, the objects of all the senses, *viz.*,—taste touch, smell, and hearing, will be endued with excellent attributes. There where king Yudhishthira resides, the sights and scenes will all be gladdening. And the regenerate ones of that place will be virtuous, and steady in observing their respective duties. Indeed, in the country were the sons of Pandu may have taken up their abode during this the thirteenth year of their exile, the people will be contented and cheerful pure in conduct and without misery of any kind. Devoted to gods and guests and the worship of these with their whole soul, they will be fond of giving away, and filled with great energy, they will all be observant of eternal Virtue. There where king Yudhishthira resides, the people, eschewing all that is evil, will be desirous of achieving only what is good. Always observant of sacrifices and pure vows, and hating untruth in speech, the people of the place where king Yudhishthira may reside will always be desirous of obtaining what is good, auspicious and beneficial. There where Yudhishthira resides, the people will certainly be desirous of achieving what is good, and their hearts will always incline towards, virtue, their vows, besides, being agreeable and they themselves being ever engaged in the acquisition of religious merit. O child, that son of Pritha in whom are intelligence and charity, the highest tranquility and undoubted forgiveness, modesty and prosperity, and fame and great energy and simplicity and a love for all creatures, is incapable of being found out (now that he hath concealed himself) even by Brahmanas, let alone ordinary persons! The wise Yudhishthira is leaving in close disguise in regions whose characteristics I have described. Regarding his excellent mode of life, I dare not say anything more. Reflecting well upon all this, do without loss of time what thou mayst think to be beneficial, O prince of the Kuru race, if, indeed, thou hast any faith in me!"

Thus ends the twenty-eighth section in the Go-harana of the Virata Parva.

SECTION XXIX.

(Go-harana Parva continued.)

Vaisampayana said—"Then Saradwata's son, Kripa said,—'What the aged Bhishma hath said concerning the Pandavas is reasonable, suited to the occasion, consistent with virtue and profit, agreeable to the ear, frought with sound reason, and worthy of him. Listen also to what I would say on this subject! It behoveth thee to ascertain the track they have followed and their abode also by means of spies,* and to adopt that policy which may bring about thy welfare! O child, he that is solicitous of his welfare should not disregard even an ordinary foe. What shall I say, then, O child, of the Pandavas who are thorough masters of all weapons in battle! When, therefore, the time cometh for the re-appearance of the high-souled Pandavas, who, having entered the forest,† are now passing their days in close disguise, thou shouldst ascertain thy strength both in thy own kingdom and in those of other kings! Without doubt, the return of thePandavas is at hand. Their promised term of exile over, the illustrious and mighty sons of Pritha, endued with immeasurable prowess, will come hither bursting with energy! Do thou, therefore, in order to conclude an advantageous treaty with them, have recourse to sound policy and address thyself to increase thy forces and improve thy treasury! O child, ascertaining all these reckon thou thy own strength in respect of all thy allies weak and strong.‡ Ascertaining the effciency, and weakness, and indifference of thy forces, as also who amongst them are well affected and who disaffected, we should either fight the foe or treat with him. Having recourse to the arts of conciliation, disunion, chastisement, bribery, presents, and fair behaviour, attack thy foes, and subdue the weak by might, and win over thy allies and troops by soft speeches. When thou hast (by these means) strengthened thy army and filled thy treasury, entire success, will be thine! When

---

* The word tirtha here means, as Nilakantha rightly explains, spies, and not holy spots.—T.

† Satram in explained by Nilakantha to mean here 'false disguise, I think, however, such an interpretation to be far-fetched. It evidently means "forest,"—the use of pravisteshu in connection with it almost settles the point.—T.

‡ This sloka is not correctly printed in any of the texts that I have seen. The reading that I adopt is that the second word is the participle of the root budh and not the instrumental of buddhi; the last word, again, of the second line is compounded of valavatsu and avaleshu instead of (as printed in many books) v alavatswavaleshu. Any other reading would certainly be incorrect. I have not consulted the Bombay text,—T.

thou hast done all this, thou wilt be able to fight with powerful enemies that may present themselves let alone the sons of Pandu deficient in troops and animals of their own. By adopting all these expedients according to the customs of thy order. thou wilt, O foremost of men, attain enduring happiness in due time !' "

Thus ends the twenty-ninth section in the Go-harana of the Virata Parva.

SECTION XXX.

(Go-harana Parva continued)

Vaisampayana said,—"Discomfited before, O monarch, many a time and oft by Matsya's *Suta* Kichaka aided by the Matsyas and the Salwyas, the mighty king of the Trigartas, Susarman, who owned innumerable cars, regarding the opportunity to be a favorable one, then spoke the following words without losing a moment. And, O monarch, forcibly vanquished along with his relatives by the mighty Kichaka, king Susarman, eyeing Karna askance, spoke these words unto Duryodhana :—'My kingdom hath, many a time, been forcibly invaded by the king of the Matsyas. The mighty Kichaka was that king's generalissimo. Crooked and wrathful and of wicked soul, of prowess famed over all the world, sinful in deeds and highly cruel, that wretch, however, hath been slain by the Gandharvas. Kichaka dead, king Virata, shorn of pride and his refuge gone, will, I imagine, lose all courage. I think we ought now to invade that kingdom, if it please thee, O sinless one, as also the illustrious Karna and all the Kauravas ! The accident that hath happened, is I imagine, a favorable one for us. Let us, therefore, repair to Virata's kingdom abounding in corn. We will appropriate his gems and other wealth of diverse kinds, and let us go to share with each other as regards his villages and kingdom, Or, invading city by force, let us carry off by thousands his excellent kine of various species. Uniting O king, the forces of the Kauravas and the Trigatas, let us lift his cattle in droves. Or, uniting our forces well, we will check his power by forcing him to sue for peace. Or, destroying his entire host, we will bring Matsya under subjection. Having brought him under subjection by just means, we will live in our kingdom happily, while thy power also will, without doubt, be enhanced !'—Hearing these words of Susarman Karna addressed the king, saying,—'Susarman hath spoken well ; the opportunity is favorable and promises to be profitable to us. Therefore, if it please thee, O sinless one, let us, drawing up our forces in battle array and marshalling them

in divisions, speedily set out! Or, let the expedition be managed as Saradwata's son Kripa, the preceptor Drona, and the wise and aged grandsire of the Kurus may think. Consulting with each other, let us, O lord of earth, speedily set out to attain our end! What business have we with the sons of Pandu, distitute as they are of wealth, might, and prowess? They have either disappeared for good, or have gone to the abode of Yama! We will, O king, repair without anxiety to Virata's city, and plunder his cattle and other wealth of diverse kinds!' "

Vaisampayana continued.—"Accepting these words of Karna the son of Surya, king Duryodhana speedily commanded his brother Dussasana born immediately after him, and always obedient to his wishes, saying,—'Consulting with the elders, array without delay, our forces! We will, with all the Kauravas, go to the appointed place. Let also the mighty warrior, King Susarman, accompanied by a sufficient force with vehicles and animals, sot out with the Trigartas for the dominions of Matsya! And let Susarman proceed first, carefully concealing his intention. Following in their wake, we will set out the day after in close array, for the prosperous dominions of King Matsya! Let the Trigartas, however, suddenly repair to the city of Virata, and coming upon the cowherds, seize that immense, wealth (of kine). We also, marching in two divisions, will seize thousands of excellent kine furnished with auspicious marks!' "

Vaisampayana continued.—"Then, O lord of Earth, those warriors, the Trigartas, accompanied by their infantry of terrible prowess, marched towards the south-eastern direction, intending to wage hostilities with Virata from the desire of seizing his kine. And Susarman set out on the seventh day of the dark fortnight for seizing the kine. And then, O king on the eighth day following of the dark fortnight, the Kauravas also, accompanied by all their troops, began to seize the kine by thousands."

Thus ends the thirtieth section in the Go-harana of the Virata Parva.

SECTION XXXI.

(Go-harana- Parva continued.)

Vaisampayana said.—"O mighty king, entering into king Virata's service, and dwelling in disguise in his excellent city, the high-souled Pandavas of immeasurable prowess, completed the promised period of none.discovery. And after Kichaka had been slain, that slayer of hostile heroes, the mighty king Virata, began to rest his hopes on the sons of Kunti. And it was on the expiry of the thirteenth year of their exile,

O Bharata, that Susarman seized Virata's cattle by thousands. And when the cattle had been seized, a herdsman of Virata came with great speed to the city, and saw his sovereign the king of Matsya seated on the throne in the midst of wise councellors, and those bulls among men, the sons of Pandu. and surrounded by brave warriors decked with ear-rings and bracelets. And appearing before that enhancer of his dominions—king Virata seated in court—the herdsman bowed down unto him, and addressed him, saying,—'O foremost of kings, defeating and humiliating us in battle along with our friends, the Trigartas are seizing thy cattle by hundreds and by thousands. Do thou, therefore, speedily rescue them ! Oh, see that they are not lost to thee !'—Hearing these words, the king arrayed for battle the Matsya force abounding in cars and elephants and horses and infantry and standards. And kings and princes speedily put on, each in its proper place,* their shining and beautiful armour worthy of being worn by heroes. And Virata's beloved brother, Satanika, put on a coat of mail made of adamantine steel, adorned with burnished gold. And Madirakshya, next in birth to Satanika, put on a strong coat of mail plaited with gold† and capable of resisting every weapon. And the coat of mail that the king himself of the Matsyas put on was invulnerable and decked with a hundred suns, a hundred circles, a hundred spots, and a hundred eyes. And the coat of mail that Suryadatta‡ put on was bright as the sun, plaited with gold, and broad as a hundred lotuses of the fragrant (*Kahlara*) species. And the coat of mail that Virata's eldest son, the heroic Sanksha, put on was impenetrable and made of burnished steel, and decked with a hundred eyes of gold. And it was thus that those god-like and mighty warrors by hundreds, furnished with weapons, and eager for battle, each donned his corselet. And then they yoked unto their excellent cars of white hue steeds equipped in mail. And then was hoisted Matsya's glorious standard on his excellent car decked with gold and resembling the sun or the moon in its effulgence. And other Kshatriya warriors also raised on their respective cars gold-decked standards of various shapes and devices. And king Matsya then addressed his brother Satanika born immediately after him, saying,—'Kanka and Vallava and Tantripala and Damagranthi of great energy will, as it appears to me, fight, without. doubt. Give thou unto them cars furnished with banners and penons and let them case their persons in beautiful coats of mail that should be both invulnerable and easy to wear. And let them also have weapons.

---

* Bhagasas lit. each in its proper place. It may also mean, "according to their respective divisions."—T.

† Kalyana-patalam is explained by Nilakantha to mean suvarna patrachchaditam.—T.

‡ One of the generals of Virata.—T.

Bearing such martial forms and possessed of arms resembling the trunk of mighty elephants, I can never persuade myself that they cannot fight. Hearing these words of the king, Satanika, O monarch, immediately ordered cars for those sons of, Pritha, *viz.*,—the royal Yudhishthira, and Bhima, and Nakula, and Sahadeva, and commanded by the king, the charioteers, with cheerfull hearts and keeping loyalty in view, very soon got cars ready (for the Pandavas). And those repressers of foes then donned those beautiful coats of mail, invulnerable and easy to wear, that Virata had ordered for those heroes of spotless fame. And mounted on cars yoked with good steeds, those smiters of hostile ranks, those foremost of men, the sons of Pritha, set out with cheerful hearts. Indeed, those mighty warriors skilled in fight, those bulls of the Kuru race and sons of Pandu, those four heroic brothers possessed of prowess incapable of being baffled, mounting on cars decked with gold, together set out, following Virata's wake. And infuriate elephants of terrible mien, full sixty years of age, with shapely tusks and rent temples and juice trickling down and looking (on that account) like clouds pouring rain, and mounted by trained warriors skilled in fight, followed the king like unto moving hills. And the principle warriors of Matsya who cheerfully followed the king had eight thousand cars, a thousand elephants and sixty thousand horses. And, O bull among the Bharatas, that force of Virata, O king, as in marched forth marking the footprints of the cattle looked exceedingly beautiful. And on its march that foremost of armies owned by Virata, crowded with soldiers armed with strong weapons, and abounding in elephants, horses and cars, looked really splendid."

Thus ends the thirty-first section in the Go-harana of the Virata Parva.

SECTION XXXII.

(Go-harana Parva continued)

Vaisampayana said.—"Marching out of the city, thoseh heroic smiters, the Matsya, arrayed in order of battle, overtook the Trigartas when the sun had passed the meridian. And both excited to fury and both desirous of having the kine, the mighty Trigartas and the Matsyas, irrepressible, in battle, sent up loud roars. And then the terrible and infuriate elephants ridden over the skillful combatants of the both sides, were urged on with spiked clubs and hooks. And the encounter, O king, that took place when the sun was low in horizon, between the infantry and cavalry and chariots and elephants of both parties, was, like unto that

of old between the gods and the *Asuras,* terrible and fierce and capable of making one's hair stand on end and calculated to increase the population of Yama's kingdom. And as the combatants rushed against one another, smiting and slashing, thick clouds of dust began to rise, so that nothing could be discovered. And covered with the dust raised by the contending armies, birds began to drop down on the earth. And the sun himself disappeared behind the thick cloud of arrows shot and the firmanent looked bright as if with myriads of the fireflies. And shifting their bows, the staves of which were decked with gold, from one hand to another, those heroes began to strike each other down, discharging their arrows right and left. And cars encountered cars, and foot-soldiers fought with foot-soldiers, and horsemen, with horsemen, and elephants, with mighty elephants. And they furiously encountered one another with swords and axes and bearded darts and javelins and iron clubs. And although, O king, those mighty armed warriors furiously assailed one another in that conflict, yet neither party succeeded in prevailing over the other. And served heads, some with beautiful noses, some with upper lips deeply gashed, some decked with ear-rings, and some divided with wounds about the well-trimmed hair, were seen rolling on the ground covered uwith dust. And soon the field of battle was overspread with the limbs of Kshatriya warriors cut off by means of arrows and lying like trunks of Sala trees, And scattered over with heads decked in ear-rings, and sandal-besmeared arms looking like the bodies of snakes, the field of battle became exceedingly beautiful. And as cars encountered cars, and horsemen encountered horsemen, and foot-soldiers, engaged with foot-soldsers, and elephants met with elephants, the frightful dust soon became drenched with torrents of blood. And some amongst the combatants began to swoon away, and the warriors began to fight reckless of considerations of humanity, friendship, and relationship. And both their course and sight obstructed by the arrowy shower, vultures began to alight on the ground. But although those strong-armed combatants furiously fought with one another, yet the heroes of neither party succeeded in routing their antagonfsts. And Satanika having slain a full hundred of the enemy and Visalaksha full four hundred, both those mighty warriors penetrated into the heart of the great Trigarta host. And having entered into the thick of the Trigarta host, those famous and mighty heroes began to deprive their antagonists of their senses by causing a closer confliet to set in—a conflict, that is, in which the combatants seized one another by the hair and tore one another with their nails,* And eyeing the point where the cars of the

* Some differences of reading are noticeable here; for Yasaswinau some texts read Manaswinau, and for Vahusamravdhau-Vahusanrambhat; and for Nakha-nakhi—Ratha-rathi—T.

Trigartas had been mustered in strong numbers, those heroes at last directed their attack towards it. And that foremost of car-warriors, king Virata also, with Suryadatta in his van and Madiraksha in his rear, having destroyed in that conflict five hundred cars, elght hundred horses, and five warriors on great cars, displayed various skilful manoeuvres on his car in that field of battle. And at last the king came upon the ruler of the Trigartas mounted on a golden chariot. And those high-souled and powerful warriors, desirous of fighting, rushed roaring against each other like two bulls in a cow-pen. Then that bull among men, irrepressible in battle, Susarman the king of the Trigartas, challenged Matsya to a single combat on car. Then those warriors excited to fury rushed against each other on their cars and began to shower their arrows upon each other like clouds pouring torrents of rain.* And enraged each other, those fierce warriors, both skilled in weapons, both wielding words and darts and maces, then moved about (on the field of battle) assailing each other with whetted arrows. Then king Virata pierced Susarman with ten shafts and each of his four horses also with five shafts. And Susarman also, irressible in battle and conversant with fatal weapons' pierced king Matsya with fifty whetted shafts. And then, O mighty monarch. in consequence of the dust on the field of battle, the soldiers of both Susarman and Matsya's king could not distinguish one another.'

Thus ends the thirty-second section in the Go-harana of the Virata Parva

---

SECTION XXXIII.

(*Go-harana Parva continue.*)

Vaisampayana said,—"Then, O Bharata, when the world was enveloped in dust and the gloom of night, the warriors of both sides, without breaking the order of battle, desisted for a while.† And then, dispelling the darkness, the moon arose illumining the night and gladdening the hearts of the Kshatriya warriors. And when everything became visible, the battle once more began. And it raged on so furiously that the combatants could not distingnish one another. And then Trigarta's lord, Susarman, with his younger brother, and accompanied by all his cars, rushed towards the king of Matsya. And des-

* Some texts read Ghanabiva for Ghanarvà. The lattar is unquestionably better in form.—T.

† The word in the original is Muhurta equal to 48 minutes. Nilakantha points out very ingeniously that the night being the seventh of the dark fortnight, the moon would not rise till after 14 Dandas from the hour of sunset, a Danda being equal to 24 minutes. A Muhurta, therefore, implies, not 48 minutes exactly, but some time.—T.

cending from their cars, those bulls among Kshatriyas the (royal) brothers, macc in hand, rushed furiously towards the cars of the foe. And the hostile hosts fiercely assailed each other with maces and swords and scimiters and battle-axes and bearded darts with keen edges and points of excellent temper. And the lord of the Trigartas king Susarman. having by his energy oppressed and defeated the whole army of the Matsyas, impetuously rushed towards Virata himself eudued with great energy. And the two brothers, having severally slain Virata's two steeds and his charioteer, as also those soldiers that protected his rear, took him captive alive, when deprived of his car. And afflicting him sorely, like a lustful man afflicting a defenceless damsel, Susarman placed Virata on his own car, and speedily rushed out of the field. And when the powerful Virata, deprived of his car, was taken captive, the Matsyas. harrassed sorely by the Trigartas, began to fiy in fear in all directions And beholding them panic-stricken, Kunti's son Yudhisthira addressed that subduer of foes, thc mighty-armed Bhima, saying,—'The king of the Matsyas hath been taken by the Trigartas. Do thou, O mighty-armed one, rescue him, —so that he may not fall under the power of the enemy ! As we have lived happily in Virata's city, every desire of ours gratified, it behoveth thee, O Bhimasena, to discharge that debt (by liberating the king) !' Thereat Bhimasena replied,—'I will liberate him, O king, at thy command ! Mark the feat I achieve (to-day) in battling with the foe, relying solely on the might of my arms ! Do thou, O king, stay aside, along with our brothers, and witness my prowess today ! Uprooting this mighty tree of huge trunk looking like a mace, I will rout the foe."

Vaisamyayana continued.—"Beholding Bhima cast his eyes on that tree like a mad elephant, the heroic king Yudhishthira the just spake unto his brother, saying,—'Do not, O Bhima, cammit such a rash act ! Let the tree stand there. Thou must not achieve such feats in a super-human manner by means of that tree, for if thou dost, the people, O Bharata, will recognise thee and say,—*This is Bhima* !—Take thou, therefore, some human weapon such as a bow (and arrows), or a dart, or a sword. or a battle-axe ! And taking therefore, O Bhima, some weapon that is human, liberate thou the king without giving anybody the means of knowing thee truly ! The twins endued with great strength will defend thy wheels. Fighting together, O child, liberate the king of the Matsyas !"

Vaisampayana continued.—"Thus addressed, the mighty Bhimasena endued with great speed, quickly took up an excellent bow and impetuously shot from it a shower of arrows thick as the down-pour of a rain-charged cloud. And Bhima then rushed furiously towards Susarman of terrible deeds, and addressing Virata with the words—*O good king !**—*said* unto the lord of the

* Sama Vikshyainam. Nilakantha explains Sama as a word spoken by Bhima for assuring the captive Virata, and Vikshya as "assuring" or "concoling by a glance." Perhaps this is right.—T.

Trigartas,—*Stay ! Stay* !—And seeing Bhima like unto Yama himself in his rear, saying,—*Stay ! Stay ! Do thou witness this mighty feat,—this combat that is at hand* !—the bull among warriors, Susarman, seriously considered (the situation), and taking up his bow turned back, along with his brothers. Within the twinkling of an eye, Bhima destroyed those cars that sought to oppose him. And soon again hundreds of thousand of cars and eleplants and horses and horseman and brave and fierce bowman were overthrown by Bhima in the very sight of Virata. And the hostile infantry also began to be slaughtered by the illustrious Bhima mace in hand. And beholding that terrible onslaught, Susarman, irrepressible in fight, thought within himself,—'My brother seems to be already succumbed in the midst of his mighty host ! Is my army going to be annihilated ?' And drawing his bow-string to his ear Susarman then turned back and began to shoot keen-edged shafts incessantly. And seeing the Pandavas return to the charge on their car, the Matsya warriors of mighty host, urging on their steeds, shot excellent weapons for grinding the Trigarta soldiery. And Virata's son also, exceedingly exasperated, began to perform prodigies of valor. And Kunti's son Yudhishthira slew a thousand (of the foe), and Bhima showed the abode of Yama unto seven thousand. And Nakula sent seven hundred (to their last account) by means of his shafts. And the powerful Sahadeva also, commanded by Yudhishthira, slew three hundred brave warriors. And having slain such numbers, that fierce and mighty warrior, Yudhishthira, with weapons upraised, rushed against Susarman. And rushing impetuously at Susarman, that foremost of carwarriors, king Yudhishthira, assailed him with vollies of shafts. And Susarman also, in great rage, quickly pierced Yudhishthira with nine arrows, and each of his four steeds with four arrows. Then, O king Kunti's son Bhima of quick mevements, approaching Susarman crushed his steeds. And having slain also those soldiers that protected his rear, he dragged from tbe car his antagonists' charioteer to the ground. And seeing the king of Trigarta's car without a driver, the defender of his car-wheels, the famous and brave Madiraksha speedily came to his aid. And thereat, leaping down from Susarman's car, and securing the latter's mace the powerful Virata ran in pursuit of him. And though old, he moved on the field, mace in hand, even like a lusty youth. And beholding Susarman fly, Bhima addressed him, saying,—'Desist, O prince ! This flight of thine is not proper ! With this prowess of thine, how couldst thou wish to carry off the cattle by force ? How also, forsaking thy followers, dost thou droop so amidst foes ?' Thus addressed by Pritha's son. the mighty Susarman, that lord of countless cars saying unto Bhima,—*Stay* ! *Stay* !'—suddenly turned round and rushed at him. Then Bhima the son of Pandu, leaping down from his car, as he alone could do, * rushed forward with great coolness, desirous of taking Susarman's life. And desirous of seizing

---

* The adjective Bhima-sankasas is explained by Nilakantha is this senses, quoting he celebrated simile. of Valmiki,

Trigarta's king advancing towards him, the mighty Bhimasena rushed impetuously towards him, even like a lion rushing at a small deer. And advancing impetuously, the mighty-armed Bhima seized Susarman by the hair, and lifting him up in wrath, dashed him down on the ground. And as he lay crying in agony, the mighty armed Bhima kicked him at the head, and placing his knee on his breast dealt him severe blows. And sorely afflicted with that kicking the king of Trigartas, became senseless. And when the king of the Trigart as deprived of his car, had thus been seized, the whole Trigarta army stricken with panic, broke and fled in all directions.. And the mighty sons of Pandu, endued with modesty and observant of vows and relying on the might of their own arms, after having vanquished Susarman, and rescued the kine as well as other kinds of wealth, and having thus dispelled Virata's anxiety, stood together before that monarch. And Bhimasena then said,—This wretch given to wicked deeds doth not deserve to escape me with life. But what I can do ? The king is so lenient ! And then taking Susarman by the neck as he was lying on the ground insensible and covered with dust, and binding him fast, Pritha's ton Vrikodara placed him on his car, and went to where Yudhishthira was staying in the midst of the field. And Bhima then showed Susarman unto the monarch. And beholding Susarman in that plight, that tiger among men, king Yudhishthira smilingly addressed Bhima—that ornament of battle,—saying,—'Let this worst of men be set free !' Thus addressed, Bhima spoke unto the mighty Susarman, saying,—'If, O wrecth, thou wishest to live, listen to those words of mine ! Thou must say in every court and assembly of men,—*I am a slave* ! On this condition only I will grant thee thy life ! Verily, this is the law about the vanquished.'—Thereupon his elder brother affectionately addressed Bhima, saying,—'If thou regardest us as an authority, liberate this wicked wight ! He hath already become king Virata's slave !' And turning then to Susarman, he said,—'Thou art freed ! Go thou a free man, and never act again in this way !' "

Thus ends the thirty-third section in the Go-harana of the Virata Parva.

SECTION XXXIV.

(Go-harana Parva continued.)

Vaisampayana said.—"Thus addressed by Yudishthira Susarman was overwholmed with shame and hung down his head. And liberated (from slavery), he went to king Virata, and having saluted the monarch, took his departure. And the Pandavas also, relying on the might of their own arms, and endued with modesty, and observant of vows, having slain their enemies and liberated Susarman, passed that night happily on the field of battle. And Virata gratified

those mighty warriors, the sons of Kunti, possessed of super-human prowess with wealth and honors. And Virata said,—'All these gems of mine are now as much mine as yours. Do ye, according to your pleasure, live here happily. And ye smiters of foes in battle, I will bestow on you damsels decked with ornaments, wealth in plenty, and other things that ye may like! Delivered from perils to-day by your prowess, I am now crowned with victory! Do ye all become the lords of the Matsyas!'"

Vaisampayana continued.—"And when the king of the Matsyas had addressed them thus, those descendants of the Kurus with Yudhishthira at their head, joining their hands, severally replied unto him, saying,—'We are well-pleased with all that thou said, O monarch! We, however, have been much gratified that thou hast to-day been freed from thy foes! Thus answered, that foremost of kings, Virata the lord of the Matsyas, again addressed Yudhishthira, saying,—'Come! We will install thee in the sovereignty of the Matsyas. And we will also bestow on thee things that are rare on earth and are objects of desire, for thou deservest everything at our hands! O foremost of Brahmanas of the *Vaiyaghra* order, I will bestow on thee gems and kine and gold and rubies and pearls. I bow unto thee! It is owing to thee that I once more behold today my sons and my kingdom! Afflicted and threatened as I had been with disaster and danger, it is through thy prowess that I have not succumbed to the foe!' Then Yudhishthira again addressed Matsya, saying.—'Well-pleased are we with the delightful words that thou hast spoken. Mayst thou be ever happy by always practising humanity towards all creatures! Let messengers now, at thy command, speedily repair into the city, in order to communicate the glad tidings to our friends, and proclaim thy victory!' Hearing these words of his, king Matsya ordered the messengers, saying,—'Do ye repair to the city and proclaim my victory in battle. And let damsel and courtezans, decked in ornaments', come out of the city with every kind of musical instruments. Hearing this command uttered by king Matsya, the men, laying the mandate on their head, all departed with cheerful hearts. And having repaired to the city that very night, they proclaimed at the hour of sunrise the victory of the king about the city gates.'!

Thus ends the thirty-fourth section in the Go-harana of the Virata Parva.

SECTION XXXV.

(Go-haranaParva continued.)

Vaisampayana said.—"When the king of the Matsyas, anxious of recovering the kine, had set out in pursuit of the Trigartas, Duryodhana with his counsellors invaded the dominions of Virata. And Bhishma, and Drona, and Karna, and Kripa acquainted with the best of weapons, and Aswathaman, and

Suvala's son, and Dussasana, O lord of men, and Vivingsati, and Vikarna, and Chitrasena endued with great energy, and Durmukha, and Dussaha,—these and many other great warriors, coming upon the Matsya, speedily drove off the cowherds of king Virata, and forcibly took away the kine. And the Kauravas, surrounding all sides with a multitude of cars, seized sixty thousands of kine. And loud was the yell of woe set up by the cowherds smitten by those warriors in that terrible conflict. And the chief of the cowherds, greatly affrighted, speedily mounted on a chariot and set out for the city, bewailing in affliction. And entering the city of the king, he proceeded to the palace, and speedily alighting from the chariot, got in for relating (what had happened). And beholding the proud son of Matsaya, named Bhuminjaya, he told him everything about the seizure of the royal kine. And he said,—the Kauravas are taking away sixty thousand kine. Rise, therefore O enhancer of the kingdom's glory, for bringing back thy cattle ! O prince, if thou art desirous of achieving (the kingdom's) good, set out thyself without loss of time ! Indeed, the king of the Matsyas left the in thee empty city. The king (thy father) boasteth of thee in court, saying,—*My son equal unto me, is a hero and is the supporter of (the glory of) my race ? My son is a warrior skilled in arrows and weapons and always possessed of great courage ?*—Oh, let the words of that lord of men be true ! O chief of herd-owners, bring thou back the kine after vanquishing the Kurus, and consume thou their troops with the terrific energy of thy arrows ! Do thou, like a leader of elephants rushing at a herd, pierce the ranks of the foe with straight arrows of golden wrings, discharged from thy bow ! Thy bow is even like a *Vina.* Its two ends represent the ivory pillows ; its string, the main chord ; its staff, the finger-board ; and the arrows shot from it musical notes. Do thou strike in the midst of the foe that *Vina* of musical sound.* Let thy steeds, O lord, of silvery hue, be yoked unto thy car, and let thy standard be hoisted, bearing the emblem of the golden lion. Let thy keen edged arrows endued with wings of gold, shot by thy strong arms, obstruct the path of those kings and eclipse the very sun ! Vanquishing all the Kurus in battle like unto the wielder of the thunder-bolt defeating the *Asuras,* return thou again to the city, having achieved great renown ! Son of Matsya's king, thou art the sole refuge of this kingdom, as that foremost of virtuous warriors, Arjuna, is of the sons of Pandu ! Even like Arjuna of his brothers, thou art without doubt, the refuge of those dwelling within these dominions ! Indeed, we, the subjects of this realm, have our protector in thee !'"

---

* To understand the comparison would require in the reader a knowledge of the mechanism of the Indian Vina. Briefly, the Vina consists of a bamboo of about 3 cubits attached to two gourds towards its ends, Along the bamboo which serves the purpose of a finger-board, is a main chord and several thinner wires. All these pass over a number of frets, two and a half heptachords, representing the total compass of the instrument. The wires rest towards their ends on two pieces of ivory called Upadhanas in Sanskrit or Swaris in Urdu.—T.

Vaisampayana continued,—"Thus addressed by the cowherd in the presence of females, in words breathing courage, the prince indulging in self-commendation within the female apartments, spoke these words."

Thus ends the thirty-fifth section in the Go-harana of the Virata Parva.

SECTION XXXVI.

(Go-harana Parva continued.)

"Uttara said.—'Firm as I am in the use of the bow, I would set out this very day in the track of the kine of only some one skilled in the management of horses became my charioteer. I do not, however, know the man who may be my charioteer! Look ye, therefore, without delay for a charioteer fit for me that am prepared for starting. My own charioteer was slain in the great battle that was fought from day to day for a whole month or at least for eight and twenty nights. As soon as I get another person conversant with the management of steeds, I will immediately set out, hoisting high my own standard. Penetrating into the midst of the hostile army abounding with elephants and horses and chariots, I will bring back the kine, having vanquished the Kurus who are feeble in strength and weak in weapons. Like a second wielder of the thunderbolt terrifying the Danavas, I wlll bring back the kine this very moment, affrighting in battle Duryodhana and Bhishma and Karna and Kripa and Drona with his son, and other mighty bowmen assembled for fight. Finding none (to oppose), the Kurus are taking away the kine. What can I do when I am not there? The assembled Kurus shall witness my prowess today. And they shall say unto one another,—'Is it Arjuna himself who is opposing us?' "

Vaisampayana continued.—"Having heard these words spoken by the prince, Arjuna, fully acquainted with the import of everything, after a little while cheerfully spake in private unto his dear wife of faultless beauty, Krishna the princess of Panchala,—Drupada's daughter of slender make sprung from the (sacrificial) fire and endued with the virtues of truthfulness and honesty and ever attentive to the good of her husbands. And the hero said,—'Do thou, O beautious one, at my request, say unto Uttara without delay,—*this Vrihannala was formerly the accomplished and resolute charioteer of Pandus son (Arjuna). Tried in many a great battle, even he will be thy charioteer!*' "

Vaisampayana continued.—Hearing these words uttered by the prince over and over again in the midst of the women, Panchali could not quietly bear those allusions to Vibhatsu. And bashfully stepping out from among the

women, the poor princess of Panchala gently spake unto him these words.—'The handsome youth, looking like a mighty elephant and known by the name of Vrihannala, was formerly the charioteer of Arjuna. A disciple of that illustrious warrior, and inferior to none in use of the bow, was known to me while I was living with the Pandavas. It was by him that the reins were held of Arjuna's excellent steeds when Agni consumed the forest of Khandava. It was with him as charioteer that Partha conquered all creatures at Khandavaprastha. In fact, there is no charioteer equal unto him.'

"Uttara said,—'Thou knowest, O *Sairindhri*, this youth. Thou knowest what this one of the neuter sex may or may not be, I cannot, however, O blessed one, myself request Vrihannala to hold the reins of my horses !'

'Draupadi said,—Vrihannala, O hero, will, without doubt, obey the words of thy younger sister*—that damsel of graceful hips ! If he consent to be thy charioteer, thou wilt, without doubt, return, having vanquished the Kurus and rescued thy kine !'

'Thus addressed by the *Sairindhri*, Uttara spake unto his sister,—'Go thyself, O thou of faultless beauty, and bring Vrihannala hither ?' And despatched by her brother, she hastily repaired to the dancing-hall where that strong-armed son of Pandu was staying in disguise !' "

Thus ends the thirty-sixth section in the Go-harana of the Virata Parva.

SECTION XXXVII.

(Go-harana Parva continued.)

Vaisampayana said.—"Thus despatched by her elder brother, the far-famed daughter of King Matsya, adorned with a golden necklace, ever obedient to her brother, and possessed of a waist slender as that of the wasp, † endued with the splendour of Lakshmi herself,‡ decked with the plumes of the peacock, of slender make and graceful limbs, her hips encircled by a Zone of pearls, her eye-lashes slightly curved,and her form endued with every grace,hastily repaired

---

* Some read kaniasi for yaviasi. Both words are the same, and mean the same thing.—T,

† Vedi-vilagna madhya.—Vedi in this connection means a wasp and not, as explained by Mallinatha in his commentary on the Kumar Sambhava, a sacrificial platform. I would remark en passim that many of the most poetic and striking adjectives in both the Raghu and the Kumara of Kalidasa are borrowed unblushingly from the Ramayana and the Mahabhara.—T.

‡ Padma-patrabha-nibha may also mean—"of the splendour of the gem called Marakata." Nilakantha, however, shows that this would militate against the adjective Kankojwalatwacham below.—T.

to the dancing-hall, like a flash of lightning rushing towards a mass of dark clouds.* And the faultless and auspicious daughter of Virata, of fine teeth and slender waist, of thighs close unto each other and each like the trunk of an elephant, her person embellished with an excellent garland, sought the son of Pritha like a she-elephant seeing her mate. And like unto a precious gem or the very embodiment of the prosperity of Indra, of exceeding beauty and large eyes, that charming and adored and celebrated damsel saluted Arjuna. And saluted by her, Partha asked that maiden of close thighs and golden complexion, saying,—'What brings thee hither, a damsel decked in a necklace of gold! Why art thou in such a hurry, O gazelle-eyed maiden! Why is thy face, O beauteous lady, so cheerless? Tell me all this without delay!' ",

Vaisampayana continued.—"Beholding, O king, his friend, the princess of large eyes (in that plight), her friend (Arjuna) cheerfully enquired of her (in these words) the cause of her arrival there and then. And having approached that bull among men, the princess, standing in the midst of her female attendants, and displaying proper modesty,† addressed him, saying,—'The kine of this realm, O Vrihannala, are being driven away by the Kurus, and it is to conquer them that my brother will set out bow in hand! Not long ago his own charioteer was slain in battle, and there is none equal unto the one slain that can act my brother's charioteer! And unto him striving to obtain a charioteer, *Sairindhri*, O Vrihannala, hath speken about thy skill in the management of steeds. Thou wert formerly the favorite charioteer of Arjuna, and it was with thee that that bull among the sons of Pandu had alone subjugated the whole earth! Do thou, therefore, O Vrihannala, act as the charioteer of my brother! (By this time) our kine have surely been driven away by the Kurus to a great distance. Requested by me if thou dost not act up to my words, I, who am asking this service of thee out of affection, will give up my life!" Thus addressed by his friend of graceful hips, that oppressor of foes, endued with immeasurable prowess, went into the prince's presence. And like unto a she-elephant running after her young one, the princess possessed of large eyes followed that hero advancing with hasty steps like unto an elephant with rent temples. And beholding him from a distance, the prince himself said,—'With thee as his charioteer, Dhananjaya the son of Kunti had gratified *Agni* at the Khandava forest and subjugated the whole world! The *Sairindhri* hath spoken of thee to me. She knoweth the Pandavas. Do thou, therefore, O Vrihannala, hold, as thou didst, the reins of my steeds, desirous as I am of

---

* The princess being of the complexion of burnished gold and Arjuna dark as a mass of clouds, the comparison is exceedingly appropriate. The Vaishnava Poets of Bengal never tire of this simile in speaking of Radha and Krishna in the groves of Vrindavana.—T.

† The words in the original is pranayam, lit. love. Nilakantha, however, explains it as meaning modesty, humility. I think Nilakanta is right. The relations between Arjuna and the princess were like those between father and daughter.—T.

fighting with the Kurus and rescuing my vaccine wealth ! Thou wert formerly the beloved charioteer of Arjuna and it was with thee that that bull among the sons of Pandu had alone subjugated the whole earth !' Thus addressed, Vrihannala replied unto the prince, saying,—'What ability have I to act as a charioteer in the field of battle ? If it is song or dance or musical instruments or such other things, I can entertain thee therewith, but where is my skill for becoming a charioteer ?'

"Uttara said,—'O Vrihannala, be thou a singer or a dancer, hold thou (for the present), without loss of time, the reins of my excellent steeds, mounting upon my car !' "

Vaisampayana continued,—"Although that oppressor of foes, the son of Pandu, was acquainted with everything, yet in the presence of Uttara, he began to make many mistakes for the sake of fun, And when he sought to put the coat of mail on his body by raising it upwards, the large-eyed maidens, beholding it, burst out into a loud laughter. And seeing him quite ignorant of putting on armour. Uttara himself equipped Vrihannala with a costly coat of mail. And casing his own person in an excellent armour of solar effulgence, and hoisting his standard bearing the figure of a lion, the prince caused Vrihannala to become his charioteer. And with Vrihannala to hold his reins, the hero set out, taking with him many costly bows and a large number of beautiful arrows. And his friend, Uttara and her maidens then said unto Vrihannala,—'Do thou, O Vrihannalla, bring for our dolls (when thou comest back) various kinds of good and fine cloths after vanquishing the Kurus assembled for battle and of whom Bhishma and Drona are the foremost !' Thus addressed, Partha the son of Pandu, in a voice deep as the roar of the clouds, smilingly said unto that bevy of fair maidens,—'If, this Uttara can vanquish those mighty warriors in battle, I will certainly bring excellent and beautiful cloths !"

Vaisampayana continued.—"Having said these words, the heroic Arjuna urged the steeds towards the Kuru army over which floated innumerable flags. Just, however, as they were starting elderly dames and maidens, and Brahmanas of rigid vows, beholding Uttara seated on his excellent car with Vrihannala as charioteer and under that great banner hoisted on high walked round the car to bless the hero. And the women said,—'Let the victory that Arjuna treading like a bull had achieved of old on the occassion of burning the forest of Khandava, be thine, O Vrihannala, when thou encounterest the Kurus today with prince Uttara by thee !"

Thus ends the thirty-seventh section in the Go-harana of the Virata Parva.

SECTION XXXVIII.

(Go-harana Parva continued.)

Vaisampayana said.—"Having issued forth from the city, the dauntless son of Virata addressed his charioteer, saying,—'Proceed whither the Kurus are! Defeating the assembled Kurus who have come hither from desire of victory, and quickly rescuing my kine from them, I will return to the capital! At these words of the prince, the son of Pandu. urged those excellent steeds. And endued with the speed of the wind and decked with necklaces of gold, those steeds, urged by that lion among men, seemed to fly through the air. And they had not proceeded far when those smiters of foes, Dhananjaya and the son of Matsya, sighted the army of the powerful Kurus. And proceeding towards the cemetery, they came upon the Kurus and beheld their army arrayed in order of battle.* And that large army of theirs looked like the vasty sea or a forest of innumerable trees moving through the sky. And then was seen, O best among the Kurus, the dust raised by that moving army which reached the sky and obstructed the sight of all creatures. And beholding that mighty host abounding in elephants, horses and chariots, and protected by Karna and Duryodhana and Kripa and Santanu's son, and that intelligent and great bowman Drona, with his son (Aswathaman), the son of Virata, agitated with fear and the bristles on his body standing on their ends, thus spake unto Partha,—'I dare not fight with the Kurus. See, the bristles on my body have stood on their ends! I am incapable of battling with this countless host of the Kurus, abounding with heroic warriors, that are extremely fierce and difficult of being vanquished even by the celestials! I do not venture to penetrate into the army of the Bharatas consisting of terrible bowmen and abounding in horses and elephants and cars and foot-soldiers and banners. My mind is too much perturbed by the very sight of the foe on the field of battle on which stand Drona and Bhishma, and Kripa, and Karna, and Vivingsati and Aswathaman and Vikarna, and Saumadatti, and Vahlika, and the heroic king Duryodhana also—that foremost of car warriors, and many other splendid bowmen, all skilled in battle! My bristles have stood on their ends and I am fainting with fear at the very sight of these smiters,—the Kurus arrayed in order of battle!"

Vaisampayana continued.—"And the low-minded and foolish Uttara, out of folly alone, began to bewail (his fate) in the presence of the high-spirited (Arjuna) disguised (as his charioteer) in these words,—'My father hath gone out to meet the Trigartas taking with him his whole army, leaving me in the

* This sloka is not correctly printed in any of the texts that I have seen. The Burdwan Pundits read tat-samipe for tat-samim, This, I think, is correct, but then asasada in the singular when the other verbs are all dual seems to he incorrect. The poet must have used some other verb in the dual for asasada.—T.

empty city. There are no troops to assist me! Alone and a mere boy who has not undergone much exercise in arms, I am unable to encouter these innumerable warriors all skilled in weapons! Do thou, therefore, O Vrihannala, cease to advance!"

"Vrihannala said,—'Why dost thou look so pale through fear and enhance the joy of thy foes? As yet thou hast done nothing on the field of battle with the enemy! It was thou that hadst ordered me, saying,—*Take me towards the Kauravas!* I will therefore, take thee thither where those innumerable flags are! I will certainly take thee, O mighty-armed one, into the midst of the hostile Kurus, prepared to fight as they are for the kine like hawks for meat. I would do this even If I regarded them to have come hither for battling for a much higher stake such as the sovereignty of the earth! Having, at the time of setting out, talked before both men and women so highly of thy manliness, why wouldst thou desist from the fight? If thou shouldst return home without recapturing the kine, brave men and even women, when they meet together, will laugh at thee (in derision)! As regards myself, I cannot return to the city without having rescued the kine, applauded as I have been so highly by the *Sairindhri* in respect of my skill in driving cars! It is for those praises by the *Sarindhri* and for those words of thine also (that I have come)! Why should I not, therefore, give battle to the Kurus! (As regards thyself), be thou still!"

"Uttara said,—'Let the Kurus rob the Matsyas of all their wealth! Let men an and women, O Vrihannala, laugh at me! Let my kine perish, let the city be a desert! Let me stand afeared before my father! Still there is no need of battle!"

Vaisampayana continued.—"Saying this, that much affrighted prince decked in ear-rings jumped dowu from his car, and throwing down his bow and arrows began to flee, sacrificing honor and pride. Vrihannala, however, exclaimed.—'This is not the practice of the brave, this flight of a Kshatriya from the field of battle! Even death in battle is better than flight from fear!'—Having said this, Dhananjaya the son of Kunti, coming down from that excellent car, ran after that prince thus running away, his own long braid and pure red garments fluttering in the air. And some soldiers, not knowing that it was Arjuna who was thus running with his braid fluttering in the air, burst out into laughter at the sight. And beholding him thus running, the Kurus began to argue,—'Who is this person, thus disguised like fire concealed in ashes? He is partly a man a partly a woman. Although bearing a neuter form, he yet resembleth Arjuna! His are the same head and neck, and his the same arms like unto a couple of maces! And this one's gait also is like unto his! He can be none else than Dhananjaya! Like *Indra* among the celestials, is Dhananjaya among men! Who else in this world, than Dhananjaya, would alone come against us? Virata left a single son of his in the empty city. He hath come out from childishness and not from true heroism. It is

Uttara who must have come out of the city, having without doubt, made as his charioteer Arjuna the son of Pritha, now living in disguise! It seems that he is now flying away in panic at sight of our army. And without doubt, Dhananjaya runneth after him to bring him back!

Vaisampayana continued.—"Beholding the disguised son of Pandu, the Kauravas, O Bharata, began to indulge in these surmises, but they could not come to any definite conclusion. Meanwhile, Dhananjaya, hastily pursuing the retreating Uttara, seized him by the hair within a hundred steps. And seized by Arjuna, the son of Virata began to lament most woefuly like one in great affliction, and said,—'Listen, O good Vrihannala, O thou of handsome waist! Turn thou quickly the course of the car! He that liveth meeteth with prosperity! I will give thee a hundred coins of pure gold, and eight *lapis lazuli* of great brightness set with gold, and one chariot furnished with a golden flagstaff and drawn by excellent steeds, and also ten elephants of infuriate prowess. Do thou, O Vrihannala, set me free!"

Vaisampayana continued.—"Thus addressed, that tiger among men laughingly dragged Uttara towards the car who was almost deprived of his senses and who was uttering these words of lamentation. And the son of Pritha then addressed the affrighted prince who had nearly lost his senses, saying,—'If O chastiser of foes, thou dost not venture to fight with the enemy, come thou and hold the reins of the steeds as I fight with the foe! Protected by the might of my arms, penetrate thou yon formidable and invincible array of cars guarded by heroic and mighty warriors. Fear not, O chastiser of foes thou art a *Kshatriya* and the foremost of royal princes! Why dost thou, O tiger among men, succumb in the midst of the foe? I shall surely fight with the Kurus and recover thy kine, penetrating into this formidable and inaccessible array of cars. Be thou my charioteer, O best of men, I will fight with the Kurus!' Thus speaking unto Uttara, the son of Virata, Vibhatsu, heretofore unconquered in battle, for a while comforted him. And then the son of Pritha, that foremost of smiters, raised on the car that fainting and reluctant prince stricken with fear!"

Thus ends the thirty-eighth section in the Go-harana of the Virata Parva.

SECTION XXXIX.

(Go-harana Parva continued)

Vaisampayana said,—"Beholding that bull among men seated on the car in the habit of a person of the third sex, driving towards the *Sami* tree, having taken (the flying) Uttara up, all the great car-warriors of the Kurus with Bhishma and Drona at their head, became affrighted at heart, suspecting the comer to be Dhananjaya. And seeing them so dispirited

and marking also the many wonderful portents, that foremost of all wielders of arms, the preceptor Drona, son of Bharadwaja, said—'Violent and hot are the winds that blow, showering gravels in profusion! The sky also is overcast with a gloom of ashy hue! The clouds present the strange sight of being dry and waterless. Our weapons also of various kinds are coming out of their cases, The jackals are yelling hideously affrighted at the conflagrations on all sides.* The horses too are shedding tears, and our banners are trembling though moved by none. Such being the inauspicious indications seen, a great danger is at hand! Stay ye with vigilance! Protect ye your own selves and array the troops in order of battle! Stand ye, expecting a terrible slaughter, and guard ye well the kine! This mighty bowman, this foremost of all wielders of weapons, this hero that hath come in the habit of a person of the third sex, is the son of Pritha! There is no doubt of this.' Then addressing Bhishma, the precepter continued,—'O offspring of a river, apparelled as a woman, this is *Kiriti*, called after a tree, the son of the enemy of the mountains, and having on his banner the sign of the devastators of the gardens of Lanka's lord! Vanquishing us, he will surely take away the kine to-day!* This chastiser of foes is the valiant son of Pritha surnamed *Savyashachin.* He doth not desist from conflict even with the gods and demons combined. Put to great hardship in the forest he cometh in wrath. Taught by even Indra himself, he is like unto Indra in battle! Therefore, ye Kauravas, I do not see any one hero who can withstand him! It is said that the lord *Mahadeva* himself, disguised in the attire of a hunter, was gratified by this son of Pritha in battle on the mountains of Himavat.' Hearing these words, Karna said,—'You always censure us by speaking of the virtues of *Falguna.* Arjuna, however, is not equal to even a full sixteenth part of myself or of Duryodhana!' And Duryodhana said,—'If this be Partha, O Radheya, then my purpose hath already been fulfilled, for then, O king, if traced out, the Pandavas shall have to wander for twelve years again! Or, if this one be any other person in a eunuch's garb, I will soon prostrate him on the earth with keen-edged arrows.' "

---

* Some texts read Diptasya for Diptayam.—T,

* This sloka does not occur in every text. This is a typical illustration of the round about away, frequently adopted by Sanskrit writers, of expressing a simple truth. The excuse in the present instance consists in Drona's unwillingness to identify the solitary hero with Arjuna, in the midst of all his hearers, Nadija is an exclamation referring to Bhishma, the son of the river Ganga. Lankesa-vanari-ketu is simply "ape-bannered.' or as rendered in the text, "having the devastator of the gardens of Lanka's lord for the sign of his banner." Nagahvaya is "named after a tree," for Arjuna is the name of an Indian tree. Nagari-sunu is "Indra's son.,"—Indra being the foe of mountains, for formerly it was he who cut off the wings of all mountains and compelled them to be stationary. He failed only in the case of Mainaka the son of Himavat.—T.

Vaisampayana continued.—"The son of Dhritarashtra, O chastiser of foes. having said this Bhishma and Drona and Kripa and Drona's son, all applauded his manliness !"

Thus ends the thirty-ninth section in the Go-harana of the Virata Parva.

SECTION XL.

(Go-harana Parva continued)

Vaisampayana said.—"Having reached that *Sami* tree, and having ascertained Virata's son to be exceedingly delicate and inexperienced in battle, Partha addressed him, saying,—'Enjoined by me, O Uttara, quickly take down (from this tree) some bows that are there ! For these bows of thine are unable to bear my strength, my heavy weight when I shall grind down horses and elephanta, and the stretch of my arms when I seek to vanquish the foe ! Therefore, O Bhuminjaya, climb thou up this tree of thick foliage, for in this tree are tied the bows and arrows and banners and excellent coats of mail of the heroic sons of Pandu, *viz.*, Yudhisthira and Bhima and Vibhatsu and the twins ! There also is that bow of great energy, the *Gandiva* of Arjuna, which singly is equal to many thousands, of other bows and which is capable of extending the limits of a kingdom. Large like a palmyra tree, able to bear the greatest stress, the largest of all weapons, capable of obstructing the foe, handsome, and smooth, and broad, without a knot, and adorned with gold, it is stiff and beautiful in make and beareth the heaviest weight ! And the other bows also that are there, of Yudhishthira and Bhima and Vibhatsu and the twins, are equally mighty and tough !' "

Thus ends the fortieth section in the Go-harana of the Virata Parva

---

SECTION XLI.

(Go-harana Parva continued.)

"Uttara said,—'It hath been heard by us that a corpse is tied in this tree ! How can I, therefore, being a prince by birth, touch it with my hands ? Born in the *Kshatriya* order, and the son of a great king, and always observant of *mantras* and vows, it is not becoming in me to touch it ! Why shouldst thou, O Vrihannala, make me a polluted and unclean bearer of corpses, by compelling me to come in contact with a corpse ?'

"Vrihannala said,—'Thou shalt, O king of kings, remain clean and unpolluted! Do not fear: there are only bows in this tree and not corpses! Heir to the king of the Matsyas, and born in a noble family, why should I, O prince, make thee do such a reproachable deed?' "

Vaisampayana said,—"Thus addressed by Partha, Virata's son, decked in ear-rings, alighted from the car, and climbed up that *Sami* tree reluctantly. And staying on the car, Dhananjaya, that slayer of enemies, said unto him,—'Speedily bring thou down those bows from the top of the tree!' And cutting off their wrappings first and then the ropes with which they were tied, the prince beheld the *Gandiva* there along with four other bows. And as they were united, the splendour of those bows radiant as the sun, began to shine with great effulgence like unto that of the planets about the time of their rising. And beholding the forms of those bows, so like unto sighing snakes, he became afflicted with fear and in a moment the bristles of his body stood on their ends. And touching those large bows of great splendour, Virata's son, O king, thus spake unto Arjuna!' "

Thus ends the forty-first section in the Go-harana of the Virata Parva.

SECTION XLII.

(Go-harana Parva continued)

"Uttara said,—"To what warrior of fame doth this excellent bow belong, on which are a hundred golden bosses and which hath such rediant ends? Whose is this excellent bow of good sides and easy hold, on the staff of which shine golden elephants of such brightness? Whose is this excellent bow, adorned with three scores of *Indragopakas** of pure gold, placed on the back of the staff at proper intervals? Whose is this excellent bow, furnished with three golden suns of great effulgence, blazing forth with such brilliancy? Whose is this beautiful bow which is variegated with gold and gems, and on which are golden insects set with beautiful stones? Whose are these arrows furnished with wings around. numbering a thousand, having golden heads, and cased in golden quivers? Who owneth these large shafts, so thick, furnished with vulturine wings, whetted on stone, yellowish in hue, sharp-pointed, well-tempered, and entirely made of iron? Whose is this sable quiver† bearing five images of tigers, which holdeth shafts intermined with boar-

---

* Indian insects of a particular kind.—T.

† Most editions read chapas which is evidently wrong. The correct reading is avapas, meaning quiver. The Burdwan Pandits give this latter reading.—T.

eared arrows altogether numbering ten? Whose are these seven hundred arrows, long and thick, capable of drinking (the enemy's) blood. and looking like the crescentshaped moon?* Whose are these gold-crested arrows, whetted on stone, the lower halves of which are well-furnished with wings of the hue of parrots' feathers, and the upper halves, of well-tempered steel?† Whose is this excellent sword, irresistible, and terrible to adversaries, with the mark of a toad on it, and pointed like a toad's head?‡ Cased in a variegated sheath of tiger-skin, whose is this large sword of excellent blade and variegated with gold and furnished with tinkling bells? Whose is this handsome scimitar of polished blade and golden hilt? Manufactured in the country of the *Nishadhas*, irresistible, incapable of being broken, whose is this sword of polished blade in a scabbard of cow-skin? Whose is this beautiful and long sword, sable in hue as the sky, mounted with gold, well-tempered, and cased in a sheath of goat-skin? Who owneth this heavy, well-tempered, and broad sword, Just longer than the breadth of thirty fingers, polished by constant clash with other's weapons and kept in a case of gold, bright as fire? Whose is this beoutiful scimitar of sable, blade covered with golden bosses, capable of cutting through the bodies of adversaries, whose touch is as fatal as that of a venomous snake which is irresistible and exciteth the terro of foes! Asked by me, O Vrihannala, do thou answer me truly! Great is my wonder at the sight of all these excellent objects!'"

Thus ends the forty-second section in the Go-harana of the Virata Parva.

SECTION XLIII.

(Go-harana Parva continued.)

"Vrihannala said,—"That about which thou hast first enquired is Arjuna's bow, of world wide-fame, called *Gandiva*, capable of devastating hostile hosts. Embellished with gold, this *Gandiva*, the highest and largest of all weapons belonged to Arjuna. Alone equal unto a hundred thousand weapons, and always capable of extending the confines of kingdoms, it is with this that Partha vanquisheth in battle both men and celestials. Worshipped by the gods, the *Danavas*, and the *Gandharvas*, for ever and ever, and variegated with excellent colors, this large and smooth bow is without a knot or stain any where. Brahma held it first for a thousand years. Afterwards Prajapati held it for

---

* Some read chandrargha-darsanas. The correct reading is chandrardha-darsanas.—T.

† Most editions read hema-punkha and silasita in the instrumental plural: the correct reading is their nominative plural forms.—T.

‡ Sayaka means here, as explained by Nilakantha, a sword, and not a shaft.—T.

five hundred and three years. After that. Sakra, for five and eighty years. And then Soma held it for five hundred years. And after that. *Varuna* held it for a hundred years. And finally Partha, surnamed *Swetavahana*,* hath held it for five and sixty years.† Endued with great energy and of high celestial origin, this is the best of all bows. Adored among gods and men, it hath a handsome form. Partha obtained this beautiful bow from Varuna. This other bow of handsome sides and golden handle is Bhima's, with which that son of Pritha, that chastiser of foes, had conquered the whole of the eastern regions. This other excellent bow of beautiful shape, adorned with images of *Indragopakas*, belongeth, O Virata's son, to king Yudhishthira ! This other weapon with golden suns of blazing splendour shedding a dazzling effulgence around, belongeth to Nakula. And this bow adorned with golden images of insects and set also with gems and stones. belongeth to that son of Madri who is called Sahadeva. These winged arrows, thousand in number. sharp as razors and destructive as the poison of snakes, belong, O Virata's son, to Arjuna ! When shooting them in battle against foes, these swift arrows blazing forth more brilliantly and become inexhaustible ! And these long and thick shafts resembling the lunar crescent in shape, keen-edged and capable of thinning the enemy's ranks, belong to Bhima. And this quiver bearing of five images of tigers, full of yellowish shafts whetted on stone and furnished with golden wings, belongs to Nakula. This is the quiver of the intelligent son of Madri, with which he had conquered in battle the whole of the western regions. And these arrows, all effulgent as the sun, painted all over with various colors, and capable of destroying enemies by thousands are those of Sahadeva. And these short and well-tempered and thick shafts, furnished with long feathers and golden heads, and consisting of three knots, belong to king Yudhishthira, And this sword with blade long and carved with the image of a toad and head shaped as a toad's mouth, strong and irresistible, belongeth to Arjuna. Cased in a sheath of tiger-skin, of long blade, handsome and irresistible, and terrible to adversaries, this sword belongeth to Bhimasena. Of excellent blade and cased in a well-painted sheath, and furnished with a golden hilt, this handsome sword belongeth to the wise Kaurava—Yudhishthira the just. And this sword of strong blade, irresistible and intended for various excellent modes of fight and cased in a sheath of goat-skin, belongeth to Nakula. And this huge scrimitar, cased in a sheath of cow-skin, strong and irresistible, belongeth to Sahadeva.' "

Thus ends the forty-third section in the Go-harana of the Virata Parva.

---

* From the color of his steeds.—T.

† Nilakantha spends much learning and ingennuity in making out that sixty five years in this connection means thirty-two years of ordinary human computation.—T.

SECTION XLIV.

(Go-harana Parva continued.)

"Uttara said,—'Indeed, these weapons adorned with gold, belonging to the light-handed and high-souled Partha, look exceedingly beautiful! But where are that Arjuna the son of Pritha, and Yudhishthira of the Kuru race, and Nakula and Sahadeva, and Bhimasena, the son of Pandu? Having lost their kingdom at dice, the high-souled Pandavas, capable of destroying all foes, are no longer heard of. Where also is Draupadi, the princess of *Panchala*, famed as the gem among women, who followed the sons of Pandu after their defeat at dice to the forest?

"Arjuna said,—'I am Arjuna, called also Partha, Thy father's courtier is Yudhishthira, and thy father's cook Vallava is Bhimasena, the groom of horses is Nakula, and Sahadeva is in the cow-pen. And know thou that the *Sairindhri* is Draupadi, for whose sake the Kichakas have been slain!'

"Uttara said,—I would believe all this it thou canst enumerate the ten names of Partha, previously heard by me!'

"Arjuna said,—'I will, O son of Virata, tell thee my ten names. Listen thou and compare them with what thou hadst heard before. Listen to them with close attention and concentrated mind. They are *Arjuna, Falguna, Jishnu, Kiritin Swetavahana, Vibhatsu, Vijaya, Krishna, Savyasachin*, and *Dhananjaya*.'

'Uttara said,—"Tell me truly why art thou called Vijaya, and why Swetavahana! Why art thou named Krishna and why Arjuna and Falguna and Jishnu and Krishna and Vibhatsu, and for what art thou Dhananjaya! I have heard before about the origin of the several names of that hero, and can put faith in thy words if thou canst tell me all about them.'

"Arjuna said,—'They called me Dhananjaya because I lived in the midst of wealth, having subjugated all the countries and taking away their treasures. They called me Vijaya because when I go out to battle with invincible kings, I never return (from the field) without vanquishing them. I am called Swetavahana because when battling with the foe white horses decked in golden armour are always yoked unto my car. They call me Falguna because I was born on the breast of the Himavat on a day when the constellation *Uttara Falguna* was on the ascendant. I am named Kiritin from a diadem, resplendent like the sun, having been placed of old on my head by Indra during my encounter with the powerful *Danavas*. I am known as Vivatsu among gods and men for my never having committed a detestable deed on the battle-field. And since both of my hands are capable of drawing the *Gandiva*, I am known as Savyasachin among gods and men. They call

me Arjuna because my complexion is very rare within the four boundaries of the earth and because also my acts are always stainless. I am known among human beings and celestials by the name of Jishnu, because I am unapproachable, incapable of being kept down, a tamer of adversaries and son of the slayer of Paka. And Krishna, my tenth appellation, was given to me by my father, out of affection towards a black-skinned boy of great purity."

Vaisampayana continued,—"The son of Virata then, approaching nearer, saluted Partha and said,—'My name is Bhuminjaya, and I am also called Uttara. It is by good luck, O Partha, that I behold thee! Thou art welcome, O Dhananjaya! O thou with red eyes, and arms that are mighty and each like unto the trunk of an elephant, it behoveth thee to pardon what I said unto thee from ignorance. And as wonderful and difficult have been the feats achieved by thee before, my fears have been dispelled, and indeed the love I bear to thee is great!"

Thus ends the forty-forth section in the Go-harana of the Virata Parva,

---

SECTION XLV.

(*Go-harana Parva continued.*)

"Uttara said,—'O hero, mounting on this large car with myself as driver, which division of the (hostile) army wouldst thou penetrate? Commanded by thee, I would drive thee thither!'

"Arjuna said,—'I am pleased with thee, O tiger among men! Thou hast no cause of fear! I will rout all thy foes in battle, O great warrior! And, O thou of mighty arms, be at thy ease! Accomplishing great and terrible feats in the melee, I will fight with thy foes! Tie quickly all those quivers to my car, and take (from among those) a sword of polished blade and adorned with gold!"

Vaisampayana continued.—"Hearing these words of Arjuna, Uttara cast off all inactivity. And he speedily alighted from the tree, bringing with him Arjuna's weapons, Then Arjuna addressed him, saying,—'Yes, I will fight with the Kurus and recover thy kine. Protected by me, the top of this car will be to thee as a citadel! The passages and alleys and other divisions of this car will be the streets and edifices of that fortified city. These my arms will be its ramparts and gate-aways. This treble pole and this my quiver will constitute defensive works inaccessible to the foe. This my banner—single and grand—will it not alone be equal unto those of thy city? This my bow-string will constitute the catapults and cannon for vomiting forth missiles on the besieging host. My exited wrath will make that fortress for-

midable, and the clatter of my car wheels—will it not resemble the cattle-drums of thy capital? Ridden by myself wielding the *Gandiva*, this car will be incapable of being vanquished by the hostile host. O son of Virata, let thy fear be dispelled!'"

"Uttara said,—'I am no longer afraid of these. I know thy steadiness in battle, which is even like unto that of Kesava or Indra himself! But reflecting on this, I am continually bewildered! Foolish as I am, I am incapable of arriving at a certain conclusion! By what distressful circumstances could *a person of such handsome limbs and auspicious signs become deprived of manhood*! Indeed, thou seemest to me to be Mahadeva, or Indra, or the chief of the Gandharvas, dwelling in the guise only of one of the third sex!"

"Arjuna said,—'I tell thee truly that I am only observing this vow for a whole year agreeably to the behest of my elder brother. O thou of mighty arms, I am not truly one of the neuter sex, but I have adopted this vow of eunuchism from subservience to another's will and from desire of religious merit! O prince, know me now to have completed my vow!

"Uttara said.—'Thou hast conferred a great favor on me to-day, for I now find that my suspicion was not altogether unfounded! Indeed, such a person as thou, O best of men, cannot be of the neuter sex! I have now an ally in battle! I can now fight with the celestials themselves! My fears have been dispelled. What shall I do? Command me now! Trained in driving cars by a learned preceptor I will, O bull among men, hold the reins of thy horses that are capable of breaking the ranks of hostile cars! Know me, O bull among men, to be as competent a charioteer as Daruka of Vasudeva, or Matali of Sakra. The horse that is yoked unto the right-hand pole (of thy car) and whose hoofs as they light on the ground are scarcely visible when running, is like unto *Sugriva* of Krishna. This other handsome horse, the foremost of his race. that is yoked unto the left pole, is, I regard, equal in speed to *Meghapushpa*. This (third) beautiful horse, clad in golden mail, yoked unto the rear-pols on the left, is, I regard, *Saivya's* equal in speed but superior in strength. And this (fourth) horse, yoked to the rear-pole on the right, is regarded as superior to *Valahaka* in both speed and strength. This car is worthy of bearing on the field of battle a bowman like thee, and thou also art worthy of fighting on this car! This is what I think!"

Vaisampayana continued.—"Then Arjuna, endued with geat energy, took off the braceletes from his arms and wore on his hands a pair of beautiful gloves embroidered with gold. And he then tied his black and curling locks with a piece of white cloth. And seated on that excellent car with face turned to the east, the mighty-armed hero, purifying his body and concentrating his soul, recalled to his mind all his weapons. And all the weapons came, and addressing the royal son of Partha. said,—'We are here, O illustrious one! We are thy servants, O son of Indra! And bowing unto them, Partha received them unto his hands and replied unto them, saying,—Dwell ye all in my

memory !'—And obtaining all his weapons, the hero looked cheerful. And quickly stringing his bow, the *Gandiva*, he twanged it. And the twang of that bow was as loud as the collision of two mighty hills. And dreadful was the sound that filled the earth, and violent was the wind that blew on all sides. And thick was the shower of fallen meteors* and all sides were enveloped in gloom. And the birds began to totter in the skies, and large tree began to shake.† And loud as the burst of the thunder, the Kurus knew from that sound that it was Arjuna that drew with his hands the string of his best of bows from his car. And Uttara said,—Thou, O best of Pandavas, art alone ! These mighty car-warriors are many ! How wilt thou vanquish in battle all these that are skilled in every kind of weapons ? Thou. O son of Kunti. art without a follower, while the Kauravas have many ! It is for this, O thou of mighty arms, that I stay beside thee. striken with fear ! Bursting out into loud laughter, Partha said unto him, 'Be not afraid ! O hero, what friendly follower had I while fighting with the mighty *Gandharvas* on the occasion of the *Ghosha-yatra* ? Who was my ally while engaged in the terrific conflict at *Khandava* against so many celestials and *Danavas* ? Who was my ally when I fought, on behalf of the lord of the celestials, against the mighty *Nivatakavachas* and the *Paulamas* ? and who was my ally, O child, while I encountered in battle innumerable kings at the *Swayamvara* to the princess of Panchala ? Trained in arms by the preceptor Drona, by Sakra, and Vaisravana, and Yama, and Varuna, and Aghi, and Kripa, and Krishna of Madhu's race, and by the wielder of the *Pinaka* (Siva), why shall I not fight with these ? Drive thou my car speedily, and let thy heart's fever be dispelled f' "

Thus ends the forty-fifth section in the Go-harana of the Virata Parva.

SECTION XLVI.

(*Go-harana Parva continued.*)

Vaisampayana said.—"Making Uttara his charioteer, and circumambulating the *Sami* tree, the son of Pandu set out taking all his weapons with him. And that mighty car-warrior set out with Uttara as the driver of his car, having taken down that banner with the lion's figure and deposited it at the foot of the *Sami* tree. And he hoisted on that car his own golden banner bearing the figure of an ape with a lion's tail, which was a celestial illusion contrived by Viswakarman himself. For as soon, indeed as he had thought of that gift of

---

* Some texts read,—"One large meteor fell."—T.

† In some editions read,—Bhranta-dhwajam for Bhranta-dwijam, and Maha-hradam for maha-drumam. The meaning would then be,—"The banners (of the hostile army) began to tremble on the sky, and large lakes were agitated."—T.

Agni, the latter, knowing (his wish), ordered those superhuman creatures (that usually sat there) to take their place in that banner. And furnsihed with a beautiful flag of handsome make, with quivers attached to it, and adored with gold, that excellent flag-staff of celestial beauty then quickly fell from the firmament on his car.* And beholding that banner arrived on his car, the hero circumbulated it (respectfully). And then the ape-bannered Vibhatsu, the son of Kunti. called also Swetavahana, with fingers cased in leathern fences of the *Iguana* skin, and taking up his bow and arrows, set out in a northerly direction. And that grinder of foes, possessed of great strength, then forcibly blew his large conch-shell of thundering sound, capable of making the bristles of foes to stand on their ends. And at the sound of that conch, those steeds endued with swiftness dropped down on the ground on their knees. And Uttara also, greatly affrighted, sat down on the car. And thereupon the son of Kunti took the reins himself and raising the steeds, placed them in their proper positions. And embracing Uttara, he encouraged him also, saying,—'Fear not, O foremost of princes! Thou art, O chastiser of foes, a *Kshatriya* by birth! Why, O tiger among men, dost thou become so dispirited in the midst of foes! Thou must have heard before the blare of many conchs and the note of many trumpets, and the roar also of many elephants in the midst of ranks arrayed for battle. Why art thou, therefore, so dispirited and agitated and terrified by the blare of this conch, as if thou wert an ordinary person?'

"Uttara said—'Heard have I the blare of many a conch and many a trumpet and the roar of many of an elephant stationed in battle-array, but never have I heard before the blare of such conch! Nor have I ever seen a banner like this! Never before have I heard also the twang of a bow such as this! Truly, sir, with the blare of this conch, the twang of this bow, the superhuman cries of the creatures stationed on this banner, and the rattle of this car, my mind is greatly be-wildered. My perceptions of the directions also is confused, and my heart is painfully afflicted. The whole firmament seemeth to me to have been covered by this banner, and everything seemeth to be hidden from my view! My ears also have been deafened by the twang of the *Gandiva*!'†

"Arjuna said,—'Firmly stand thou on the car, pressing thy feet on it, and tightly catch hold of the bridles, for I will blow the conch again."

Vaisampayana continued,—"Arjuna then blew his conch again, that conch which filled foes with grief and enhanced the joy of friends. And the sound

* Some texts read Maharatham (incerrectly) for hiranmyam. Indeed, maharatham would give no meaning in this connection. The incomplete edition of the Roy Press under the auspieees of the Principal of the Calcutta Sanskrit College abounds with such incorrect readings and misprints.—T.

† The Roy Press edition adds here a line which looks very much like an interpolation.—T.

was so loud that it seemed to split hills and mountains, and pierce mountain-caves and the cardinal points. And Uttara once again sat down on the car, clinging to it in fear. And with the blare of the conch and the rattle of the car-wheels, and the twang of the *Gandiva*, the earth itself seemed to tremble. And beholding Uttara's fright, Dhananjaya began to comfort him again."

"Meanwhile, Drona said,—'From the rattle of this car, and from the manner in which the clouds have enveloped the sky and the earth itself trembles, this warrior can be none else than *Savyasachin*. Our Weapons do not shine, our steeds are dispirited, and our fires, though fed with fuel, do not blaze up. All this is ominous. All our animals are setting up a frightful howl, gazing towards the sun. The crows are perching on our banners. All this is ominous. Yon vultures and kites on our right portend a great danger! That jackal also, running through our ranks, waileth dismally. Lo, it hath escaped unstruck. All this portends a heavy calamity. The bristles also, of ye all are on their ends. Surely, this forebodes a great destruction of Kshatriyas in battle. Things endued with light are all pale; beasts and birds look fierce; and there are to be witnessed many terrific portents indicative of the destruction of Kshatriyas. And these omens forebode great havoc among ourselves. O king, thy ranks seem to be confounded by these blazing meteors, and thy animals look dispirited and seem to be weeping. Vultures and kites are wheeling all around thy troops. Thou shalt have to repent upon beholding thy army afflicted by Partha's arrows. Indeed, our ranks seem to have been already vanquished, for none is eager to go to fight. All our warriors are pale of face, and almost deprived of their senses. Sending the kine ahead, we should stand here, ready to strike, with all our warriors arrayed in order of battle!'"

Thus ends the forty-sixth section in the Go-harana of the Virata Parva.

SECTION XLVII.

(Go-harana Parva continued.)

Vaisampayana said,—"King Duryodhana then, on the field of battle, and unto Bhishma. and unto Drona—that tiger among warriors, and unto Kripa—that mighty car-warrior, these words: 'Both myself and Karna had said this unto the preceptors.* I refer to the subject again for I am not satisfied with having said it once. Even this was the pledge of the sons of Pandu that if defeated (at dice) they would reside to our knowledge in countries and woods for twelve

---

* The true reading is Acharya in the dual number, meaning the Drona and Kripa. Some texts read the word in the singular form. Nilakantha notices both these readings, but prefers the dual to the singular.—T.

years, and one more year unknown to us. That thirteenth year, instead of being over, is yet running. Vibhatsu, therefore, who is still to live undiscovered hath appeared before us. And if Vibhatsu hath come before the term of exile is at end, the Pandavas shall have to pass another twelve years in the woods. Whether it is due to forgetfulness (on their part) induced by desire of dominion, or whether it is a mistake of ours, it behoveth Bhishma to calculate the shortness or excess (of the promised period). When an object of desire may or may not be attained, a doubt necessarily attaches to one of the alternatives, and what is decided in one way often ends differently,* Even moralists are puzzled in judging of their own acts.† As regards, ourselves, we have come hither to fight with the Matsyas and to seize their kine stationed towards the north. If, meanwhile, it is Arjuna that hath come, what fault can attach to us? We have come hither to fight against the Matsyas on behalf of the Trigartas; and as numerous were the acts represented unto us of oppression committed by the Matsyas, it was for this that we promised aid to the Trigartas who were overcome with fear. And it was agreed between us that they should first seize, on the afternoon of the seventh lunar day, the enormous wealth of kine that the Matsyas have, and that we should, at sunrise of the eighth day of the moon, seize these kine when the king of the Matsyas would be pursuing those first seized. It may be that the Trigartas are now bringing away the kine, or, being defeated, are coming towards us for negotiating with the king of the Matsya. Or, it may be, that having driven the Trigartas off, the king of the Matsyas, at the head of this people and his whole army of fierce warriors, appeareth on the scene and advanceth to make night-attacks upon us. It may be that some one leader among them, endued with mighty energy, is advancing for vanquishing us, or, it may be that the king himself of the Matsyas is come. But be it the king of the Matsyas or Vibhatsu, we must all fight him. Even this hath been our pledge. Why are all these of foremost car-warriors,—Bhishma and Drona and Kripa and Vikarna and Drona's son,—now sitting on their cars, panic-stricken? At present there is nothing better than fighting. Therefore, make up your minds. If for the cattle we have seized, an encounter

---

*The meaning is rather doubtful. Duryodhana seems to say that "the hostile appearance of Aajuna has been an act of imprudence on his part. The Pandavas, after the expiry of the thirteenth year, would claim their kingdom. I, Duryodhana, may or may not accede to their demand. When, therefore, it was not certain that Arjuna would be refused by me, his hostile appearance is unwise. He has come sure of victory, but he may yet be defeated.—T.

† The sense seems to be that when moralists even are puzzled in judging of the propriety or otherwise of their acts, it can easily be imagined that the Pandavas, however virtuous, have, in the matter of this their appearance, acted wrongly, for, after all, the thirteenth year may not have really been over as believed by them. Or, it may mean, that, as regards our presence here, we have not acted imprudently when even moralists cannot always arrive at right conclusion. It seems that for this, Duryodhana proceeds to justify that presence in the following sentences.—T.

takes place with the divine wielder himself of the thunder-bolt or even with Yama, who is there that will be able to reach Hastinapura ?* Pierced by the shafts (of the foe), how will the foot-soldiers, in flying through the deep forest with their backs on the field, escape with life, when escape for the cavalry is doubtful ?, Hearing these words of Duryodhana, Karna said,—'Disregarding the preceptor, make all arrangements ! He knoweth well the intentions of the Pandavas and striketh terror in our hearts ! I see that his affection for Arjuna is very great. Seeing him only coming, he chaunteth his praises. Make ye such arrangements that our troops may not break. Everything is in confusion for Drona's having only heard the neigh of (Arjuna's) steeds, Make ye such arrangements that these troops, come to a distant land in this hot season, and in the midst of this mighty forest, may not fall into confusion and be subjugated by the foe ! The Pandavas are always the especial favourites of the preceptor. The selfish Pandavas have stationed Drona amongst us. Indeed, he betrayeth himself by his speech. Who would ever extol a person upon hearing the neigh only of his steeds ? Horses always neigh, whether walking or standing ; the winds blow at all times ; and Indra also always showereth rain. The roar of the clouds may frequently be heard. What hath Partha to do with these, and why is he to be praised for these ? All this (on Drona's part), therefore, is due only to either the desire of doing good to Arjuna or to his wrath and hatred towards us. Preceptors are wise, and sinless, and very kind to all creatures. They, however, should never be consulted at times of peril. It is in luxurious palaces, and assemblies and pleasure-gardens, that learned men, capable of making speeches, seem to be in their place. Performing many wonderful things, in the assembly, it is there that learned men find their place, or even there where sacrificial utensils and their proper placing and washing are needed.† In a knowledge of

* This sloka is really capable of many meanings. Besides the one given in the text, another meaning may be this.—"If these kine be snatched from us by even the wielder of the thunder-bolt or by Yama himself, who is there that will be able to return to Hastinapura ?" (Overwhelmed with shame none will be able to do so). If this be correct, then "these arrows" in the next line would mean—"these my arrows," for Duryodhana threatens to slay all back-sliders. With his usual ingenuity Nilakantha comes forward to explain the passage in altogether a different sense. The meaning he suggests is,—"After we have brought away the kine, if it be the wielder of the thunder-bolt or Yama himself with whom our fight taketh place, who is there that will not be able to reach our city ?" (Every one shall, when we have such warriors as Bhishma and Drona, &c., amongst us). In this case, the whole meaning lies in ko hostinapuram vrajet which, grammatically, becomes ko haasti (yo) na puram vrajet. ha being only an expletive. What Duryodhana says in the next line would then be—"If notwithstanding such assured safety, any do go away, with these my arrows, &c......" These two slokas in succeesion are a good exercise for a student of Sanskrit having an ingenious turn of mind.—T.

† Ijyastra—Sacrificial utensils, and Upasandhana—placing them properly and washing them clean. Thus Nilakantha.—T.

the lapses of others, in studying the characters of men, in the science of horses and elephants and cars, in treating the diseases of asses and camels and goats and sheep and kine, in planning buildings and gateways, and in pointing out the defects of food and drink, the learned are truly in their own sphere. Disregarding learned men that extol the heroism of the foe, make ye such arrangements that the foe may be destroyed ! Placing the'kine securely, array the troops in order of battle. Place guards in proper places so that we may fight the foe,' "

Thus ends the forty-seventh section in the Go-harana of the Virata Parva.

SECTION XLVIII.

(Go-harana Parva continued.)

"Karna said,—'I behold all these blessed ones*, looking as if alarmed and pancic-struck and unresolved and unwilling to fight. If he that is come is the king of the Matsyas or Vibhastu, even I will resist him as the banks resists the swelling sea. Shot from by bow these straight and flying arrows, like gliding snakes, are all sure of aim ! Discharged by my light hands, these keen-edged arrows furnished with golden wings shall cover Partha all over, like locusts shrouding a tree. Strongly pressed by these winged arrows, the bow-string will cause these my leathern fences to produce sounds that will be heard to resemble those of a couple of kettle-drums. Having been engaged in ascetic austerities for the (last) eight and five years, Vibhatsu will strike me but mildly in this conflict, and the son of Kunti having become a Brahmana enduced with good qualities, hath thus become a fit person to quietly receive shafts by thousands shot by me ! This mighty bowman is, indeed, celebrated over the three worlds, I, too, am, by no means, inferior to Arjuna, that foremost of human beings. With golden arrows furnished with vulturine wing shot on all sides, let the firmament seem to day to swarm with fire-flies, Slaying Arjuna, in battle, I will discharge today that debt, difficult of repayments,but promised of old by me unto Dhritarashtra's son ! What man is there, even amongst all the gods and the ***Asuras***, that will endure to stand in the teeth of the straight arrows shot from my bow ? Let my flying arrows, winged and depressed at the middle, present the spectacle of the coursing of fire-flies through the welkin ! Hard though he be as Indra's thunder-bolt and possessed of the energy of the chief of the celestials, I will surely grind Partha, even as one afflict an elephant by means of burning brands. A heroic and mighty car-warrior† as he is, and the

* The word in the text is dyushmatas (in the accusative plural), literally meaning—"blessed with long life." It is a form of speech commonly used in addressing affectionately both superiors and inferiors.—T.

† The word used in the text is Atiratham in the accusative form the oremost of all car-warriors, superior to even a Maharathas.—T.

foremost of all wielders of weapons, I shall seize the unresisting Partha, even like Gadura seizing a snake. Irresistible like fire, and fed by the fuel of swords, darts, and arrows, the blazing Pandava fire that consumeth foes, will be exting, uished even by myself who am like unto a mighty cloud incessantly dropping an arrowy shower,—the multitude of cars (I will lead) constituting its thunder,and the speed of my horses, the wind in advance ! Discharged from my bow, my arrows like venomous snakes will pierce Partha's body, like serpents penetrating through an anthill. Pierced with well-tempered and straight shafts endued with golden wings and great energy, behold ye today the son of Kunti decked like a hill covered with *Karnikara* flowers ! Having obtained weapons from that best of ascetics—the son of Jamadagni. I would, relying on their energy, fight with even the celestials. Struck with my javelin, the ape stationed on his banner-top shall down today on the ground, uttering terrible cries. The firmament will today be filled with the cries of the (super-human) creatures stationed in the flagstaff of the foe, and afflicted by me, they will fly away in all directions ! I shall today pluck up by the roots the long-existing dart in Duryodhana's heart by throwing Arjuna down from his car. The Kauravas will today behold Partha with his car broken, his horses killed, his valour gone, and himself sighing like a snake. Let the Kauravas, following their own will, go away taking this wealth of kine ; or, if they wish, let them stay on their cars and witness my combat !'"

Thus ends the thirty-eighth section in the Go-harana of the Virata Parva.

SECTION XXLIX.

(Go-harana Parva continued)

"Kripa said,—'O Radheya, thy crooked heart always inclineth to war.—Thou knowest not the true nature of things ; nor dost thou take into account their after consequences. There are various kinds of expedients* inferrible from the scriptures. Of these, a battle hath been regarded by those acquainted with the past, as the most sinful. It is only when time and place are favorable that military operations can lead to success. In the present instance, however, the time being unfavorable, no good results will be derived. A display of prowess in proper time and place becometh beneficial. It is by the favorableness or otherwise (of time and place) that the opportuneness of an act is determined.

---

* Some texts read Maga for nayas, The meaning then would be—"of all deceitful contrivances. &c, ..." A battle, however, can hardly be called a deceitful contrivance. Hence, the more approved reading is Nayas,—T.

Learned men can never act according to the ideas of a car-maker.* Considering all this, an encounter with Partha is not advisible for us.† Alone he saved the Kurus (from the *Gandharvas*) and alone he satiated Agni! Alone he led the life of a *Brahmacharin* for five years (on the breast of the Himavat). Taking up Subhadra on his car, alone he challenged Krishna to single combat. Alone he fought with Rudra who stood before him as a forester. It was in this very forest that Partha rescued Krishna while she was being taken away (by Jayadratha). It is he alone that hath, for five years studied the science of weapons under Indra. Alone vanquishing all foes hath spread the fame of the Kurus. Alone that chastiser of foes vanquished in battle Chitra-sena, the king of the *Gandharvas* and in a moment his invincible troops also. Alone he overthrew in battle the fierce *Nivata-kavachas* and the *Kalakhanchas*, that were both incapable of being slain by the gods themselves. What, however, O Karna, hath been achieved by thee single-handed like any of the sons of Pandu, each of whom had alone subjugated many lords of earth? Even Indra himself is unfit to encounter Partha in battle! He, therefore, that desireth to fight with Arjuna should take a sedative.‡ As to thyself, thou desirest to take out the fangs of an angry snake of virulent poison by stretching forth thy right hand and extending thy forefinger. Or, wandering alone in the forest thou desirest to ride an infurtate elephant and go to a town without a hook in hand. Or, rubbed over with clarified butter and dressed in silken robes, thou desirest to pass through the midst of a blazing fire fed with fat and tallow and clarified butter. Who is there that would, binding his own hands and feet and tying a huge stone unto his neck, cross the ocean swimming with his bare arms? What manliness is there in such an act? O Karna, he is a fool that would, without skill in weapons and without strength, desire to fight with Partha who is so mighty and skilled in weapons? Dishonestly deceived by us and liberated from thirteen years' exile, will not the illustrious hero annihilate

* Some texts read Bharam for Bhavam. The meaning then would be—"Depending on (the words of a) car-maker they that are learned never engage in any act." This would be a remark in depreciation of Karna's proud speach. As another meaning, Nilakantha suggests that there may not be any depreciatory allusion to Karna, for what Kripa (according to this third interpretation) says is that—"Placing weight on the words of a car maker, they that are learned never engage in any act,. it being well-known that car-makers always extol their wares highly saying (as Nilakantha adds)—"This is a very superior car on which you may fight the very gods.' What man in there of any sense who would take the car-maker at his word and actually go to fight with the gods?" This is an instance of Nilakantha's ingenuity and nothing else.—T,

† Some read Te for Nas. The latter, however, is undoubtedly the correet reading.—T.

‡ The Burdwan Pundits read this line differently. For asamsate they read asamsase, and for Kartyavyam tasya bheshajam they read kartumuttama tejasa. This is evidently unpoetic, although the grammar would not be at fault for then the line would be connected with the next two. I think the Burdwan Pundits, who are generally correct, have shown very little taste in this instance.—T.

us !* Having ignorantly come to a place where Partha lay concealed like fire hidden in a well, we have, indeed, been exposed to a great danger. But irresistible though he be in battle, we should fight against him. Let, therefore, our troops, clad in mail, stand here arrayed in ranks and ready to strike. Let Drona and Duryodhaha and Bhishma and thyself and Drona's son, and oursel-ves, all fight with the son of Pritha. Do not, O Karna, act so rashly as to fight alone ! If we, six car-warriors, be united, we can then be a match for and fight with that son of Pritha who is resolved to fight and who is as fierce as the wielder of the thunder-bolt. Aided by our troops arrayed in ranks, ourselves—great bowmen—standing carefully will fight with Arjuna even as the *Danavas* encounter Vasava in battle !' "

Thus ends the forty-ninth section in the Go-harana of the Virata Parva.

SECTION L.

(Go-harana Parva continued)

"Aswathaman said,—The kine, O Karna, have not yet been won, nor have they yet crossed the boundary (of their owner's dominions,) nor have they yet reached Hastinapura. Why dost thou, therefore, boast thyself ? Having won numerous battle, and acquired enormous wealth, and vanquished hostile hosts, men of true heroism speak not a word of their prowess, Fire burneth mutely and mutely doth the sun shine. Mutely also doth the Earth bear creatures both, mobile and imobile. The Self-existent hath sanctioned such offices for the four-orders that having recourse to them each may acquire wealth without being censurable. A Brahmana, having studied the *Vedas*, should perform sacrifices himself, and officiate at the sacrifices of others. And Kshatriya, depending upon the bow, should perform sacrifices himself but should never officiate at the sacrifices of others. And Vaisya, having earned wealth, should cause the rites enjoined in the *Vedas* to be performed for himself. A Sudra should always wait upon and serve the other three orders. As regards those that live by practising the profession of fowlers and vendors of meat, thay may earn wealth by expedients fraught with deceit and fraud.† Always acting according to the dictates

* Some editions read—Sinha-pasavinirnirmukta &c. ... ...kurishyati for vinirmukto we. ... ...mahamana. The difference in meaning is unimportant.—T.

† This line is differently read in different editions.—The reading I prefer is—Vanchana.yoga-vidhibhirvaitamsim vrittimashitas—which I have accordingly rendered into English. Some read Vandana, yoga-vidhibhirvaitasim vrithimasthitas. If this be accepted, the line would then be connected with the preceding half sloka about the conduct of the Sudra. and would mean—"have recourse to means fraught with adulation and behaving like the came (which never standeth erect."—T.

of the scriptures, the exalted sons of Pandu acquired the sovereignty of the whole earth. and they always act respectfully towards their superiors even if the latter prove hostile to them. What Kshatriya is there that expresses delight at having obtained a kingdom by means of dice, like this wicked and shameless son of Dhritarashtra? Having acquired wealth in this way by deceit and fraud like a vendor of meat, who that is wise would boast of it? In what single combat didst thou vanquish Dhananjaya, or Nakula, or Sahadeva, although thou hast robbed them of their wealth? In what battle didst thou defeat Yudhishthira, or Bhima that foremost of strong men? In what battle was Indraprastha conquered by thee? When also was that battle fought in which Krishna was won by thee? What thou hast done, however, O thou of wicked deeds, is to drag that princess to court while she was ill and had but one raiment on! Thou hast cut the mighty root, delicate as the sandal, of the Pandava tree!* Actuated by desire of wealth, when thou madest the Pandavas act as slaves, rememberest thou what Vidura said? We see that men and others, even insects and ants, show forgiveness according to their power of endurance. The son of Pandu, however, is incapable of forgiving the sufferings of Draupadi. Surely, Dhananjaya cometh here for the destruction of the sons of Dhritarashtra. It is true, affecting great wisdom, thou art for making speeches, but will not Vibhatsu, that slayer of foes, exterminate us all? If it be gods, or *Gandharvas* or *Asuras*, or *Rakshasas*, will Dhananjaya the son of Kunti desist to fight from panic? Inflamed with wrath upon whomsoever he will fall, even him he will overthrow like a tree under the weight of Gadura! Superior to thee in prowess, in bowmanship equal unto the lord himself of the celestials, and in battle equal unto Vasudeva himself, who is there that would not praise Partha? Counteracting celestial weapons with celestial, and human weapons with human, what man is a match for Arjuna? Those acquainted with the scriptures declare that a disciple is no way inferior to a son, and it is for this that the son of Pandu is

---

* This is rather a difficult sloka to understand. The Burdwan Pundits understand it to mean that "as a covetous man cuts down a sandal tree (regardless of the fragrance that tree sheds while standing, and just for the purpose of immediate profit), so they, O Karna, hast cut the roots of the Pandava tree (for a very temporary object, viz, the satisfaction of spite or of the desire of wealth, regardless of the benefits that tree might have afforded thee and thy patron if left uninterfered with.) Nilakantha proposes a different meaning and supposes that the "root' of the Pandava tree means something different. In the Adi Parva it has been said that "Yudhishthita is like a tree... ... —whose roots are Krishna, Brahma, and the Brahmanas." Further, that learned commentator would explain chand·nam as an abjective qualifying mulam, and meaning "deticate," while Sararthi is connected with the succeeding half sloka. The remark, therefore, of Karna's having out the delicate root of the Pandava tree alludes to the abandonment of all virtue and religion by Karna and his patron in consequence of the deceit with which they have robbed the Pandavas of their Possessions. This is very probably the correct meaning.—T.

a favorite of Drona. Employ thou the means now which thou hadst adopted in the match at dice,—the same means, *viz.*, by which thou hadst subjugated Indraprastha, and the same means by which thou hadst dragged Krishna to the assembly ! This thy wise uncle, fully conversant with the duties of the *Khatrtya* order—this deceitful gambler Sakuni the prince of Gandhara, let *him* fight now ! The *Gandiva*, however, doth not cast dice such as the *Krita* or the *Dwapara*,* but it shooteth upon foes blazing and keenedged shafts by myriads. The fierce arrows shot from the *Gandiva*, endued with great energy and furnished with vulturine wings,† can pierce even mountains. The destroyer of all, named Yama, and Vayu. and the horse-faced Agni, leave some remnant behind, but Dhananjaya inflamed with wrath never doth so.‡ As thou hadst, aided by thy uncle, played at dice in the assembly, so do thou fight in this battle protected by Suvala's son. Let the preceptor, if he chooses, fight ; I shall not however, fight with Dhananjaya. We are to fight with the king of the Matsyas if, indeed, he cometh in the track of the kine !'"

Thus ends the fiftieth section in the Go-harana of the Virata Parva

---

SECTION LI.

(Go-harana Parva continued.)

"Bhishma said,—'Drona's son observenth well, andKripa, too observeth rightly. As for Karna, it is only out of regard for the duties of the Kshatriya order that he desireth to fight. No man of wisdom can blame the preceptor. I, however, am of opinion that fight we must, considering both the time and the place. Why should not that man be bewildered who hath five adversaries effulgent as five suns, who are heroic combatants and who have just emerged from adversity ? Even that are conversant with morality are bewildered in respect of their own interests. It is for this, O king, that I tell thee this, whether my words be acceptable or not ! What Karna said unto thee was only for rising our (drooping) courage. As regards thyself, O preceptor's son, forgive everything ! The business at hand is very grave ! When the son of Kunti hath come, this is not the time for quarrel ! Everything should now be forgiven by thyself and the preceptor Kripa. As light in the sun, so doth the mastery of

---

* Names of two out of the four dice used in play.—T.

† Some texts read asivishopama for Gardhapatras sutejanas. The differenc of meaning is scarcely of much consequence.—T.

‡ There is a difference of reading here. Some texts read, Antakas Samano Mrityus, others (as the Burdwan edition) Aankas Pavano Mrityus. The reading, however, I prefer is Antakas Samo Vayus. The first reading is evidently objectionable. The second is equally so for placing pavanas between two words that are connected intimately.—T.

all weapons reside in you ! As beauty is never separated from *Chandramas*, so are the *Vedas* and the *Brahma* weapon both established in you. It is often seen that the four *Vedas* dwell in one object and *Kshatriya* attributes in another We have never heard of these two dwelling together in any other person than the preceptor of the Bharata race and his son. Even this is what I think. In the *Vedantas*, in the *Puranas*, and in old histories, who save Jamadagni, O king, would be Drona's superior ? A combination of the *Brahma* weapon with the *Vadas*,—this is never to be seen anywhere else. O preceptor's son, do thou forgive ! This is not the time for disunion ! Let all of us, uniting, fight with Indra's son who hath come ! Of all the calamities of an army that have been enumerated by men of wisdom, the worst is disunion among the leaders !' Aswathaman said,—'O bull among men, these thy just observations, need not be uttered in our presence : the preceptor, however, filled with wrath, had spoken of Arjuna's virtues.* The virtues of even an enemy should be admitted, while the faults of even one's preceptor may be pointed out: therefore, One should, to the best of his power, declare the merits of a son or a dicipie !"

"Duryodhana said,—'Let the preceptor grant his forgiveness and let peace be restored ! If the preceptor be at one with us, whatever should be done (in view of the present emergency) would seem to be have been already done.' "†

Vaisampayana continued,—"Then, O Bharata, Duryodhana assisted by Karna and Kripa, and the high-souled Bhishma pacified Drona.‡

Drona said,—'Appeased I have already been at the words first spoken by Bhishma the son of Santanu ! Let such arrangements be made that partha may not be able to approach Duryodhana in battle. And let such arrangemets be made that king Duryodhana may not be captured by the foe, in consequence either of his rashness or want of judgment.§ Arjuna hath not to be sure,

---

* Most of the vernacular translators have misunderstood this passage, What Aswathaman says is—"Thou needst not, O Bhishma, tell us all this, for we are fully alive to the importance of the truths you have uttered. The fact, however, of Drona's having spoken thus of Arjuna is due to his wrath at the deceitful ways of prince Duryodhana." This, therefore, is an acknowledgement on Aswathaman's part of the justness of Bhishma's remarks and, at the same time, an apologetic justification of Drona for the latters praise of Arjuna at a time when such Praise tended to dishearten the troops.—T.

† There is a difference of reading here. For tadvrittam seshakaritam some texts read na kritam seshakaritam. This last should be taken as an interrogative, and the sense would remain unaltered.—T.

‡ Some editions read the adjective "high-souled" in connection with "Kripa."

$ The reading of the incomplete annotated Roy press edition is very faulty here. For nopasarpati saugare it reads nayam pasyati sainikan which gives no meaning, Then again an entire line is omitted, viz, yatha Duryodhano roja na gacckeddwis hatam vasam.—T,

revealed himself before the expiry of the term of exile. Nor will he pardon this act (of ours) today having only recovered the kine. Let such arrangments, therefore, be made that he may not succeed in attacking Dhritarashtra's son and defeating our troops. Like myself (who an doubtful of the completion of period of exile) Duryodhana also had said so before. Bearing it in mind, it behoveth the son of Ganga to say what is true.'"*

Thus ends the fifty-first section in the Go-harana of the Virata Parva.

SECTION LII.

(Go-harana Parva continued.)

"Bhishma said,—'The wheel of time revolves with its divisions, *viz*, with *Kalas* and *Kasthas* and *Muhartas* and days and fortnights and months and constellations and planets and seasons and years.† In consequence of their fractional excesses and the deviations of also of the heavenly bodies, there is an increase of two months in every five years. It seems to me that calculating this wise, there would be an excess of five months and twelve nights in thirteen years. Everything, therefore, that the sons of Pandu had promised, hath been exactly fulfilled by them. Knowing this to be certain, Vibhatsu hath made his appearance. All of them are high-sould and all fully conversant with the meanings of the scriptures. How would they deviate from virtue that have Yudhishthira for their guide? The sons of Kunti do not yield to temptation. They have achieved a difficult feat. If they had coveted the possession of their kingdom by unfair means, then those descendants of the Kuru race would have sought to display their prowess at the time of the match at dice. Bound in bonds of virtue, they did not deviate from the duties of the Kshatriya order He that will regard them to have behaved falsely will surely meet with defeat! The sons of Pritha would prefer death to falsehood. When the time, however, comes, those bulls among men—the Pandavas—endued with energy like that of Sakra, do not give up what is theirs even if it is defended by the wielder himself of thunderbolt. We shall have to oppose in battle the foremost of all wielders of weapons. Therefore, let such advantageous arrangements as have the sanction of the good and the honest be now made without loss of time so that our possessions may not be appropriated by the foe. O king of kings, O Kaurava, I have never seen a battle in which one of the parties could say,—*we are sure to*

---

* It is impossible to note all the differences of reading that come under one's observation if only he keeps open before him four or five texts, for there are very few slokas of any text that occur in exactly the same form in another text. I have noted noly the more important of the discrepancies.—T.

† A kala is a lunar digit; a kastha is a thirtieth part of a kala, and a muhurta is an hour of 48 minutes.—T.

win. Here especially it is Dhananjaya that hath come ! When a battle occurs, there must be victory or defeat. prosperity or adversity. Without doubt, a party to a battle must have either of the two. Therefore, O king of kings, whether a battle be now proper or not consistent with virtue or not, make thy arrangements soon, for Dhananjaya in at hand !

"Duryodhana said—'I will not, O grandsire, give back the Pandavas their kingdom ! Let every preparation, therefore, for battle be made without delay !'

"Bhishma said,—Listen to what I regard as proper if it please thee ! I should always say what is for thy good, O Kaurava ! Proceed thou towards the capital, without loss of time, taking with thee a fourth part of the army. And let another fourth march, escorting the kine. With half the troops we will fight the Pandava. Myself and Drona, and Karna and Aswathaman and Kripa will resolutely withstand Vibhatsu, or the king of the Matsyas, or Indra himself, if he approach. Indeed, we will withstand any of these like the bank withstanding the surging sea !' "*

Vaisampayana continued,—"These words spoken by the high-souled Bhishma were acceptable to them, and the king of the Kauravas acted accordingly without delay. And having sent away the king and then the kine, Bhishma began to array the soldiers in order of battle. And addressing the preceptor, he said,—'O preceptor, stand thou in the centre, and let Aswathaman stand on the left, and let the wise Kripa son of Saradwata, defend the right wing, and let Karna of the *Suta* caste, clad in mail, stand in the van. I will stand in the rear of the whole army, protecting it from that point."

Thus ends the fifty-second section in the Go-harana of the Virata Parva.

SECTION LIII.

(*Go-harana Parva continued.*)

Vaisampayana said.—"After the Kaurava, O Bharata, had taken their stand in this order. Arjuna, filling the air with the rattle and din of his car, advanced quickly towards them. And the Kurus beheld his banner-top and heard the rattle and din of his car as also the twang of the *Gandiva* stretched repeatedly by him. And noting all this, and seeing that great car-warrior—the wielder of the *Gandiva*—come, Drona spoke thus,—"That is the banner-top of Partha which shineth at a distance, and this is the noise of his car, and that is the

* I prefer to read kritanischayas to kritanischayam. If the latter be the correct reading, which is very doubtful, it would refer to Vibhatsu, or the king of the Matsyas, or to Satakratu. In the last line also, aham is evidently incorrect. The true reading is Vayam (we) and the succeeding verb is plural and not singular as many texts read.—T.

ape that roareth frightfully. Indeed, the ape striketh terror in the troops. And there stationed on that excellent car, the foremost of car-warriors draweth that best of bows, the *Gandiva,* whose twang is as loud as the thunder. Behold, these two shafts coming together fall at my feet, and to others pass off barely touching my ears. Completing the period of exile and having achieved many wonderful feats, Partha saluteth me and whispereth in my ears. Endued with wisdom and beloved of his relatives, this Dhananjaya the son of Pandu, is, indeed, beheld by us after a long time, blazing with beauty and grace! Possessed of car and arrows, furnished with handsome fences and quiver and conch and banner and coat of mail, decked with diadem and scimitar and bow, the son of Pritha shineth like the blazing (*Homa*) fire surrounded with sacrificial laddles and fed with sacrificial butter!"*

Vaisampayana continued'—"Beholding the Kurus ready for battle, Arjuna addressing Matsya's son in words suitable to the occassion said,—'O charioteer, restrain thou the steeds at such a point whence my arrows may reach the enemy. Meanwhile let me see where, in the midst of this army, in that vile wretch of the Kuru race! Disregarding all these, and singling out that vainest of princes, I will fall upon his head, for upon the defeat of that wretch the others will regard themselves as defeated. There standeth Drona, and there after him his son! And there are those great bowmen—Bhishma and Kripa and Karna. I do not see, however, the king here! I suspect that anxious to save his life, he retreateth by the southern road, taking away with him the kine! Leaving this array of car-warriors, proceeded to the spot where Suyodhana is. There will I fight, O son of Virata, for there the battle will not be fruitless! Defeating him I will come back, taking away the kine!"

Vaisampayana continued,—"Thus addressed, the son of Virata restrained the steeds with an effort and turn them by a pull at the bridle from the spot where those bulls of the Kuru race were, urged them on towards the place were Duryodhana was. And as Arjuna went away leaving that thick array of cars, Kripa,† guessing his intention, addressed his own comrades, saying,—'This Vibhatsu desireth not to take up his stand at a spot remote from the king. Let us quickly fall upon the flanks of the advancing hero‡ When inflamed with wrath, none else, unassisted, can encounter him in battle save the deity of

---

* For once I find the reading of the Roy Press edition better than that of other texts and I accordingly adopt it. It reads Sikhi vritas srugbhirivajyvsiktas for cikhi shritasrugbhirivasiktas. Srug means a sacrificial laddle (for pouring clarified butter); qhrtta-sruq, therefore, is tautologicial. Then again, ajyasiktas is very plain, meaning "fed with butter" or, rather, "poured over with butter." But what is ghritasruqbhirivavasiktas? If it has any meaning, it is scarcely poetical.—T.

† Some editions read Drona.

‡ To seize the parshni of a car is, to attack it from the sides or fall upon its flanks. The adverb javena (quickly) may qualify abhiyasyatas. I prefer, however, to take it as qualifying grahishyamas.—T.

a thousand eyes, or Krishna the son of Devaki !* Of what use to us would the kine be or this vast wealth also, if Duryodhana were to sink, like a boat, in the *Partha* sea !'† Meanwhile Vibhatsu, having proceeded towards that division of the army, announced himself speedily by name, and covered the troops with his arrows thick as locusts. And covered with those countless shafts shot by Partha, the hostile warriors could not see anything, the earth itself and the sky becoming overwhelmed therewith. And the soldiers who had been ready for the fight were so confounded that none could even fly from the field. And beholding the light-handedness of Partha they all applauded it mentally. And Arjuna then blew his conch which always made the bristles of the foe stand erect. And twanging his best of bows, he urged the creatures on his flagstaff to roar more frightfully. And at the blare of his conch and the rattle of his car-wheels, and the twang of the *Gandiva*, and the roar of the superhuman creatures stationed on his flagstaff, the earth itself began to tremble. And shaking their upraised tails and lowing together, the kine turned back, proceeding along the southern road.' "

Thus ends the fifty-third section in the Go-harana of the Virata Parva

---

SECTION LIV.

(*Go-harana Parva continued.*)

Vaisampayana said.—"Having disorganised the hostile host by force, and recovered the kine, that foremost of bowmen, desirous of fighting again, proceeded towards Duryodhana. And beholding the kine running wild towards the city of the Matsyas, the foremost warriors of the Kurus regarded Kiritin to have already achieved success. And all on a sudden they fell upon Arjuna who was advancing towards Duryodhana. And beholding their countless divisions firmly arrayed in order of battle with countless banners waving over them, that slayer of foes, addressing the son of the king of the Matsyas, said,—'Urge on, to the best of their speed, by this road, these white steeds decked with golden bridles !

---

* A half sloka is inserted here in some texts which looks like an interpolation. It is acharyyadva saputraccha Bharadwajanmaharathat meaning "or the preceptor with his son, viz. that great car-warrior Bharadwaja's son." If the speaker be Drona, such self-praise would be absurd. If, again, the speaker be Kripa, it would not be in keeping with the whole tenor of his address.—T.

† Almost every edition has a reading of its own, as regards this line. The correct reading, I apprehend, is Duryodhana Parthajale yadi nanirivamajjati. The Roy Press edition adds two syllables to the second foot and thus forgets even metre in correcting the reading.—T.

Strive thou well, for I would approach this crowd of Kuru lions.* Like an elephant desiring an encounter with another, the *Suta's* son of wicked soul eagerly desireth a battle with me. Take me, O prince, to him who hath grown so proud under the patronage of Duryodhana !' Thus addressed, the son of Virata, by means of those large steeds endued with the speed of the wind and furnished with golden armour, broke that array, of cars and took the Pandava into the midst of the battle-field. And seeing this those mighty car-warriors, Chitrasena and Sangramajit and Satrusaha and Jaya, desirous of aiding Karna, rushed, with arrows and long shafts,† towards the advancing hero of Bharata's race. Then that foremost of men, inflamed with wrath, began to consume by means of fiery arrows shot from his bow, that array of cars belonging to those bulls among the Kurus, like a tremendous conflagration consuming a forest, Then, when the battle began to rage furiously, the Kuru hero, Vikarna, mounted on his car, approached that foremost of car-warriors, Partha the younger brother of Bhima,—showering upon him terrible shafts thick and long.‡ Then cutting Vikarna's bow furnished with a tough string and horns overlaid with gold, Arjuna cut off his flagstaff. And Vikarna, beholding his flagstaff cut off speedily took to flight. And after Vikarna's flight, Satruntapa, unable to repress his ire, began to afflict Partha, that obstructer of foes and achiever of superhuman feats, by means of a perfect shower of arrows.¶ And drowned, as it were, in the midst of the Kuru-array, Arjuna, pierced by that mighty car-warrior,—king Satruntapa—pierced the latter in return with five and then slew his car-driver with ten shafts and pierced by that bull of the Bharata race with an arrow capable of cleaving the thickest coat of mail, Satruntapa fell dead on the field of battle, like a tree from a mountain-top torn up by the wind. And those brave bulls among men, mangled in battle by that braver bull among men, began to waver and tremble like mighty forests shaken by the violence of the wind that blows at the time of the universal dissolution. And struck in battle by Partha the son of Vasava, those well-dressed heroes among men—those givers of wealth endued with the energy of Vasava—defeated and deprived of life, began to measure their lengths

---

* Some editions read asadaye-ayam for asadye-aham. The latter is undoubtedly the correct reading, for the former is ungramatical, ayam being a masculine pronominal adjective incapable of qualifying Karusinghavrindam which is ucuter.—T.

† Some texts read Vigadais for Vipathais. The latter seems to be preferable.—T.

‡ Some editions read Atiratha makiug it an adjective of Vikarna. This is certainly erroneous. The correct reading is Atiratham qualifying Partham. Then again Kuru-praviram should be Kuru-praviras. It should evidently qualify Vikarna who fought on the Kuru side. Throughout this Section Drona and Aswatthaman and Kripa and others have all been styled Kuru-praviras.—T.

¶ Some texts read Parthamamrishyamana for kopamamrighyamana. The former ii incorrect.—.

on the ground, like full-grown Himalayan elephants clad in mails of black steel decked with gold. And like unto a raging fire consuming a forest at the close of summer, that foremost of men, wielding the *Gandiva*, began to rang the field in all directions, slaying his foes in battle thus. And as the wind rangeth at will, scattering masses of clouds and fallen leaves in the season of spring, so did that foremost of car-warriors—Kiritin—rang in that battle, scattering all his foes before him. And soon slaying the red steeds yoked unto the car of Sangramajit the brother of Vikartana's son, that hero decked in diadem and endued with great vigor then cut off his antagonist's head by a crescentshaped arrow. And when his brother was slain, Vikartana's son of the *Suta* caste, mustering all his prowess, rushed at Arjuna, like a huge elephant with out-stretched tusks,* or like a tiger at a mighty bull. And the son of Vikarna quickly pierced the son of Pandu with twelve shafts and all his steeds also in every part of their bodies and Virata's son too in his hand. And rushing impetuously against Bikarna's son who was suddenly advancing against him, Kiritin attacked him fiercely like Gadura of variegated plumage swooping down upon a snake. And both of them were foremost of bowmen, and both were endued with great strength, and both capable of slaying foes. And seeing that an encounter was imminent between them, the Kauravas, anxious to witness it, stood aloof as lookers on. And beholding the offender Karna, the son of Pandu, excited to fury, and glad also at having him, soon made him, his horses, his car, and car-driver invisible by means of a frightful shower of countless arrows. And the warriors of the Bharatas headed by Bhishma, with their horses, elephants, and cars, pierced by Kiritin and rendered invisible by means of his shafts, their ranks also scattered and broken began to wail aloud in grief. The illustrious and heroic Karna, however counteracting with numberless arrows of his own those shafts by Arjuna's hand, soon burst forth in view with bow and arrows like a blazing fire. And then there arose the sound of loud clapping of hands, with the blare of conchs and trumpets and kettle-drums made by the Kurus while they applauded Vikartana's son who filled the atmosphere with the sound of his bowstring flapping against his fence. And beholding Kiritin filling the air with the twang of the *Gandiva*, and the upraised tail of the monkey that constituted his flag and the terrible creatures yelling furiously from the top of his flagstaff, Karna sent forth a loud roar. And afflicting, by means of his shafts, Vikartana's son along with his steeds, car, and car-driver, Kiritin impetuously poured an arrowy shower on him, casting his eyes on the grandsire and Drona and Kripa. And Vikartana's son also poured upon Partha a heavy shower of arrows like a rain-charged cloud. And the diadem-decked Arjuna also covered Karna with a thick down-pour of keen-

* Dantau in the dual is explained by Nilakantha as meaning, "mountain summits, Arjuna and Uttara being compared thus. This ingenuity, however, is worthless, considering that maharshabham in the next breath is singular. Pragrihya dantau, therefore, would mean, as the Burdwan Pundits think, "stretching out (his) two tusks."—T.

edged shafts. And the two heroes stationed on their cars, creating clouds of keen-edged arrows in a combat carried on by means of countless shafts and weapons, appeared to the spectators like the sun and the moon covered by clouds, And the light-handed Karna, unable to bear the sight of the foe, pierced the four horses of the diadem-decked hero with whetted arrows, and then struck his car-driver with three shafts, and his flagstaff also with three. Thus struck, that grinder of all adversaries in battle, that bull of the Kuru race, Jishnu wielding the *Gandiva*, like a lion awaked from slumber,furiously attacked Karna by means of straight-going arrows. And afflicted by the arrowy shower (of Karna), that illustrious achiever of superhuman deeds soon displayed a thick shower of arrows in return. And he covered Karna's car with countless shafts like the sun covering the different worlds with his rays. And like a lion attacked by an elephant, Arjuna, taking some keen crescent-shaped arrows from out of his quiver and drawing his bow to his ear, pierced the *Suta's* son on every part of his body. And that grinder of foes pierced Karna's arms and thighs and head and forehead and neck and other principal parts of his body with whetted shafts endued with the impetuosity of the thunderbolt and shot from the *Gandiva* in battle. And mangled and afflicted by the arrows shot by Partha the son of Pandu, Vikartana's son, quitted the van of battle, and quickly took to flight, like one elephant vanquished by another.' "

Thus ends the fifty-fourth section in the Go-harana of the Virata Parva.

SECTION LV.

(Go-harana Parva continued)

Vaisampayana said,—"After the son of Radha had fled from the field, other warriors headed by Duryodhana, one after another, fell upon the son of Pandu with their respective divisons. And like the shore withstanding the fury of the surging sea, that warrior withstood the rage of that countless host rushing towards him, arrayed in order of battle and showering clouds of arrows. And that foremost of car-warriors, Kunti's son Vibhatsu of white steeds, rushed towards the foe, evolving celestial weapons the while. Partha soon covered all the points of the horizon with countless arrows shot from the *Gandiva*, like the sun covering the whole earth with his rays. And amongst those that fought on cars and horses and elephants, and amongst the mail-clad foot-soldiers, there was none that had on his body a space of even two fingers breadth unwounded with sharp arrows. And for his dexterity in applying celestial weapons, and for the training of the steeds and the skill of Uttara, and for the coursing of his weapons, and his prowess and light-handedness, people began to regard Arjuna as the fire that blazeth forth during the time of the universal dissolution for

consuming all created things. And none amongst the foe could cast his eyes on Arjuna who shone like a blazing fire of a great effulgence. And mangled by the nrrows of Arjuna, the hostile ranks looked like newly-risen clouds on the breast of a hill reflecting the solar rays. or like groves of *Asoka* trees resplendant with clusters of flowers.* Indeed, afflicted by the arrows of Partha, the soldiers looked like these, or like a beautiful garland whose flowers gradually wither and drop away. And the all-pervading wind bore on its wings in the sky the torn flags and umbrellas of the hostile host. And afrighted at the havoc amongst their own ranks, the steeds fled in all directions, freed from their yokes by means of Partha's arrows and dragging after them broken portions of cars. And the elephants, struck on their ears and ribs and tusks and neither lips and other delicate parts of the body, began to drop down on the battle-field. And the earth, bestrewn in a short time with the corpses of elephants belonging to the Kauravas, looked like the sky overcast with masses of black clouds. And as that fire of blazing flames at the end of the *Yuga* consumeth all perishable things of the world, both mobile and immobile, so did Partha, O king, consume all foes in battle ! And by the energy of his weapons and the twang of his bow, and the preternatural yells of the creatures stationed on his flagstaff, and the terrible roar of the monkey, and by the blast of his conch, that mighty grinder of foes, Vihbatsu, struck terror into the hearts of all the troops of Duryodhana. And the strength of every hostile warrior, seemed, as it were, to be levelled to the dust at the very sight of Arjuna. And unwilling to commit the daring act of sin of slaying them that were defenceless, Arjuna suddenly fell back and attacked the army from behind by means of clouds of keen-edged arrows proceeding towards their aims like hawks let off by fowlers. And he soon covered the entire welkin with clusters of blood-drinking arrows. And as the (infinite) rays of the powerful sun, entering a small vessel, are contracted within it for want of space, so the countless shafts of Arjuna could not find space for their expansion even within the vast welkin. Foes were able to behold Arjuna's car, when near, only once, for immediately after, they were with their horses sent to the other world. And as his arrows unobstructed by the bodies of foes always passed through them, so his car, unimpeded by hostile ranks, always passed through the latter. And, indeed, he began to toss about and agitate the hostile troops with great violence like the thousand-headed Vasuki sporting in the great ocean. And as Kiritin incessantly shot his shafts, the noise of the bow-string, transcending every sound, was so loud that the like of it had never been heard before by created beings. And the elephants crowding the field, their bodies pierced with (blazing) arrows with small intervals between, looked like black clouds coruscated with solar rays. And ranging in all directions and shooting (arrows) right and left, Arjuna's bow was always be seen drawn to a perfect circle. And the arrows of the wielder of the *Gandiva* never fell upon anything except

* Some read cchannani vahusas subhais for fullani kusumais subhais.

the aim, even as the eye never dwelleth on anything that is not beautiful. And as the track of a herd of elephants marching through the forest is made of itself, so was the track made of itself for the car of Kiritin. And struck and mangled by Partha, the hostile warriors though that—*Verily, Indra himself, desirous of Partha's victory, accompanied by all the immortals is slaying us* ! And they also regarded Vijaya, who was making a terrible slaughter around, to be none else than Death himself who having assumed the form of Arjuna, was slaying all creatures. And the troops of the Kurus, struck by Partha, were so mangled and shattered that the scene looked like the deed of Partha himself and could compare with nothing else save what was observable in Partha's combats. And he severed the heads of foes, even as reapers cut off the tops of deciduous herbs. And the Kurus all lost their energy owing to the terror begot of Arjuna. And tossed and mangled by the Arjuna gale, the forest of Arjuna's foes reddened the earth with purple secretions. And the dust mixed with blood, uplifted by the wind, made the very rays of the sun redder still. And soon the sun-decked sky became so red that is looked very much like the evening. Indeed, the sun ceaseth to shed his rays as soon as he sets, but the son of Pandu ceased not to shoot his shafts. And that hero of inconceivable energy overwhelmed, by means ol celestial weapons, all the great bowmen of the enemy although they were possessed of great prowess. And Arjuna then shot three and seventy arrows of sharp points at Drona, and ten at Dussaha and eight at Drona's son, and twelve at Dussasana, and three at Kripa the son of Saradwat. And that slayer or foes pierced Bhishma the son of Santanu with six arrows, and king Duryodhana with a hundred. And, lastly, he pierced Karna in the ear with a bearded shaft. And when that great bowman Karna, skilled in all weapons, was thus pierced, and his horses and car and car-driver were all destroyed, the troops that supported him began to break. And beholding those soldiers break and give way, the son of Virata, desirous of knowing Partha's purpose, addressed him on the field of battle, and said,—'O Partha, standing on this beautiful car, with myself as charioteer, towards which division shall I go ? For, commanded by thee, I would soon take thee thither !'

"Arjuna replied,—'O Uttara, yonder auspicious warrior whom thou seest cased in coat of tiger skin and stationed on his car furnished with a blue-flag and drawn by red steeds, is Kripa ! There, that is the van of Kripa's division ! Take me thither ! I shall show that great bowman my swift-handedness in archery. And that warrior whose flag beareth the device of an elegant water-pot worked in gold, is the preceptor Drona—that foremost of all wielders of weapons ! He is always an object of regard with me as also with all bearers of arms ! Do thou, therefore, circumambulate that great hero cheerfully ! Let us bend our heads there, for that is eternal virtue ! If Drona strike my body first, then shall I strike him, for then he will not be able to resent it. There, close to Drona, that warrior whose flag beareth the device of a bow, is the

preceptor's son, the great car-warrior Aswatthaman, who is always an object of regard with me as also with every bearer of arms! Do thou, therefore, stop again and again, while thou comest by his car! There, that warrior who stayeth on his car, cased in golden mail and surrounded by a third part of the army consisting of the most efficient troops, and whose flag beareth the device of an elephant in a ground of gold, is the illustrious king Duryodhana the son of Dhritarashtra! O hero, take before him this thy car that is capable of grinding hostile cars! This king is difficult of being vanquished in battle and is capable of grinding all foes! He is regarded as the first of all Drona's disciples in lightness of hand. I shall, in battle, show him my superior swiftness in archery There, that warrior whose flag beareth the device of a stout chord for binding elephants, is Karna the son of Vikartana, already known to thee! When thou comest before that wicked son of Radha, be thou very careful, for he always challengeth me to an encounter! And that warrior whose flag is blue and beareth the device of five stars with a sun (in the centre), and who, endued with great energy, stayeth on his car holding a huge bow in hand and wearing excellent fences, and over whose head is an umbrella of pure white, who standeth at the head of a multitudinous array of cars with various flags and banners, like the sun in advance of masses of black clouds, and whose mail of gold looks bright as the sun or the moon, and who with his helmet of gold striketh terror into my heart, is Bhishma the son of Santanu and the grandsire of us all! Entertained with regal splendour by Duryodhana, he is very partial and well-affected towards that prince. Let him be approached last of all, for he may, even now, be an obstacle to me! While fighting with him, do thou carefully guide the steeds!' Thus addressed by him, Virata's son, O king, guided Savyasachin's car with great alacrity towards the spot where Kripa stood anxious to fight.

Thus ends the fifty-fifth section in the Go-harana of the Virata Parva.

SECTION LVI.

(Go-harana Parva continued.)

Vaisampayana said.—"And the ranks of those fierce bowmen the Kurus, looked like masses of clouds in the rainy season drifting before a gentle wind. And close (to those ranks of foot-soldiers) stood the enemy's horse ridden by terrible warriors.* And there were also elephants of terrible mien, looking resplendent in beautiful armour, ridden by skilled combatants and urged on with iron crows and hooks. And, O king, mounted on a beautiful car, Sakra

---

* Some editions read praharinas for praharibhis. The grammer then would certainly be faulty. In fact, the instrumental plural is the correct reading. Praharin litterally means a smiter, hence a skilled or fierce combatant.—T.

came there accompanied by the celestials,—the *Viswas*, and *Maruts.* And crowded with gods, *Yakshas*, *Gandharvas*, and *Nagas*, the firmament looked as resplendent as it does when bespangled with the plantary constellation in a cloudless night.* And the celestials came there, each on his own car, desirous of beholding the efficacy of their weapons in human warfare, and for witnessing also the fierce and mighty combat that would take place when Bhishma and Arjuna would meet.† And embellished with gems of every kind and capable of going everywhere at the will of the rider, the heavenly car of the lord of the celestials, whose roof was upheld by a hundred thousand pillers of gold with (a central) one made entirely of jewels and gems, was conspicuous in the clear sky. And there appeared on the scene three and thirty gods with Vasava (at their head), and (many) *Gandharvas* and *Rakshasas* and *Nagas* and *Pitris*, together with the great *Rishis.* And seated on the car of the lord of the celestials, appeared the effulgent persons of king, Vasumanas and Valakshas and Supratarddana, and Ashtaka and Sivil and Yayati and Nahusha and Gaya, and Manu and Puru and Raghu and Bhanu and Krisaswa and Sagara and Nala.‡ And there shone in a splendid array, each in its proper place the cars of Agni and Isa and Soma and Varuna and Prajapati and Dhatri and Vidhatri and Kuvera and Yama, and Alamvusha and Ugrasena and others, and of the *Gandharva* Tumburu. And all the celestials and the *Siddhas*, and all the foremost of sages came there to behold the encounter between Arjuna and the Kurus. And the sacred fragrance of celestial garlands filled the air like that of blossoming woods at the advent of spring. And the red and reddish umbrellas and robes and garlands and *chamaras*, of the gods as they were stationed there looked exceedingly beutiful.¶ And the dust of the earth soon disappeared and (celestial) effulgence lit up everything. And redolent of divine perfumes, the breeze began to soothe the combatants. And the firmament seemed ablaze and exceedingly beautiful, decked with already arrived and arriving cars of handsome and various make, all illumined with divers sorts of jewels, and brought thither by the foremost of the celestials. And surrounded by the celestials, and wearing a garland of lotuses and lilies the powerful wielder of the thunder-bolt looked exceedingly beautiful on his car. And the slayer of Vala, although he steadfastly gazed at his son on the field of battle, was not satiated with such gazing."

And thus ends the fifty-sixth section in the Go-harana of the Virata Parva.

---

* Some texts read Tadeva for Taddeva, which is absnrd, and again Grahanamiva mandalam for Grahairiva Nabhasthalam. I have, of course, adopted the latter reading which is really poetic.—.

† Some texts read Kriparjuna-samagama for Bhishmarjuna-samagama. Kripa was certainly an inferior warrior compared with Bhishma.—T.

‡ In some editions' Kshupa for Puru aud Salas for Nalas.—T.

¶ Some texts read Ratnani for Raktaraktani. The latter is preferable.—T.

SECTION LVII.

(Go-harana Parva continued)

Vaisampayana said.—"Beholding the army of the Kurus arrayed in order of battle, that descendant of the Kuru race, Partha, addressing Virata's son, said,—'Do thou proceed to the spot where Kripa the son of Saradwat is going by the southern side of that car whose flag is seen to bear the device of a golden altar !"

Vaisampayana continued.—"Hearing these words of Dhananjaya, the son of Virata urged, without a moment's delay, those steeds of silvery hue decked in golden armour. And making them adopt, one after another, every kind of the swifter paces, he urged those fiery steeds resembling the moon in color. And versed in horse-lore, Uttara, having approached the Kuru host, turned back those steeds endued with the speed of the wind. And skilled in guiding vehicles, the prince of Matsya, sometimes wheeling about, and sometimes proceeding in circular mazes, and sometimes turning to the left, began to bewilder the Kurus. And wheeling round, the intrepid and mighty son of Virata at last approached the car of Kripa, and stood confronting him. Then announcing his own name, Arjuna powerfully blew that best of conchs called *Devadatta*,* of loud blare. And blown on the field of battle by the mighty Jishnu, the blare of that conch was heard like the splitting of a mountain. And seeing that the conch did not break into a hundred fragments when blown by Arjuna, the Kurus with all their warriors began to applaud it highly. And having reached the very heavens, that sound came back and was heard even like the crash of the thunder bolt hurled by Maghavat on the mountain breast. Thereupon that heroic and intrepid and mighty car-warrior, Saradwat's son Kripa, endued with strength and prowess, waxing wroth at Arjuna, and unable to bear that sound and eager for fight, took up his own sea-begotten conch and blew it vehemently. And filling the three world with that sound, that foremost of car-warriors took up a large bow and twanged the bow-string powerfully. And those mighty car-warriors, equal unto two sun, standing opposed to each other, shone like two masses of autumnal clouds. Then Saradwat's son quickly pierced Partha, that slayer of hostile heroes, with ten swift and whetted arrows capable of entering into the very vitals. And Pritha's son also, on his part, drawing that foremost of weapons, the

* Schlegel, in his version of the Bhagavad-gita renders this word as "Theodotes," calling the conch of Krishna as "Gigantea," of Bhima, "Arundinea," of Yudhishthira, "Tirumphatrix," of Nakula, "Duleisona." and lastly, of Sahadeva, "Gemmiflorea," the corresponding Sanskrit names being Panchajanya, Paundra Anantavijaya, Sughasha and Manipushpaka. Though there renderings have all been approved by Wilson, yet they looked very pedantic in an English version.—T.

Gandiva. celebrated over the world, shot innumerable iron arrows, all capable of penetrating into the very core of the body. Thereupon Kripa, by means of whetted shafts, cut into hundreds and thousands of fragments, those blood-drinking arrows of Partha before they could come up. Then that mighty car-warrior, Partha also, in wrath displaying various manævres, covered all sides with a shower of arrows. And covering the entire welkin with his shafts, that mighty warrior of immeasurable soul, the son of Pritha, enveloped Kripa with hundred of shafts. And sorely affliected by those whetted arrows resembling flames of fire, Kripa waxed wroth, and quickly afflicting the high-souled Partha of immeasurable prowess with ten thousand shafts, set up on the field of battle a loud roar. Then the heroic Arjuna quickly pierced the four steeds of his adversary with four fatal arrows shot from the *Gandiva*, sharp and straight, and furnished with golden wings.* And pierced by means of those whetted arrows resembling flames of fire those steeds suddenly reared themselves, and in consequence Kripa reeled of his place. And seeing Gautama thrown off his place that slayer of hostile heroes, the descendant of the Kuru race, out of regard for his opponent's dignity, ceased to discharge his shafts at him. Then regaining his proper place, Gautama quickly pierced Savyasachin with ten arrows furnished with feathers of the *Kanka* bird. Then with a crescent-shaped arrow of keen-edge, Partha cut off Kripa's bow and leathern fences. And soon Partha cut off Kripa's coat of mail also by means of arrows capable of penetrating the very vitals, but he did not wound his person. And divested of his coat of mail, his body resembled that of a servent which hath in season cast off its slough. And as soon as his bow had been cut off by Partha, Gautama took up another and stringed it in a trice. And strance to say, that bow of his was also cut off by Kunti's son, by means of straight shafts. And in this way that slayer of hostile heroes, the son of Pandu, cut off other bows as soon as they were taken up, one after another, by Saradwat's son. And when all his bows were thus cut off, that mighty hero hurled, from his car, at Pandu's son, a javelin like unto the blazing thunder-bolt. Thereupon, as the gold-decked javelin came whizzing through the air with the flash of a meteor, Arjuna cut it off by means of ten arrows, And beholding his dart thus cut off by the intelligent Arjuna, Kripa quickly took up another bow and almost simultaneously shot a number of crescent-shaped arrows. Partha, however, quickly cut them into fragments by means of ten keen-edged shafts and endued with great energy, the son of Pritha then, inflamed with wrath on the field of battle, discharged three and ten arrows whetted on stone and resembling flames of fire. And with one of these he cut off the yoke of his adversary's car, and with four pierced his four steeds, and with the sixth he severed the head of his antagonist's car-driver from off his body. And with three that mighty car-warrior pierced, in that encounter, the tripple bamboo pole of Kripa's car, and with two his two wheels. And with

* An entire line that is read here in some texts seems to be interpolation. I have accord- ingly omitted it. It is dharnuradaya vivyadha Partham dasabhirasugais.—T.

the twelfth arrow he cut off Kripa's flagstaff. And with the thirteenth Falguna, who was like Indra himself, as if smiling in derision, pierced Kripa in the breast. Then with his bow cut off, his car broken, his steeds slain, his car-driver killed, Kripa leapt down and taking up a mace quickly hurled it at Arjuna. But that heavy and polished mace hurled by Kripa was sent back along its course, struck by means of Arjuna's arrows. And then the warriors (of Kripa's division), desirous of rescuing the wrathful son of Saradwat, encountered Partha from all sides and covered him with their arrows. Then the son of Virata, turning the steed to the left. began to perform the circuitous evolution called *Yamaka* and thus withstood all those warriors. And those illustrious bulls among men, taking Kripa with them who had been deprived of his car, led him away from the vicinity of Dhananjaya the son of Kunti."

Thus ends the fifty-seventh section in the Go-harana of the Virata Parva.

SECTION LVIII.

(Go-harana Parva continued)

Vaisampayana said.—"After Kripa had thus been taken away, the invincible Drona of red steeds, taking up his bow to which he had already stringed an arrow, rushed towards Arjuna of white steeds. And beholding at no great distance from him the preceptor advancing on his golden car, Arjuna, that foremost of victorious warriors, addressing Uttara, said,—'Blessed be thou, O friend, carry me before that warrior on whose high banner-top is seen a golden altar resembling a long flame of fire and decked with numerous flags placed around, and whose car is drawn by steeds that are red and large, exceedingly handsome and highly trained, of face pleasant and quiet mien, and like unto corals in color and with faces of coppery hue, for that warrior is Drona with whom I desire to fight! Of long arms and endued with mighty energy, possessed of strength and beauty of person, celebrated over all the worlds for his prowess, resembling Usanas himself in intelligence and Vrihaspati in knowledge of morality, he is conversant with the four *Vedas* and devoted to the practice of *Brahmacharya* virtues. O friend, all the celestial weapons together with the mysteries of their withdrawal,and the entire science of weapons, always reside in him! Forgiveness, self-control, truth, abstention from injury, rectitude of conduct,—these and countless other virtues always dwell in that regenerate one. I desire to fight with that highly blessed one on the field! Therefore, take me before the preceptor and carry me thither, O Uttara!' "

Vaisampayana continued.—"Thus addressed by Arjuna, Virata's son urged his steeds decked with gold towards the car of Bharadwaja's son. And Drona also rushed towards the impetuously advancing Partha the son of Pandu.—that

foremost of car-warriors,—like an infuriate elephant rushing towards an infuriate compeer. And the son of Bharadwaja then blue his conch whose blare resembled that of a hundred trumpets. And at that sound the whole army became agitated like the sea in a tempest. And beholding those excellent steeds red in hue mingling in battle with Arjuna's steeds of swan-like whiteness endued with the speed of the mind, all the spectators were filled with wonder. And seeing on the field of battle those car-warriors—the preceptor Drona and his disciple Partha—both endued with prowess, both invincible, both well-trained, both possessed of great energy and great strength, engaged with each other, that mighty host of the Bharatas began to tremble frequently. And that mighty car-warrior Partha, possessed of great prowess and filled with joy upon reaching Drona's car on his own, saluted the preceptor. And that slayer of hostile heroes, the mighty-armed son of Kunti, then addressed Drona in an humble and sweet tone, saying,—'Having completed our exile in the woods, we are now desirous of avenging our wrongs. Even invincible battle, it doth not beboveth thee to be angry with us ! O sinless one, I will not strike thee unless thou strikest me first. Even this is my intention. It behoveth thee to act as thou choosest. Thus addressed Drona discharged at him more than twenty arrows. But the light-handed Partha cut them off before they could reach him. And at this, the mighty Drona, displaying his lightness of hand in the use of weapons, covered Partha's car with a thousand arrows. And desirous of angering Partha, that hero of immeasurable soul then covered his steeds of silvery whiteness with arrows whetted on stone and winged with the feathers of the *Kanka* bird. And when the battle between Drona and Kiritin thus commenced, both of them discharging in the encounter arrows of blazing splendour, both well-known for their achievements, both equal to the wind itself in speed both conversant with celestial weapons, and both endued with mighty energy, began, shooting clouds of arrows, to bewilder the royal Kshatriyas. And all the warriors that were assembled there were filled with wonder at sight of all this. And they all admired Drona who quickly shot clouds of arrows exclaiming, —*Well done ! Well done* ! *Indeed, who else, save Falguna, is worthy of fighting with Drona in battle ? Surely the duties of a Kshatriya are stern, for Arjuna fighteth with even his own preceptor* !—And it was thus that they who stood on the field of battle said unto one another. And inflamed with ire, those mighty-armed heroes standing before each other, and each incapable of overcoming the other, covered each other with arrowy showers. And Bharadwaja's son, waxing wroth. drew his large and unconquerable bow plated on the back with gold, and pierced Falguna with his arrows. And discharging at Arjuna's car innumerable whetted arrows possessed of solar effulgence, he entirely shrouded the light of the sun. And that great car-warrior of mighty arms, violently pierced Pritha's son with keen-edged shafts' even as the clouds shower upon a mountain. Then taking up that foremost of bows, the *Gandiva*, destructive of foes and capable of withstanding the greatest strain, the impetuous son of Pandu cheerfully discharged countless shafts of various kinds adorn-

ed with gold, and that powerful warrior also baffled in a moment Drona's arrowy shower by means of those shafts shot from his own bow. And at this the spectators wondered greatly. And the handsome Dhanajaya, the son of Pritha, ranging on his car, displayed his weapons on all sides at the same time. And the entire welkin, covered with his arrows, became one wide expanse of shade. And at this Drona became invisible like the sun exveloped in mist. And shrouded by those excellent arrows on all sides, Drona looked like a mountain on fire. And beholding his own car completely enveloped by the arrows of Pritha's son, Drona, that ornament of battle, bent his terrible and foremost of bows whose noise was as loud as that of the clouds. And drawing that first of weapons, which was like unto a circle of fire, he discharged a cloud of keen-edged shafts. And then there were heard on the field loud sounds like the splitting of bamboos set on fire. And that warrior of immeasurable soul, shooting from his bow arrows furnished with golden wings, covered all sides, shrouding the very light of the sun. And those arrows with knots well peeled off,* and furnished with golden wings, looked like flocks of birds in the sky. And the arrows discharged by Drona from his bow, touching one another at the wings, appeared like one endless line in the sky. And those heroes, thus discharging their arrows decked with gold, seemed to cover the sky with showers of meteors. And furnished with feathers of the *Kanka* bird, those arrows looked like rows of cranes ranging in the autumnal sky. And the fierce and terrible encounter that took place between the illustrious Drona and Arjuna resembled that between Vritra and Vasava of old. And discharging arrows at each other from bows drawn at their fullest stretch, they resembled two elephants assailing each other with their tusks. And those wrathful warriors—those ornaments of battle—fighting strictly according to established usage, displayed in that conflict various celestial weapons in due order. Then that foremost of victorious men, Arjuna, by means of his keen shafts resistéd the whetted arrows shot by that best of preceptors. And displaying before the spectators various weapons, that hero of terrible prowess covered the sky with various kinds of arrows. And beholding that tiger among men, Arjuna, endued with fierce energy and intent upon striking him, that foremost of warriors and best of preceptors (from affection) began to fight with him playfully by means of smooth and straight arrows. And Bharadwaja's son fought on with Falguna, resisting with his own the celestial weapons shot by the former. And the fight that took place between those

* The arrows used in ancient warfare in India were of various kinds. Some were of iron or steel heads attached to sticks of reed or bamboo. Some consisted entirely of iron or steel. The feathers of vultures and various other birds were used for increasing their celerity. Both the reed and the bamboo consist of Parvas or knots. If these knots were well peeled off, the stick would be straight as a roller. Hence-Nataparva or anataparva means—"with knots well-peeled off." To avoid peri-phrasis, I have generally rendered this word as "straight.—T.

enraged lions among men, incapable of bearing each other, was like unto the encounter between the gods and the *Danavas*. And the son of Pandu repeatedly baffled with his own, the *Aindra*, the *Vayavya*, and the *Agneya* weapons that were shot by Drona. And discharging keen shafts, those mighty bowmen, by their arrowy showers, completely covered the sky and made a wide expanse of shade. And then the arrows shot by Arjuna, falling on the bodies of hostile warriors, produced the crash of the thunder-bolt. And, O king, elephants, cars, and horses, bathed in blood, looked like *Kinsuka* trees crowned with flowers, And in that encounter between Drona and Arjuna, beholding the field covered with arms decked with bangles, and gorgeously-attired car-warriors, and coats of mail variegated with gold, and with banners lying scattered all about, and with warriors slain by means of Partha's arrows, the Kuru host became panic-striken. And shaking their bows capable of bearing much strain, those combatants began to shroud and weaken each other with their shafts. And,O bull of the Bharata race, the encounter that took place between Drona and Kunti's son was dreadful in the extreme, and resembled that between Vali and Vasava. And staking their very lives, they began to pierce each other straight arrows shot from their fully-stretched bowstrings. And a voice was heard in the sky applauding Drona, and saying,—'Difficult is the feat performed by Drona, inasmuch as he fighteth with Arjuna,—that grinder of foes, that warrior endued with mighty energy, of firm grasp, and invincible in battle,—that conquerer of both celestials and *Daityas*, that foremost of all car-warriors.' And beholding Partha's infallibility, training, fleetness of hand, and the range also of Arjuna's arrows, Drona became amazed. And, O bull of the Bharata race, lifting up his exellent bow, the *Gandiva*, the unforbearing Partha drew it now with one hand and now with another shot an arrowy shower. And beholding that shower resembling a flight of locusts, the spectators wonderingly applauded him, exclaiming,—'Excellent !—'Excellent ! And so ceaselessly did he shoot his arrows that the very air was unable to penetrate the thick array. And the spectators could not perceive any interval between the taking up of the arrows, and letting them off. And in that fierce encounter characterised hy lightness of hand in the discharge of weapons. Partha began to shoot his arrows more quickly than before. And then all at once hundreds and thousands of straight arrows fell upon Drona's car. And, O bull of the Bharata race, beholding Drona completely covered by the wielder of the *Gandiva* with his arrows, the Kuru army set up exclamation of '*Oh* ! and '*Alas* !' And Maghavat, together with those *Gandharvas* and *Apsaras* that have come there, applauded the fleetness of Partha's hand. And that mighty car-warrior, the preceptor's son, then resisted the Pandava with a mighty array of cars. And Although enraged with Arjuna, yet Aswatthaman mentally admired that feat of the highsouled son of Pritha. And waxing wroth, he rushed towards Partha, and discharged at him an arrowy shower like a heavy down-pour by the cloud. And turning his steeds towards Drona's son, Partha gave Drona an oppernunity to leave the field. And thereupon the latter,

wounded in that terrible encounter, and his mail and banner gone, sped away by the aid of swift horses."

Thus ends the fifty-eighth section in the Go-harana of the Virata Parva.

SECTION LIX.

(*Go-harana Parva continued.*)

Vaisampayana said,—"Then, O mighty king, Drona's son rushed to an encounter with Arjuna in battle. And beholding his rush to the conflict like a hurricane, showering shafts like a rain-charged cloud, Pritha's son received him with a cloud of arrows. And terrible was the encounter between them, like that between the gods and the *Danavas*. And they shot arrows at each other like Vritra and Vasava. And the welkin being enveloped on all sides with arrows, the sun was completely hidden, and the air itself was hushed. And, O conqueror of hostile cities, as they assailed and struck each other, loud sounds arose as of bamboos on fire. And, O king, Aswatthaman's horses being sorely afflicted by Arjuna, they became bewildered and could not ascertain which way to go. And as Pritha's son ranged on the field, the powerful son of Drona, finding an opportunity, cut off the string of the *Gandiva* with an arrow furnished with a horse-shoe head. And beholding that extraordinary feat of his, the celestials applauded him highly. And exclaiming—'Well done !' —well done !—Drona and Bhishma, and Karna, and the mighty warrior Kripa, all applauded that feat of his greatly. And the son of Drona, drawing his excellent bow, pierced with his shafts, furnished with the feathers of the *Kanka* bird, the breast of Partha, that bull among worriors. Thereupon, with a loud laughter, the mighty-armed son of Pritha attached a strong and fresh string to the *Gandiva*. And moistening his bowstring with the sweat that stood on his forehead resembling the crescentmoon,* Pritha's son advanced towards his adversary, even as an infuriate leader of a head of elephants rusheth at another elephant. And the encounter that took place between those two matchless heroes on the field of battle was exceedingly fierce and made the britles of the spectators stand on their ends. And as those heroes endued with mighty energy fought on, the two mighty elephants, the Kurus beheld them with wonder, And those brave bulls among men assailed each other with arrows of snaky forms and resembling blazing fires And as the couple of quivers belonging to the Pandava was inexhaustible, that hero was able to remain on the field immovable as a mountain. And as Aswathaman's

---

* Ardhachandramavritya is explained by Nilakantha thus. The Burdwan Pundits explain it as meaning—"half wheeling his car." It is difficult to decide which of these is correct. I chose to follow Nilakantha who is a safe guide as regards such passages.—T.

arrows, in consequence of his ceaseless discharge in that conflict, were quickly exhausted, it was for this that Arjuna prevailed over his adversary. Then Karna, drawing his large bow with great force, twanged the bowstring. And thereupon arose loud exclamation of '*Oh*!' and '*Alas*!, And Pritha's son, casting his eyes towards the spot where that bow was twanged, beheld before him the son of Radha. And at that sight his wrath was greatly excited. And inflamed with ire, and desirous of slaying Karna, that bull of the Kuru race stared at him with rolling eyes. And, O king, beholding Partha turn away from Aswathaman's side, the Kuru warriors discharged thousands of arrows on Arjuna. And the mighty-armed Dhananjaya, that conqueror of foes, leaving Drona's son, all of a sudden rushed towards Karna. And rushing towards Karna, with eyes reddened in anger, the son of Kunti, desirous of a single combat with him, said these words!"

Thus ends the fifty-ninth section in the Go-harana of the Virata Parva,

---

SECTION LX.

(Go-harana Parva continued.)

"Arjuna said,—'The time, O Karna, hath now come for making good thy loquacious boast in the midst of the assembly, *viz*, that there is none equal to thee in fight! Today, O Karna, contending with me in terrible conflict, thou shalt know thy own strength, and shalt no longer disregard others! Abandoning good breeding, thou hadst uttered many harsh words, but this that thou endeavourest to do, is, I think, exceedingly difficult. Do thou now, O Radha's son, contending with me in the sight of the Kurus, make good what thou hadst said before in disregard of myself!* Thou who hadst witnessed Panchala's princess outraged by villains in the midst of the court, do thou now reap the fruit of that act of thine! Fettered by the bonds of morality before, I desisted from vengeance then. Behold now, O son of Radha, the fruit of that wrath in conflict at hand! O wicked wight, we have suffered much misery in that forest for full twelve years! Reap thou today the fruits of our concentrated vengeance! Come, O Karna, cope with me in battle! Let these thy Kaurava warriors witnessed the conflict! Hearing these words, Karna replied,—'Do thou, O Partha, accomplish in deed what thou sayst in words! The world knows that thy words verily exceed thy deed! That thou hadst foreborne formerly was owing to thy inability to do anything, If we witness thy prowess even now, we may acknowledge its truth. 'If thy past forbearance was due to thy having been bound by the bonds of morality,

---

* Some texts read mamanasadya for mamanadritya. The diffierence in meaning is scarcely of much consequence.—T.

truly thou art equally bound now although thou regardest thyself free ! Having as thou sayst, passed thy exile in the woods in strict accordance with thy pledge, and being therefore weakened by practising an ascetic course of life, how canst thou desire a combat with me now ! O Pritha's son, if Sakra himself fight on thy side, still I would feel no anxiety in putting forth my prowess ! Thy wish, O son of Kunti, is about to be gratified ! Do thou fight with me now, and behold my strength !' Hearing this, Arjuna said,—'Even now, O Radha's son, thou hadst fled from battle with me, and it is for this that thou livest although thy younger brother hath been slain ! What other person, save thee, having beheld his younger brother slain in battle would himself fly from the field, and boast as thou dost, amid good and true men ?' "

Vaisampayana continued.—"Having said these words unto Karna, the invincible Vibhatsu rushed at him and charged a volley of shafts capable of penetrating through a coat of mail. But that mighty car-warrior, Karna, received with great alacrity that discharge with an arrowy shower of his own, heavy as the down-pour of the clouds. And that fierce volley of arrows covered all sides and severally pierced the steeds and arms and leathern fences of the combatants. And incapable of putting up with that assault, Arjuna cut off the strings of Karna's quiver by means of a straight and sharp arrow. Thereupon taking out from his quiver another arrow, Karna pierced the Pandava in the hand, at which the latter's hold of the bow was loosened. And then the mighty-armed Partha cut off Karna's bow into fragments. And Karna replied by hurling a dart at his adversary, but Arjuna cut it off by means of his arrows. And then the warriors that followed the son of Radha rushed in crowds at Arjuna, but Partha sent them all to the abode of Yama by means of arrows shot from the *Gandiva*. And Vibhatsu slew the steeds of Karna by means of sharp and tough arrows shot from the bow-string drawn to the ear, and deprived of life they dropped down on the ground. And taking another sharp and blazing arrow endued with great energy, the mighty son of Kunti pierced the breast of Karna. And that arrow, cleaving through his mail, penetrated into his body. And at this, Karna's vision was obscured and his senses left him. And regaining consciousness, he felt a great pain, and leaving the combat fled in a northerly direction. And at this the mighty car-warrior Arjuna, and Uttara, both began to address him contumely."

Thus ends the sixtieth section in the Go-harana of the Virata Parva,

---

SECTION LXI.

(Go-harana Parva continued.)

Vaisampayana said,—"Having defeated Vikartana's son, Arjuna said unto the son of Virata,—'Take me towards that division where yonder device of a golden palmyra is seen. There our grandfather, Santanu's son, like unto a celestial, waiteth, desirous of an encounter with me.' Thereupon, beholding that mighty host thronged with cars and horses and elephants, Uttara, sorely pierced with arrows, said,—'O hero, I am no longer able to guide thy excellent steeds! My spirits droop and my mind is exceedingly bewildered. All the directions seem to be whirling before my eyes in consequence of the energy of the celestial weapons used by thee and the Kurus. I have been deprived of my senses by the stench of fat and blood and flesh. Beholding all this, from terror my mind is, as it were, cleft in twain.* Never before had I beheld such a muster of heroes in battle. And at the flapping of fences,† and the blare of conchs, the leonine roars made by the warriors and the shrieks of elephants, and the twang of the *Gandiva* resembling the thunder, I have, O hero, been so stupified that I have been deprived of both hearing and memory! And, O hero, beholding thee incessantly drawing to a circle, in course of the conflict, the *Gandiva* which resembleth a circle of fire, my sight faileth me and my heart is rent asunder.‡ And seeing thy fierce form in battle, like that of the wielder of the *Pinaka* while inflamed with wrath, and looking also at the terrible arrows shot by thee, I am filled with fear.§ I fail to see when thou takest up thy excellent arrows, when thou fixest them on the bow-string, and when thou lettest them off. And though all this is done before my eyes, yet, deprived of my senses, I do not see it! My spirits are drooping, and earth itself seems to be swimming before me. I have no strength to hold the whip and the reins!' Hearing these words, Arjuna said,—'Do thou not fear! Assure thyself! Thou also hast, on the field of battle, performed, O bull among men, wonderful feats; Blessed be thou, thou art a prince and born in the illustrious line of Matsyas! It behoveth thee not to feel dispirited in chastising thy foes! Therefore, O prince, stationed on my car, muster all thy fortitude and hold the reins of my steeds, O slayer of foes, when I once more engaged in battle!'"

---

* Some editions read tava chaiva prapasyatas for trasashchalva prapasyatas. The latter is unqestionably better.—T.

† The true reading is Godhaghatena and not Gadaghatena or Gadapatena. Godha is the fence worn by arehers, made of Iguana skin.—T.

‡ For Gandivancha prapasyatas some edition read Gandivancha prakarshata which is evidently wrong—T.

§ Some editions read Vyayacchatastava bhujam for Vyayacchatas savan ghoran. The latter is undoubtedly preferable.—T.

Vaisampayana continued.—"Having said this unto Virata's son, that best of men and foremost of car-warriors, the mighty-armed Arjuna, again addressed the son of Virata, saying,—Take me without delay to the van of Bhishma's division! I will cut off his very bow-string in the battle! Thou shalt behold today the celestial weapons of blazing beauty, shot by me, look like flashes of lightning disporting amid the clouds in the sky! The Kauravas shall behold the gold-decked back of my *Gandiva* today, and assembled together the foe shall dispute, saying,—*By which hand of his, the right or the left, doth he shoot?** And I shall cause a dreadful river (of death) to flow today towards the other world with blood for its waters and cars for its eddies, and elephants for its crocodiles. I shall today, with my straight arrows, extirpate the *Kuru*-forest having hands and feet and heads and backs and arms for the branches of its trees. Alone, bow in hand, vanquishing the Kuru host, a hundred paths shall open before me like those of a forest in conflagration. Struck by me thou shalt today behold the Kuru army moving round and round like a wheel (unable to fly off the field). I shall show thee today my excellent training in arrows and weapons! Stay thou on my car firmly, whether the ground be smooth or uneven. I can pierce with my winged arrows even the mountain of *Sumeru* that stand touching the very heavens! I slew of old, at Indra's command, hundreds and thousands of *Paulomas* and *Kalakhanjas* in battle! I have obtained my firmness of grasp from Indra, and my lightness of hand from *Brahman*, and I have learnt various modes of fierce attack and defence amid crowds of foes from *Prajapati*. I vanquished, on the other side of the great ocean, sixty thousands of car-warriors—all fierce archers—residing in *Hiranyapura*. Behold, now I defeat the multitudinous host of the Kurus, like a tempest scattering a heap of cotton. With my fiery arrows I shall today set the *Kuru*-forest to fire, having banners for its trees, the foot-soldiers for its shrubs, and the car-warriors for its beasts of prey. Like unto the wielder of the thunder-bolt overthrowing the *Danavas*, alone I shall, with my straight arrows, bring down from the chambers of their cars the mighty warrior of the Kuru army stationed therein and struggling in the conflict to the best of their power. I have obtained from *Rudra* the *Raudra*, from *Varuna*, the *Varuna*, from *Agni* the *Agneya*, from the god of Wind the *Vayava*, and from Sakra the thunderbolt and other weapons. I shall certainly exterminate the fierce *Dhartarshtra*-forest though protected by many leonine warriors. Therefore, O Virata's son, let thy fears be dispelled!'"

Vaisampayana continued.—"Thus assured by Savyasachin, the son of Virata penetrated into that fierce array of cars protected by Bhishma. The son of the river, however, of fierce deeds, cheerfully withstood the mighty-armed hero advancing from desire of vanquishing the heroes in battle. Jishnu, then,

* The correct reading is Swidasyati, although, as some editions read, Swaidasyatas (in the genitive singular) would not be ungrammatical.—T.

confronting Bhishma, cut off his standard clean off at the roots by shooting a gold-decked arrow pierced by which it fell to the ground. And at this, four mighty warriors, Dussasana and Vikarna and Dussaha and Vivingsati, skilled in weapons and endued with great energy, and all decked with handsome garlands and ornaments, rushed towards that terrible bowman. And advancing towards Vibhatsu—that fierce archer, these all encompassed him around. Then the heroic Dussasana pierced the son of Virata with a crescentshaped arrow and he pierced Arjuna, with another arrow in the breast. And Jishnu, confronting Dussasana, cut off by means of a sharp-edged arrow furnished with vulturine wings his adversary's bow plaited with gold, and then pierced his person in the breast by means of five arrows. And afflicted by the arrows of Partha, Dussasana fled, leaving the combat. Then Vikarna, the son of Dhritarashtra, pierced Arjuna—that slayer of hostile heroes, by means of sharp and straight arrows furnished with vulturine wings. But the son of Kunti within a moment hit him also in the forehead with straight shafts. And pierced by Arjuna, he fell down from hit car. And at this, Dussaha, supported by Vivingsati, covered Arjuna with a cloud of sharp arrows, impelled by the desire of rescuing his brother. Dhananjaya, however, without the least anxiety, pierced both of them almost at the same instant by means of a couple of keen-edged arrows and then slew the steeds of both. And thereupon both those sons of Dhritarashtra, deprived of their steeds and their bodies mangled, were taken away by the warrior behind them who had rushed forward with other cars. Then the unvanquished Vibhatsu, the mighty son of Kunti, decked with diadem and sure of aim, simultaneously attack all sides with his arrows."

Thus ends the sixty-first section in the Go-harana of the Virata Parva.

SECTION LXII.

(Go-harana Parva continued.)

Vaisampayana said.—"Then, O thou of the Bharata race, all the great car-warriors of the Kurus, united tegether, began to assail. Arjuna to the best of their might from all sides. But that hero of immeasurable soul completely covered all those mighty car-warriors wifh clouds of arrows, even as the mist covereth the mountains. And the roars of huge elephants and conchs, mingling together, produced a loud uproar.* And penetrating through the bodies of elephants† and horses as also through steel coats of mail, the

---

* The Roy press edition reads Mahavegais for Mahanagais. The former is simply ridiculous.—T.

† The same text reads Nagaswa &c., for Nagaswa &c. The former is evidently incorreet, for "the steel coats of mail" referred to immediately after mean coats of mail worn by the men.—T.

arrows shot by Partha fell by thousands. And shooting shafts with the utmost celerity, the son of Pandu seemed in that contest to resemble the blazing son of an autumnal midday. And afflicted with fear, the car-warriors began to leap down from their cars and the horse-soldiers from horse-back, while the foot-soldiers began to fly in all directions. And loud was the clatter made by Arjuna's shafts as they cleft the coats of mail belonging to mighty warriors, made of steel, silver, and copper. And the field was soon covered with the corpses of warriors mounted on elephants and horses, all mangled by the shafts of Partha* great impetuousity like unto sighing snakes. And those And then it seemed as if Dhananjaya, bow in hand, was dancing on the field of battle.† And sorely affrighted at the twang of the *Gandiva* resembling the noise of the thunder, many were the combatants that fled from that terrible conflict. And the field of battle was bestrewn with severed heads decked with turbans ear-rings and necklaces of gold. And the earth looked beautiful by being scattered all over with human trunks mangled by shafts, and arms having bows in their grasp and hands decked with ornaments. And, O bull of the Bharata race, in consequence of heads cut off by whetted shafts ceaselessly falling on the ground, it seemed as if a shower of stones fell from the sky. And that Partha of formidable prowess, displaying his fierceness, now ranged the field of battle, pouring the terrible fire of his wrath upon the sons of Dhritarashtra. And beholding the fierce prowess of Arjuna who thns scorched the hostile host, the Kuru warriors, in the very presence of Duryodhana, became dispirited and ceased to fight! And, O Bharata, having struck terror into that host and routed those mighty car-warriors, that foremost of victors, Arjuna, ranged on the field. And the son of Pandu then created on the field of battle a dreadful river of blood, with waving billows, like unto the river of death that is created by Time at the end of the *Yuga*, having the disheveled hair of the dead and the dying for its floating moss and straw,‡ with bows and arrows for its boats, fierce in the extreme, and having flesh and animal juices for its mire.§ And coats of mail and turbans floated thick on its surface. And elephant constituted its alligators and the cars its rafts.¶ And marrow and fat and blood constituted its corrents. And it was

---

* The second foot of the second line of this sloka is variously read. Some texts read sirobhis patitairapi, the others silavanattajivitas. The correct reading, as I apprehend, is that given by the Burdwan Pundits. It is Parthavanaprapiditais qualifying sarinais in the first line —T.

† Some texts add half a line here; it is evidently an interpolation.—T.

‡ Some read Asthi-saivala &c. for kesa-saivala &c.—T.

§ In some texta, Kesa-saivalacadvalam for Mangsa sonita-kaddamam sonita here would mean animal juices of all kinds.—T.

¶ The Burdwan Pundits read Naga-nakram Rathodwipam for Nagakurmam-mahadwipam. The former is undoubtedly better.—T.

calculated to strike terror into the hearts of the spectators. And dreadful to behold, and fearful in the extreme, and resounding with the yells of ferocious beasts, keen-edged weapons constituted its crocodiles. And *Rakshasas* and other cannibals haunted it from one end to the other. And strings of pearls constituted its ripples, and various excellent ornaments, its bubbles. And having swarms of arrows for its fierce eddies and steeds for its tortoises, it was incapable of being crossed. And the mighty car-warriors constituted its large island, and it resounded with the blare of conchs and the sound of drums. And the river of blood that Partha created was incapable of being crossed. Indeed, so swift-handed was Arjuna that the spectators could not perceive any interval between his taking up an arrow, and fixing it on the bow-string, and letting it off by a stretch of the *Gandiva* !"

Thus ends the sixty-second section of the Go-harana of the Virata Parva.

SECTION LXIII.

(*Go-harana Parva continued.*)

Vaisampayana said.—"Then while a great havoc was being made among the Kurus, Santanu's son, Bhishma, and grandsire of the Bharatas, rushed at Arjuna, taking up an excellent bow adorned with gold, and many arrows also of keen points and capable of piercing into the very vitals of the foe and afflicting him sorely. And in consequence of a white umbrella being held over his head, that tiger among men looked beautiful like unto a hill at sun-rise. And the son of Ganga, blowing his couch cheered the sons of Dhritarashtra, and wheeling along his right came upon Vibhatsu and impeded his course. And that slayer of hostile heroes, the son of Kunti, beholding him approach, received him with a glad heart, like a hill receiving a rain-charged cloud. And Bhishma, endued with great energy, pierced Partha's flag-staff with eight arrows of arrows reaching the flag-staff of Pandu's son, struck the blazing ape and those creatures also stationed in the banner-top. And then the son of Pandu, with a mighty javelin of sharp edge cut off Bhishma's umbrella which instantly fell on the ground. And then the light-handed son of Kunti struck his adversary's flag-staff also with many shafts, and then his steeds and then the couple of drivers that protected Bhishma's flanks. And unable to bear this, Bhishma, though cognisant of the Pandava's might, covered Dhananjaya with a powerful celestial weapon. And the son of Pandu, of immeasurable soul, hurling in return a celestial weapon at Bhishma, received him like a hill receiving a deep mass of clouds. And the encounter that took

place between Partha aud Bhishma, was fierce and the Kaurava warriors with their troops stood as lookers-on. And in the conflict between Bhishma and the son of Pandu, shafts striking against shafts shone in the air like fire-flies in the season of rains. And, O king, in consequence of Partha's shooting arrows with both his right and left hands, the bent *Gandiza* seemed like a continuous circle of fire. And the son of Kunti then covered Bhishma with hundreds of sharp and keen-edged arrows, like a cloud covering the mountain-breast with its heavy downpour. And Bhishma baffled with his own arrows that arrowy shower, like the bank resisting the swelling sea, and covered the son of Pandu in return. And those warriors, cut into a thousand pieces in battle fell fast in the vicinity of Falguna's car. And then there was a downpours, from the car of Pandu's son, of arrows furnished with golden wing, and raining through the sky like a flight of locusts. And Bhishma again repelled that arrowy shower with hundreds of whetted shafts shot by him. And then the Kauravas exclaimed, —Excellent ! Excellent ! — Indeed, Bhishma hath performed an exceedingly difficult feat inasmuch as he hath fought with Arjuna ! Dhananjaya is mighty and youthful,* and dexterous and swift of hand ! Who else, save Bhishma, the son of Santanu, or Krishna, the son of Devaki, or the mighty son of Bharadwaja, the foremost of preceptors, is able to bear the impetus of Partha in battle ? And repelling weapons with weapons, those two bulls of the Bharata race, both endued with great might, fought on playfully and infatuated the eyes of all created beings. And those illustrious warriors ranged on the field of battle, using the celestial weapons obtained from *Prajapati*, and *Indra*, and *Agni* and the fierce *Rudra*, and *Kuvera*, and *Varuna* and *Yama*, and *Vayu*. And all beings were greatly surprised, upon beholding those warriors engaged in combat. And they all exclaimed,—*Bravo Partha of long arms ! Brave Bhishma ! Indeed, this application of celestial weapons that is being witnessed in the combat between Bhishma and Partha is rare among human beings* !'"

Vaisampayana continued—"Thus raged that conflict with weapons between those warriors conversant with all weapons. And when that conflict of celestial weapons ceased, then commenced a conflict with arrows. And Jishnu, approaching his opponent, cut off wtth an arrow sharp like a razor the gold-decked bow of Bhishma. Within the twinkling of the eye, however, Bhishma, that mjghty-armed and great car-warrior, took up another bow and stringed it. And inflamed with wrath, he showered upon Dhananjay a cloud of arrows. And Arjuna, too, endued with great energy, rained upon Bhishma innumerable sharp-pointed and keen-edged arrows. And Bhishma also shot clouds of arrows upon Pandu's son. And conversant with celestial

* Some editions read Tu Rana Daksha for Tarunas Dakshas &c.—T.

weapons and engaged in shooting at each other arrows of keen points, no distinction, O king, could then be perceived between those illustrious warriors. And that mighty car-warrior, Kunti's son, covered with a diadem, and the heroic son of Santanu, obscured the ten directions with their arrows. And the Pandava covered Bhishma, and Bhishma also covered the Pandava, with clouds of shafts. And, O king, wonderful was this combat that took place in this world of men. And the heroic warriors that protected Bhishma's car, slain by the son of Pandu, fell prostrate, O monarch, beside the car of Kunti's son. And the feathery arrows of Setavahana, shot from the *Gandiva*, fell in al! directions as if with the object of making a wholesale slaughter of the foe. And issuing forth from his car, those blazing arrows furnished with golden wings looked like rows of swans in the sky. And all the celestials with Indra, stationed in the firmament, gazed with wonder upon another celestial weapon hurled with great force by that wonderful archer, Arjuna. And beholding that wonderful weapon of great beauty, the mighty *Gandharva*, Chitrasena, highly pleased, addressed the lord of celestials, saying,—'Behold these arrows shot by Partha coursing through the sky in one continuous Iine ! Wonderful is the dexterity of Jishnu in evolving this celestial weapon ! Human beings are incapable of shooting such a weapon, for it does not exist among men ! How wonderful again is this concourse of mighty weapons existing from days of old ! No interval can be perceived between his taking up the arrows, fixing them on the bow-string, and letting them off by stretching the *Gandiva.* The soldiers are incapable of even looking at the son of Pandu, who is like unto the midday sun blazing in the sky ! So also none venture to look at Bhishma, the son of Ganga ! Both are famous for their achievements, and both are of fierce prowess. Both are equal in feats of heroism, and both difficult of being vanquished in battle !"

"Thus addressed by the *Gandharva* about that combat between Partha and Bhishma, the lord of the celestials, O Bharata, paid proper respect unto both by a shower of celestial flowers. Meanwhile Bhishma, the son of Santanu, assailed Arjuna on the left side, while that drawer of the bow with either hands was on the point of piercing him. And at this Vibhatsu, laughing aloud, cut off with an arrow of keen edge and furnished with vulturine wings, the bow of Bhishma, that hero of solar effulgence. And then Dhananjaya, the son of Kunti, pierced Bhishma in the breast with ten shafts although the latter was contending with all his prowess. And sorely afflicted with pain Ganga's son of mighty arms and irresistible in battle, stood for a long time leaning on the pole of his car. And beholding him deprived of consciousness the driver of his car-steeds, calling to mind the instructions about protecting the warrior when in a swoon, led him away for safety."

Thus ends the sixty-third section in the Go-harana of the Virata, Parva.

SECTION LXIV.

(Go-harana Parva continued.)

Vaisampayana said,—"After Bhishma had fled, leaving the van of battle, the illustrious son of Dhritarashtra hoisting high his flag approached Arjuna, bow in hand and setting up a loud roar*. And with a spear-headed shaft shot from his bow stretched to the ear, he pierced on the forehead that terrible bowman of fierce prowess, Dhananjaya, ranging amidst the foes. And pierced with that keen shaft† of golden point on the forehead, that hero of famous deeds looked resplendent, O king, like unto a beautiful hill with a single peak. And cut by that arrow, the warm life-blood gushed out profusely from the wound. And the blood trickling down his body shone beautifully like a wreath of golden flowers‡. And struck by Duryodhana with the shaft, the swift-handed Arjuna of unfailing strength, swelling with rage, pierced the king in return, taking up arrows that were endued with the energy of snakes of virulent poison. And Duryodhana of formidable energy attacked Partha, and Partha also, that foremost of heroes, attacked Duryodhana. And it was thus that those foremost of men, both born in the race of Ajamida, struck each other alike in the combat. And then (seated) on an infuriate elephant huge as a mountain and supported by four cars, Vikarna rushed against Jishnu the son of Kunti. And beholding that huge elephant, advancing with speed, Dhananjaya struck him on the head between the temples with an iron arrow of great impetus shot from the bow-string stretched to the ear. And like the thunderbolt hurled by Indra splitting a mountain, that arrow furnished with vulturine wings, shot by Partha, penetrated, up to the very feathers, into the body of that elephant huge as a hill. And sorely afflicted by the shaft, that lord of the elephant species began to tremble, and deprived of strength fell down on the ground in intense anguish, like the peak of a mountain riven by thunder. And that best of elephants falling down on the earth, Vikarna suddenly alighting in great terror, ran back full eight hundred paces and ascended on the car of Vivinsati. And having slain with that thunder-like arrow that elephant huge as a mighty hill and looking like a mass of clouds, the son of Pritha smote Duryodhana in the breast with another arrow of the same kind. And both the elephant and the king having thus been wounded, and Vikarna

---

* Some editions read utsritya for uchhritya. The former is evidently incorrect. Also swayam elgrihya for Dhanurvigrihya. The latter is undoubtedly preferable.—.T

† In some texts susamhitena for susamsitena. The former is incorrect.—T.

‡ A material difference of reading is observable in the second line of this sloka, I have adopted the reading of the Burdwan Pundits.—T.

having broken and fled along with the supporters of the king's car, the other warriors, smitten with the arrows shot from the *Gandiva*, fled from the field in panic. And beholding the elephant slain by Partha, and all the other warriors running away, Duryodhana, the foremost of the Kurus, turning away his car precipitately fled in that direction where Partha was not. And when Duryodhana was fast running away in alarm, pierced by that arrow and vomitting forth blood, Kiritin, still eager for battle and capable of enduring every enemy, thus censured him from wrath,—'Sacrificing thy great fame and glory, why dost thou fly away, turning thy back? Why are not those trumpets sounded now, as they were when thou hadst set out from thy kingdom? Lo, I am an obedient servant of Yudhishthira, myself being the third son of Pritha, standing here for battle! Turn back, show me thy face, O son of Dhritarashtra, and bear in thy mind the behaviour of kings! The name *Duryodhana* bestowed on thee before is rendered meaningless! When thou runnest away, leaving the battle, where is thy persistence in battle? Neither before nor behind do I behold thy body-guards, O Duryodhana! O foremost of men, fly thou away and save thy life which is dear from the hands of Pandu's son!"

Thus ends the sixty-fourth section in the Go-harana of the Virata Parva.

SECTION LXV.

(*Go-harana Parva continued.*)

Vaisampayana said.—"Thus summoned to battle by the illustrious hero, Dhritarashtra's son turned back stung by those censures, like an infuriate and mighty elephant pricked up by a hook. And stung by those reproaches and unable to bear them, that mighty and brave car-warrior endued with great swiftness, turned back on his car, like a snake that is trampled under foot. And beholding Duryodhana turn back with his wounds, Karna, that hero among men, decked with a golden necklace, stopped the king on the way and soothing him, himself proceeded along the north of Duryodhan's car to meet Partha in battle. And the mighty-armed Bhishma also, the son of Santanu, turning back his steeds decked with gold, enormous in size, and of tawny hue, rushed bow in hand, for protecting Duryodhana from Partha's hands. And Drona and Kripa and Vivinsati and Dussasana and others also, quickly turning back, rushed forward with speed with drawn bows and arrows fixed on the bowstrings, for protecting Duryodhana. And beholding those divisions advance towards him like the swelling surges of the ocean, Dhananjaya, the son of Pritha, quickly rushed at them like a crane rushing at a descending cloud. And

with celestial weapons in their hands, they completely surrounded the son of Pritha and rained on him from all sides a perfect shower of shafts, like clouds showering on the mountain breast a heavy downpour of rain. And warding off with weapons all the weapons of those bulls among the Kurus, the wielder of the *Gandiva* who was capable of enduring all foes, evolved another irresistible weapon obtained from Indra, called *Sanmohana.** And entirely covering the cardinal and other directions with sharp and keen-edged arrows furnished with beautiful feathers, that mighty hero stupified their senses with the twang of the *Gandiva.* And once more, taking up with both his hands that large conch of loud blare, Partha, that slayer of foes, blew it with force and filled the cardinal and other points, the whole earth, and the sky, with that noise. And those foremost of the Kuru heroes were all deprived of their senses by the sound of that conch blown by Partha. And all of them stood still, their bows, from which they were never separated, dropping down from their hands. And when the Kuru army became insensible, Partha calling to mind the words of Uttara, addressed the son of the Matsya king, saying,—'O best of men, go thou among the Kurus, so long as they remain insensible, and bring away the white garments of Drona and Kripa, and the yellow and handsome ones of Karna, as also the blue ones of the king and Drona's son. Methinks, Bhishma is not stupified, for he knoweth how to counteract this weapon of mine. So, pass thou on, keeping his steeds to thy left; for those that are sensible should thus be avoided!' Hearing these words, the illustrious son of Matsya, giving up the reins of the steeds, jumped down from the car and taking off the garments of the warriors, came back to his place. And the son of Virata then urged the four handsome steeds with flanks adorned with golden armours. And those white steeds, urged on, took Arjuna away from the midst of the battle-field and beyond the array of the infantry bearing standards in their hands. And Bhishma, beholding that best of men thus going away, struck him with arrows. And Partha, too, having slain Bhishma's steeds, pierced him with ten shafts. And abandoning Bhishma on the field of battle, having first slain his car-driver, Arjuna with a good-looking bow in hand, came out of that multitude of cars, like the sun emerging from the clouds. And Dhritarashtra's son, that foremost of heroes among the Kurus, recovering his senses, saw the son of Pritha standing like the lord of the celestials, alone on the battle-field. And he said in a hurry (unto Bhishma),—'How hath this one escaped from thee? Do thou afflict him in such a way that he may

---

* A difference of reading is observable here. For Aindram some editions read Aindra. I have adopted the former reading; if the latter be correct, it would be an adjective of Gandiva-dhanan. The weapon called sanmohana stupified the senses of all.—T.

not escape.' And at this, Santanu's son, smiling, said unto him,—'Where had been this sense of thine, and where had been thy prowess too, when thou hadst been in a state of unconsciousness renouncing thy arrows and handsome bow? Vibhatsu is not addicted to the commission of atrocious deeds: nor is his soul inclined to sin. He renounceth not his principles even for the sake of the three worlds. It is for this only that all of us have not been slain in this battle! O thou foremost of Kuru heroes, go back to the city of the Kurus, and let Partha also go away, having conquered the kine. Do thou never foolishly throw away thy own good. Indeed, that which leadeth to one's welfare ought to be accomplished."

Vaisampayana continued.—"Having listened to the words of the grandsire that tended to his own welfare, the wrathful king Duryodhana, no longer eager for battle, drew a deep sigh and became silent. And reflecting that the advice of Bhishma was beneficial and seeing that the *Arjuna*-fire increasing in ferocity, the other warriors also, desirous of protectiag Duryodhana, resolved to return. And beholding those foremost of Kuru heroes departing for their city, Dhananjaya the son of Pritha, with a cheerful heart follow them for a while, desirous of addressing and worshipping them.* And having worshipped the aged grandsire—the son of Santanu, as also the preceptor Drona, and having saluted with beautiful arrows Drona'a son and Kripa and other venerable ones among the Kurus, the son of Pritha broke into fragments Duryodhana's crown decked with precious gems, with one other arrow. And having saluted all the venerable and brave warriors thus, he filled the three worlds with the twang of the *Gandiva*. And suddenly blowing his conch called *Devadatta*, the hero pierced the hearts of all his foes. And having humbled the hostile host, he looked resplendent on his car decked with a handsome flag. And beholding the Kurus depart, Kiritin cheerfully said unto Matsya's son,—'Turn back thy steeds: thy kine have been recovered: the foe is going away and do thou also return to thy city with a cheerful heart!' And the celestials also, having witnessed that most wonderful encounter between Falguna and the Kurus, were highly delighted, and went to their respective abodes, reflecting upon Partha's feats."

Thus ends the sixty-fifth section in the Go-harana of the Virata Parva.

---

* A material difference of reading in observable here. Some editions read avashyamano-anunayam muhurtam vacho-avravit samparihritya bhuyas. The Burdwan Pundits read avashyamano-anuyayau muhurtam sampujayanstatra Kurupraviram. The latter seems to be preferable, although the former would not be unintelligible.—T.

SECTION LXVI.

(*Go-harana Parva continued.*)

Vaisampayana said,—"Having vanquished the Kurus in battle, that one with eyes like those of a bull brought back that profuse wealth of Virata. And while the Dhartarashtras, after their rout, were going away, a large number of Kuru-soldiers issuing out of the deep forest appeared with slow steps before Partha, their hearts afflicted with fear. And they stood before him with joined palms and with hair dishevelled. And fatigued with hunger and thirst, arrived in a foreign land, insensible with terror, and confused in mind, they all bowed,* down unto the son of Pritha and said,—*We are thy slaves* !"*

"Arjuna said,—'Welcome, blessed be ye! Go ye away! Ye have no cause of fear. I will not take the lives of them that are afflicted! Ye have my assurance of protection!'"

Vaisampayana continued,—"Hearing these words of assurance, the assembled warriors greeted him with benedictions in praise of his achievements and fame and wishing him long life. And the Kauravas were unable to confront Arjuna while after routing the foe he proceeded towards the city of Virata, like an elephant with rent temples. And having routed the whole army of the Kuru like a violent wind scattering the clouds, that slayer of foes, Partha, regardfully addressing the prince of Matsya, said,—'It is known to thee alone, O child, that the sons of Pritha are all living with thy father! Do not eulogise them upon entering the city, for then the king of the Matsyas may hide himself in fear.† On the other hand, entering thy city, do thou proclaim in the presence of thy father that the deed is thy own, saying,—*By me hath the army of the Kurus been vanquished and by me have the kine been recovered from the foe!*'

"Uttara said,—'The feat thou hast achieved is beyond my power! I do not possess the ability to achieve it! I shall not, however, O Savyasachin, discover thee to my father, as long as thou wilt not tell me to do it!'"

Vaisampayana continued.—"Having vanquished the hostile army and wrested the whole of that wealth from the Kurus, Jishnu returned again to the cemetery and having approached the same *Sami* tree stood there with body mangled by tbe arrows of the enemy. Then that terrible

---

* Literally,—"What are we to do?" The stereotyped expression, however, means —"we await thy commands," or 'we are thy slaves.'—T,

† The word used in all the texts is Pranasyet, literally "lost." The sense, however, seems to be that of "hiding," or, "concealing."—T.

monkey blazing like fire ascended into the sky with those other creatures in the flag-staff. And the illusion created (by Viswakarman) melted away and Uttara's own banner bearing the device of a lion was set up on the car again. And having replaced the arrows and quivers of those foremost of the Kuru princes, and also that other weapon the (*Gandiva*) which enhances the fierceness of a battle, the illustrious prince of Matsya set out for the city with a glad heart, having Kiritin as his charioteer. And having achieved an exceedingly mighty feat and slain the foe, Partha also, that slayer of foes, binding his hair into a braid as before, took the reins from Uttara's hands. And that illustrious hero entered the city of Virata, with a cheerful heart, rehabilitating himself as Vrihannala the car-driver of Uttara.'

Vaisampayana continued,—"When all the Kauravas utterly routed and vanquished, set out in a dejected mood for Hastinapura, Falguna, on his way back, addressed Uttara, saying,—'O prince, O hero of mighty arms, seeing the kine escorted in advance of us by the cowherds, we shall enter Virata's metropolis in the afternoon, having tended the steeds with drink and a bath. Let the cowherds, despatched by thee, speedily repair to the city with the good news and proclaim thy victory!'"

Vaisampayana continued.—"Agreeably to Arjuna's words, Uttara speedily ordered the messengers, saying,—'Go ye and proclaim the king's victory! The foe hath been routed, and the kine have been recovered! And the Matsya and the Bharata princes having thus consulted together, re-approached the same *Sami* tree. And gratified with the victory they had won, and arrived at the foot of the *Sami* tree, they wore on their persons and took up on their car the ornaments and robes they had left there. And having vanquished the whole hostile army and recovered the whole of the wealth from the Kurus, the heroic son of Virata returned to the city with Vrihannala as his car-driver."

Thus ends the sixty-sixth section in the Go-harana of the Virata Parva.

SECTION LXVII.

(Go-harana Parva continued.)

Vaisampayana said.—"Having speedily recovered his wealth Virata owning a large army entered his city with a cheerful heart, accompanied by the four Pandavas.* And having vanquished the *Trigartas* in battle and recovered all the kine, that mighty monarch, along with the sons of Pritha, looked resplendent and blazed forth in beauty. And as the brave

---

* In some editions dhanancha vahu jitwasu for dhananchapi vijitwasu. The latter is more melodious. The difference of meaning is hardly of mueh consequence.—T.

king, that enhancer of the joys of friends, was seated on his throne, all his subjects headed by the Brahmanas stood before him.* And worshipped by them, the king of the Matsyas, at the head of his army, saluted the Brahmanas and his subjects in return and dismissed them cheerfully. And Virata the king of Matsyas owning a large army, enquired —after Uttara, saying,—'Where hath Uttara gone?' And the women and the maidens of the palace and the other females living in the inner apartmeuts joyfully† said unto him,—'Our kine having been seized by the Kurus, Bhuminjaya incensed at this and from excess of bravery hath issued forth alone with only Vrihannala as his second, for vanquishing the six mighty car-warriors, Bhishma the son of Santanu, and Kripa, and Karna, and Duryodhana, and Drona, and Drona's son who have all come with the Kuru army!‡'"

Vaisampayana continued.—"Then king Virata, hearing that his brave son had gone forth with only one car and with Vrihannala as his car-driver, became filled with grief, and addressing his chief counsellors, said, —'Without doubt, the Kauravas and other lords of earth, learning the defeat of the Trigartas, will never keep their ground. Therefore, let those of my warriors that have not been wounded by the *Trigartas* go out, accompanied by a mighty force, for the protection of Uttara!' And saying this, the king speedily despatched, for the sake of his son, horses and elephants and cars and a large number of foot-soldiers, accoutred and decked with various kinds of weapons aud ornaments. And it was thus that Virata the king of the Matsyas owning a large army, quietly ordered out a large division consisting of four kinds of troops. And having done this, he said,—'Learn ye, without loss of time whether the prince liveth still or not! I myself think that he who hath got a person of the neuter sex for his car-driver is not alive!'"

Vaisampayana continued.—"Then king Yudhishthira the Just smilingly said unto the afflicted king Virata,—'If, O monarch, Vrihannala hath been his charioteer, the foe will never be able to take away thy kine today! Protected by that charioteer, thy son will be able to vanquish in battle all the lords of earth allied with the Kurus, indeed, even the gods and the *Asuras* and the *Siddhas* and the *Yakshas* together!'"

Vaisampayana continued.—"Meanwhile, the swift-footed messengers despatched by Uttara, having reached Virata's city, gave tidings of the victory. And the minister-in-chief then informed the king of everything, *viz.*, the great victory that had been won, the defeat of the Kurus, and

---

* Some editions add a line here that looks like an interpolation. It is Upasanchakrire sarve sahaparthais parantapas, and means—"all the brave warriors along with the Parthas began to adore him."—T.

† In some texts tatsarvam for sanhrishtas. I have adopted the latter reading.—T.

‡ For nirjatas Prithivinjayas some texts read nirgatas Prithivipate. The latter reading is evidently incorrect.—T.

the expected arrival of Uttara. And he said,—'All the kine have been brought back, the Kurus have been defeated, and Uttara, that slayer of foes, is well with his car-driver.' Then Yudhishthira said,—'By good luck it is that the kine have been recovered and the Kurus routed. I do not, however, regard it strange that thy son should have vanquished the Kurus, for his victory is assured that hath Vrihannala for his charioteer !' "

Vaisampayana continued.—"Hearing of the victory of his son possessed of immeasurable might, King Virata became so glad that the bristles of body stood erect. And having made presents of raiments unto the messengers, he ordered his ministers, saying,—'Let the highways be decorated with flags, and let all the gods and goddesses be worshipped with flowery offerings. And let princes and brave warriors, and musicians and harlots decked in ornaments, march out to receive my son ! And let the bellman, speedily riding an intoxicated elephant, proclaim my victory at places where four roads meet. And let Uttara, too, in gorgeous attire and surrounded by virgins and chaunters of eulogies,* go forth to receive my son !' "

Vaisampayana continued.—"Having listened to these words of the king, all the citizens with auspicious things in hand, and many amongst them with cymbals and trumpets and conchs, and beautiful women attired in gorgeous robes, and reciter of auspicious and sacred hymns, accompanied by encomiasts and minstrels, and drummers and other kinds of musicians issued forth from the city of the mighty Virata to welcome Uttara of immeasurable prowess ! And having despatched troops and maidens and courtezans decked in ornaments, the wise king of the Matsyas cheerfully said these words :—'O *Sairindhri*, fetch the dice ! And, O Kanka, let the play commence !' The son of Pandu replied, saying,—'We have heard it said that one whose heart is filled with joy should not play with a cunning gambler. I do not, therefore, dare gamble with thee that are so transported with joy ! I am ever desirous of doing what is for thy good. Let the play, however, commence, if it pleases thee ;'

"Virata said,—'My female slaves and kine, my gold and whatsoever other wealth I have, nothing of all this shalt thou be able to protect today even if I do not gamble.' Kanka said in reply,—' O monarch, O bestower of honors, what business hast thou with gamble which is attended with numerous evils ? Gambling is fraught with many evils ; it should, therefore, be shunned. Thou mayst have seen or at least heard of Yudhishthira the son of Pandu. He lost his extensive and prosperous kingdom and his god-like brothers at dice !† For this, I am averse to gambling. But if thou likest, O king, I will play !' "

* Some texts read kumaribhirvanhibhis and some kumaribhirvahvibhis. The true reading, I apprehend, is Kumaribhirvandibhis which I have adopted.—T.

† The word rajyam is repeated in some texts in the beginning of the second line. The correct reading is dyute.—T.

Vaisampayana continued.—"While the play was going on, Matsya said unto the son of Pandu,—'Lo, the Kauravas that are so formidable have been vanquished in battle by my son!' Upon this, the illustrious king Yudhishthira said,—'Why should not he conquer that hath Vrihannala for his charioteer?'

"Thus addressed,—King Matsya became angry and said unto Pandu's son,—'Thou wretch of a Brahmana, dost thou compare one of the neuter sex with my son! Hast thou no knowledge of what is proper and what improper for one to say? Without doubt, thou disregardest me! Why should not my son vanquish all those with Bhishma and Drona as their leaders? O Brahmana, for friendship only I pardon thee this thy offence! Thou must not, however, say so again if thou wishest to live!'

"Yudhishthira said,—'There where Bhishma and Drona and Drona's son and the son of Vikartana and Kripa and king Duryodhana and other royal and mighty car-warriors are assembled, or there where Indra himself is surrounded by the Maruts, what other person than Vrihannala can fight, encountering them all! None hath been, none will be, his equal in strength of arms! Indeed, it is Vrihannala only whose heart is filled with joy at sight of a terrible conflict! It is he who had vanquished the celestials and the *Asuras* and human beings fighting together! With such a one for his ally, why should not thy son conquer the foe?' Virata said,—'Repeatedly forbidden by me, thou dost not yet restrain thy tongue! If there is none to punish, no one would practise virtue!'"

Vaisampayana continued.—"Saying this, the king inflamed with anger forcibly struck Yudhishthira in the face with a die, and reproached him angrily, saying,—'Let it not occur again!' And having been violently struck, blood began to flow from his nose. But the son of Pritha held it in his hands before it fell on the ground. And the virtuous Yudhishthira then glanced at Draupadi who was standing by his side. Ever obedient to the wishes of her lord, the faultless Draupadi, understanding his meaning, and bringing a golden vessel filled with water, received the blood that flowed from his nose. Meanwhile, Uttara, entertained with sweet perfumes of diverse kinds and decked with floral chaplets, slowly entered the city, received with respect by the citizens, the women, and the people of the provinces. And approaching the gate of palace he sent the news of his arrival to his father. And the porter then, approaching the king, said,—'Thy son Uttara, waiteth at the gate with Vrihannala as his companion!' And the Matsya king, with a cheerful heart, said unto him,—'Do thou usher both, as I am very anxious to see them?' Then Yudhishthira the king of the Kurus, gently whispered unto the ears of the warder,—'Let Uttara enter alone; Vrihannala must not come in. Such is the vow of that hero of mighty arms that whoever causeth a wound on my

person or sheddeth my blood except in battle, shall not live! Inflamed with rage he will never bear patiently to see me bleeding, but will slay Virata even now with his counsellors and troops and steeds.'"

Thus ends the sixty-seventh section of the Go-harana of the Virata Parva.

SECTION LXVIII.

(Go-harana Parva continued.)

Vaisampayana said,—"Then Bhuminjaya, the eldest son of tbe king, entered, and having worshipped the feet of his father approached Kanka. And he beheld Kanka covered with blood, and seated on the ground at one end of the court, and waited upon by the *Sairindhri*. And seeing this, Uttara asked his father in a hurry, saying,—'By whom, O king, hath this one been struck? By whom hath this sinful act been perpetrated?'

"Virata said,—'This crooked Brahmana hath been struck by me. He deserveth even more than this. When I was praising thee, he praised that person of the third sex.'

"Uttara said,—'Thou hast, O king, committed an improper act! Do thou speedily propitiate him so that the virulent poison of a Brahmana's curse may not consume thee to thy roots!'

Vaisampayana continued.—"Having heard the words of his son, Virata, that enhancer of the limits of his kingdom, began to soothe Kunti's son, who was like unto a fire hid in ashes, for obtaining his forgiveness. And unto the king desirous of obtaining his pardon the Pandava replied,—'O king, I have long ago forgiven it. Anger I have none. Had this blood from my nostrils fallen on the ground, then, without doubt, thou, O monarch, wouldst have been destroyed with thy kingdom! I do not, however, blame thee, O king, for having struck an innocent person! For, O king, they that are powerful generally act with unreasoning severity!'"

Vaisampayana continued.—"When the bleeding had stopped, Vrihannala entered (the council-room) and having saluted both Virata and Kanka, stood silent. And the king, having appeased the chief of the Kurus, began to praise, in Savyasachin's hearing, Uttara who had returned from the battle. And the king said,—'O enhancer of the joys of Kekaya's princess, in thee have I truly a son! I never had nor shall have, a son that is equal to thee! How, indeed, couldst thou, O child, encounter that Karna who leaveth not a single mark unhit amongst even a thousand that he may aim at all at once! How couldst thou, O child, encounter that Bhishma who hath no equal in the whole world of men? How also couldst thou, O child, encounter Drona, that foremost of all

wielders of weapons, that preceptor of the Vrishnis and the Kauravas twice-born one who may be regarded as the preceptor of all the Kshatriyas? How couldst thu meet in battle the celebrated Aswpthaman? How couldst thou, O child, encounter that Duryodhana, that prince who is capable of piercing even a mountain with his mighty arrows? My foes have all been thrashed! A delicious breeze seems to blow around me! And since thou hast recovered in battle the whole of my wealth that had been seized by the Kurus, it seems that all those mighty warriors were struck with panic. Without doubt, thou, O bull amongst men, hast routed the foe and snatched away from them my wealth of kine, like his prey from a tiger.' "

Thus ends the sixty-eighth section of the Go-harana of the Virata Parva.

SECTION LXIX.

(*Go-harana Parva continued.*)

"Uttara said,—'The kine have not been recovered by me, nor have the foe been vanquished by me! All that hath been accomplished by the son of a deity. Capable of striking like a thunder-bolt, that youth of celestial origin, beholding me running away in fear, stopped me and himself mounted on my car. It was by him that the kine have been recovered and the Kauravas vanquished! The deed, O father, is that heroe's and not mine! It was he that repulsed with arrows Kripa and Drona and Drona's son of powerful energy,* and the *Suta's* son and Bhishma. That mighty hero then spoke unto the affrighted prince Duryodhana† who was running away like the leader of a head of elephants, these words.—O prince of the Kuru race, I do not see that thou art safe by any means even at Hastinapura! Protect thy life by putting forth thy might! Thou shalt not escape me by flight! Therefore, make up thy mind for flight! If victorious, the sovereignty of the earth will be thine, or if slain, heaven itself will be thine!'

Thus addressed, king Duryodhana—that tiger among men,—sighing on his car like a snake turned back, surrounded by his counsellors, and

---

* Many texts most erroneously read shadrathan for viryavan. The Burdwan Pundits adopt the latter reading. That the first is incorrect may be seen from the fact that Kripa, Drona, and Drona's son, Karna, and Bhishma make five and not six. If Dnryodhana in the next line be included to make up the unmber, the grammar would be faulty. Then again these very texts read Duryodhanam Vikarnancha &c., thus making the number seven—T.

† The reading Duryodhana Vikarnancha &c. is erroneous. The Burdwan Pundits read very correctly Duryodhanancha samare &c. I have adopted the latter reading.—T.

showering arrows endued with the speed and force of thunderbolts. Beholding all this, venerable sire, my thighs began to quake. Then that celestial youth pierced with his arrows the Kuru army consisting of leonine warriors. And having pierced and afflicted that crowd of cars, that youth, stout as the lion, laughed at them and robbed them of the clothes and attires. Indeed, the six great car-warriors of the Kurus were vanquished by that hero alone, even like herds of animals ranging in the forest by a single tiger in rage.'

"Virata said,—'Where is that mighty-armed and famous youth of celestial origin,—that hero who recovered in battle my wealth that had been seized by the Kurus? I am anxious to behold and worship that mighty warrior of celestial origin who hath saved thee and my kine also!'

"Uttara replied,—'That mighty son of a deity disappeared there and then. I think, however, that he will show himself either to-morrow or the day after!'"

Vaisampayana continued.—"Virata, that owner of a large army, remained ignorant of the son of Pandu who was thus described unto him by Uttara, and who was living in the palace in disguise.—And permitted by the high-souled Virata, Partha presented with his own hands the garments he had brought, unto Virata's daughter. And the beautiful Uttara, obtaining those new and costly clothes of divine kinds, became highly glad, along with the son of the Matsya king."

Thus ends the sixty-ninth section of the Go-harana of the Virata Parva.

SECTION LXX.

(Vaivahika Parva.)

Vaisampayana said.—"Then, on the third day, attired in white robes after a bath, and decked in ornaments of all kinds, those great car-warriors, the five Pandava brothers, having accomplished their vow, and with Yudhishthira at their thead, looked resplendent as they entered the palace-gate like five intoxicated elephants. And having entered the council-hall of Virata, they took their seats on the thrones reserved for kings, and shone brilliantly like fires on the sacrificial altar. And after the Pandavas had taken their seats, Virata, that lord of earth, came there for holding his council and discharging other royal offices. And beholding the illustrious Pandavas blazing like fires, the king reflected for a moment. And then, filled with wrath, the Matsya king spoke unto Kanka seated there like a celestial and looking like the lord of the celestials surronnded by the Maruts. And he said,—'A player at dice

thou wert employed by me as a courtier! How couldst thou occupy the royal seat, thus attired in handsome robes and ornamenis?'"

Vaisampayana continued,—"Hearing these words of Virata, O king, and desirous of jesting with him, Arjuna smilingly said in reply,—"This person, O king, deserveth to occupy the same seat with Indra himself! Devoted to the Brahmanas, acquainted with the *Vedas*, indifferent to luxury and carnal enjoyments, habitually performing sacrifices, steady in vows, this one, indeed, is the very embodiment of virtue! The foremost of all persons endued with energy and superior to every body on earth in intelligence, devoted to asceticism, he is conversant with various weapons. No other person among the mobile and immobile creatures of the three worlds possesseth or will ever possess such knowledge of weapons. And there is none even amongst the gods, or *Asuras*, or men, or *Rakshasas*, or *Gandharvas*, on *Yaksha* chiefs, or *Kinnaras*—or mighty *Uragas*, who is like him! Endued with great foresight and energy, beloved by the citizens and inhabitants of the provinces, he is the mightiest of car-warriors amongst the sons of Pandu. A performer of sacrifices, devoted to morality, and of subdued passions, like unto a great *Rishi*, this royal sage is celebrated over all the worlds! Possessed of great strength and great intelligence, able, and truthful, he hath all his senses under complete control. Equal unto Indra in wealth and Kuvera in hearding, he is the protector of the worlds like unto *Manu* himself of mighty prowess! Endued with great might, he is even such! Kind unto all creatures he is no other than the bull of the Kuru race, king Yudhishthira the just! The achievements of this king resemble the sun himself of blazing effulgence. And his fame hath travelled in all directions like the rays of that luminary. And like the rays foollwing the risen sun of blazing effulgence, ten thousand swift elephants followed him, O king, when he dwelt among the Kurus! And, O king, thirty thousand cars decked in gold and drawn by the best steeds, also used to follow him then! And full eight hundred bards adorned with ear-rings set with shining gems, and accompanied by ministrels, recited his praises in those days, like the *Rishis* adoring Indra! And, O king, the Kauravas and other lords of earth always waited upon him like slaves, as the celestials upon Kuvera! This eminent king, resembling the bright-rayed sun, made all lords of earth pay tribute unto him like persons of the agricultural class.* And eighty-eight thousands of high-souled *Snatakas* depended for their subsistence upon this king practising excellent vows.† This illustrious lord protected

* The line beginning with Vaisyaniva &c. is read variously. The reading I have adopted is Mahabhago vivaswaniva rasmimam. The Burdwan text read for these words Maharajo vivasan swavasnapi. If the latter reading be adopted, the meaning would be,—"this great king made all the lords of earth, weak or strong, pay &c, &c."—T.

† Some texts read sucharitavratas for sucharitavratam. If the former be adopted, it would qualify Rajanam.—T.

the aged and the helpless, the maimed and the blind, as his sons. And he ruled over his subjects virtuously. Steady in morality and self-control, capable of restraining his anger, bountiful, devoted to the Brahmanas,and truthful, this one is the son of Pandu ! The prosperity and prowess of this one afflict king Suyodhana with his followers including Karna and Suvala's son. And, O lord of men, the virtues of this one are incapable of being enumerated ! This son of Pandu is devoted to morality and always abstains from injury ! Possessed of such attributes, doth not this bull among kings, this son of Pandu, deserve, O monarch, to occupy a royal seat ?' "

Thus ends the seventieth section of the Vaivahika of the Virata Parva.

SECTION LXXI

(Vaivahika Parva continued.)

"Virata said.—'If this one, indeed, be the Kuru king Yudishthira the son of Kunti, which amongst these is his brother Arjuna, and which, the mighty Bhima ! Which of these is Nakula, and which Sahadeva, and where is the celebrated Draupadi ! After their defeat at dice, the sons of Pritha have not been heard of by any one !' "

"Arjuna said,—'Even this one, O king, who is called Vallava and is thy cook, is that Bhima of mighty arms and terrible prowess and furious impetus. It was he who slew the furious *Rakshasas* on the mountains of *Gandhamadhan*, and procured for Krishna celestial flowers of great fragrance. Even he is that *Gandharva*, who slew the Kichakas of wicked soul and it was he who killed tigers and bears and boars in the inner apartment of thy palace. He who had been the keeper of thv horse is that slayer of foes called Nakula, and this one is Sahadeva, the keeper of thy kine ! Both these sons of Madri are great car-warriors. Possessed of great fame and beauty of person, these two bulls of the Bharata race, attired in handsome robes and decked in excellent ornaments, are a match for a thousand great car-warriors ! And even this lady of eyes like lotus petals and slender waist and sweet smiles is Drupada's daughter, thy wife's *Sairindhri*, for whose sake, O king, the Kichakas were slain ! I am, O king, Arjuna who, it is evident, thou hast heard, is that son of Pritha, who is Bhima's junior and the senior of the twins ! We have, O king, happily passed in thy abode the period of non-discovery, like infants in the womb !'"

Vaisampayana continued.—'After Arjuna had pointed out those heroes—the five Pandavas, the son of Virata then spoke of Arjuna's prowess

And Uttara once again identified the sons of Pritha. And the prince said.—'That one whose complexion is bright like that of pure gold, who is stout like a full-grown lion, whose nose is so prominent, whose eyes are large and expansive, and whose face is broad and of coppery hue, is the king of the Kurus! And behold, that one whose tread is like that of an infuriate elephant, whose complexion is like that of heated gold, whose shoulders are broad and expanded, and whose arms are long and thick, is Vrikodara! And he who stands by his side, that youth of darkish hue, who is like unto a leader of a herd of elephants, whose shoulders are broad like those of a lion, whose tread is like that of a mighty elephant, and whese eyes are large and expansive like lotus-leaves, is Arjuna that foremost of bowmen! And lo, close to the king, are those foremost of men, the twins, like unto Vishnu and Indra, and who have no equals, in the world of men, in beauty, might, and behaviour! And close by them, behold, standeth Krishna, beautiful as gold, like unto the very embodiment of light, possessing the complexion of the blue lotus, like unto a celestial damsel, and resembling the living embodiment of *Lakshmi* herself!'"

Vaisampayana continued.—"Then Virata's son began to describe the prowess of Arjuna, saying,—'Even this one is he that slew the foe, like unto a lion devastating a flock of deer! Even he ranged through crowds of hostile cars, slaying their best of car-warriors! By him was slain a huge, infuriate elephant by means of a single arrow! Pierced by him, that huge beast having its flanks adorned with an armour of gold, fell down piercing the earth with his tusks! By him have the kine been recovered and the Kauravas vanquished in battle! My ears have been deafened by the blare of his conch! It was by this hero of fierce deeds that Bhishma and Drona, along with Duryodhana, were vanquished. That achievement is his and not mine!' "*

Vaisampayana continued.—"Hearing these words of his, the mighty king of the Matsyas, considering himself guilty of having offended Yudhishthira, said unto Uttara in reply,—'I think the time hath come for me to propitiate the son of Pandu. And, if thou likest, I shall bestow my daughter Uttara upon Arjuna!'

"Uttara said,—'Worthy of our adorations and worship and respect, the time hath come for worshipping the illustrious sons of Pandu who deserve to be worshipped by us!'

"Virata said—'When brought under the foe's subjection in battle, it was Bhimasena that rescued me! My kine also have been recovered by Arjuna! It is through the might of their arms that we have obtained victory in battle! Such being the case, all of us, with our coun-

* The Burdwan Pundits exclude this sloka although it bears all the marks of genuineness. Without it, the speech of Uttara would be incomplete.—T.

sellors, shall propitiate Yudhishthira the son of Kunti! Blessed be thou, with all thy brothers, O bull among the sons of Pandu! If, O king, we have ever said or done anything in ignorance to offend thee, it behoveth thee to forgive us. The son of Pandu is virtuous!' "

Vaisampayana continued,—"Then the high-souled Virata, delighted greatly, approached king Yudhishthira and made an alliance with him, and offered him his whole kingdom together with the sceptre and treasury and metropolis. And addressing all the Pandavas, and especially Dhananjaya the mighty king of the Matsyas repeatedly said,—'By good luck it is that I see you!' And having again and again embraced Yudhishthira and Bhima and the sons of Madri, and smelt their heads Virata, that owner of a large army, was not satiated with gazing at them. And being highly pleased, he said unto king Yudhishthira,—'By good luck it is that I see you safe from woods! By good luck it is that ye have accomplished with difficulty the period of exile, undiscovered by those wicked wights! I make over my entire kingdom to the sons of Pritha, and what else I have. Let the sons of Pandu accept these without the slightest hesitation! And let Dhananjaya, called also Savyasachin, accept the hand of Uttara: for that best of men is fit to be her lord!' Thus addressed, king Yudhishthira the just cast a look upon Dhananjaya the son of Pritha. And looked at by his brother, Arjuna said unto the Matsaya king, O monarch, I accept thy daughter as my daughter-in-law! An alliance of this kind between the Matsya and the Bharatas is, indeed, desirable!' "

Thus ends the seventy-first section of the Vaivahika of the Virata Parva.

SECTION LXXII.

(Vaivahika Parva continued.)

"Virata said,—'Why, O best among the Pandavas, dost thou not wish to accept as wife this my daughter that I bestow upon thee?"

"Arjuna said,—'Residing in thy inner apartmeuts, I had occasion always to behold thy daughter, and she too, alone or in company, trusted me as her father. Well versed in singing and dancing, I was liked and regarded by her, and, indeed, thy daughter always regardeth me as her protector! O king, I lived for one whole year with her though she had attained the age of Puberty! Under these circumstances, thyself or orher men may, not without reason, entertain suspicions against her or me! Therefore, O king, myself who am pure, and have my senses under control, beg of thee, O monarch, thy daughter for my daughter-in-law! Thus

do I attest her purity! There is no difference between a daughter-in-law and a daughter, as also between as son and son's own self. By adopting this course, therefore, her purity will be proved. I am afraid of slanderous and false accusations! I accept, therefore, O king, thy daughter Uttara for my daughter-in-law! Surpassing all in knowledge of weapons, resembling a celestial youth in beauty, my son, the mighty-armed Abhimanyu is the favorite nephew of Vasudeva the wielder of the discus! He, O king, is fit to be thy son-in-law and the husband of thy daughter!'

"Virata said,—'It behoveth that best of the Kurus, Dhananjaya the son of Kunti, who is so virtuous and wise, to say this! O son of Pritha, do thou carry out what thou thinkest should be done after this! He that hath Arjuna for the father of his son-in-law, hath all his desires gratified!'"

Vaisampayana continued.—"The monarch having said this, Yudhishthira the son of Kunti gave his assent to what was thus agreed upon between the Matsya king and Arjuna. And O Bharata, the son of Kunti sent invitations to Vasudeva and to all his friends and relatives, and Virata also did the same. And then, after the expiry of the thirteenth year, the five Pandavas took up their abode in one of Virata's towns called *Upaplavya*, And Vibhatsu, the son of Pandu, brought over Abhimanyu and Janarddana, and also many people of the Dasarha race from the Anarta country. And the king of Kasi, and also Saivya, being very friendly to Yudhishthira, arrived there, each accompanied by an *Akshauhini* of troops. And the mighty Yagnasena, also, with the heroic sons of Draupadi and the unvanquished Sikhandi, and that foremost of all wielder of weapons, the invincible Dhrishtadyumna came there with another *Akshauhini* of troops. And all the kings that came were not only lords of *Akshauhinies*, but performers of sacrifices with gifts in profusion to Brahmanas, conversant with the *Vedas*, endued with heroism, and ready to die in battle! And beholding them arrived, that foremost of virtuous men, the king of the Matsyas, adored them duly, and entertained their troops and servants and carriers of burdens. And he was highly pleased to bestow his daughter upon Abhimanyu. And after the kings had come there from different parts of the country, there came Vasudeva decked in floral garlands, and Halayudha, and Kritavarman the son of Hridika, and Yuyudhana the son of Satyaka, and Anadhristi and Akrura, and Samva and Nisatha. And these repressers of foes came there bringing with them Abhimanyu and his mother. And Indrasena and others, having lived at Dwarika for one whole year, came there, bringing with them the well-adorned cars of the Pandavas. And there came also ten thousand elephants and ten thousand cars, and hundred millions of horse and hundred billions of foot soldiers, and innumerable Vrishni and Andhaka and Bhoja warriors of great energy, in the train of that tiger among the Vrishnis, Vasudeva of great effulgence. And Krishna gave unto each of the illustrious sons of Pandu numerous female slaves, and gems and robes. And then the nuptial festival set in be-

tween the families of the Matsya king and the Pandavas. And then conchs and cymbals and horns and drums and other musical instruments, appointed by the Pandavas, began to play in the palace of Virata. And deer of various kinds and clean animals by hundreds were slain. And wines of various kinds, and intoxicating juices of trees were profusely collected. And mimes and bards and encomiasts and minstrels, versed in singing and legendary lore, waited upon the kings, and chaunted their praises and genealogies. And the matrons of the Matsyas of symmetrical bodies and limbs, and wearing ear-rings of pearls and gems, headed by Sudeshna, came to the place where the marriage knot was to be tied. And amongst those beautiful females of fair complexions and excellent ornaments, Krishna was the foremost in beauty and fame and splendour. And they all came there, leading forth the princess Uttara decked in every ornament and resembling the daughter of the great Indra himself. And then Dhananjaya the son of Kunti accepted Virata's daughter of faultless limbs on behalf of his son by Subhadra. And that great king, Yudhishthira the son of Kunti, who stood there like Indra, also accepted her as his daughter-in-law. And having accepted her, the son of Pritha, with Janarddana before him, caused the nuptial ceremonies to be performed of the illustrious son of Subhadra. And Virata then gave him (as dowry) seven thousand steeds endued with the speed of the wind and two hundred elephants of the best kind and much wealth also. And duly pouring libations of clarified butter on the blazing fire, and paid homage unto the twice-born ones, Virata offered to the Pandavas his kingdom, army, treasury, and his own self. And after the marriage had taken place, Yudhishthira the son of Dharma gave away unto the Brahmanas all the wealth that had been brought by Krishna of unfading glory. And he also gave away thousands of kine, and diverse kinds of robes, and various excellent ornaments, and vehicles, and beds, delicious viands of various kinds, and cardinal drinks of diverse species. And the king also made gifts of land unto the Brahmanas with due rites, and also cattle by thousands. And he also gave away thousands of steeds and much gold and much wealth of other kinds, unto persons of all ages. And, O bull of the Bharata race, the city of the Matsya king, thronged with men cheerful and well-fed, shone brightly like a great festival !"

Thus ends the seventy-second section in the Vaivahika of the Virata Parva.

FINIS VIRATA PARVA.

UDYOGA PARVA.

THE MAHABHARATA

UDYOGA PARVA

SECTION I.

(Sainyodyoga Parva.)

Om! Having bowed down to Narayana, and Nara the most exalted of male beings, and also the goddess Saraswati, must the word *Jaya* be uttered.

Vaisampayana said.—'Then those valiant descendants of Kuru, who belonged to the same party (with Virata), having joyfully celebrated the nuptials of Abhimanyu and rested themselves that night, presented themselves at dawn, well pleased, in the presence chamber of Virata. And the presence chamber of the king of the Matsya was full of riches, and variegated with choice gems and precious stones, with seats methodically arranged, adorned with garlands, and filled with fragrance. And those mighty monarchs of men all came to that place. And on the seats in front sat the two kings Virata and Drupada. And the revered and aged rulers of the earth, and Valarama and Krishna along with their father, all sat there. And close to the king of Panchala was seated the great hero of the race of Sini, together with the son of Rohini. And side by side with the king of the Matsya sat Krishna and Yudhishthira, and all the sons of king Drupada, and Bhima and Arjuna, and the two sons of Madri, and Pradyumna and Sambha, both valiant in battle, and Abhimanyu with Virata's sons. And those princes, the sons of Draupadi, rivalling their fathers in valour, strength, grace, and prowess, sat upon excellent seats inlaid with gold. And when those mighty heroes wearing shining ornaments and robes had sat themselves down, that gorgeous assembly of kings looked beautiful like the firmament spangled with resplendent stars. And those valiant men, assembled together, having conversed with one another upon various topics, remained for some time in a pensive mood, with their eyes fixed upon Krishna. And at the end of their talk, Krishna drew their attention to the affairs of the Pandavas. And those powerful kings together listened to Krishna's speech, pregnant and lofty. And Krishna said.—'It is known to you all, how this Yudhishthira

was deceitfully defeated at dice by the son of Suvala, and how he was robbed of his kingdom and how a stipulation was made by him concerning his exile in the forest. And capable as they were of conquering the earth by force, the sons of Pandu remained firm in their plighted faith. And accordingly for six and seven years these incomparable men accomplished the cruel task imposed upon them. And this last, the thirteenth year, was exceedingly hard for them to pass. Yet unrecognised by any one they have passed it, as known to you, suffering unendurable hardships of various kinds. This is known to you all. These illustrious men have spent the thirteenth year, employed in menial service of others. This being so, it is for you to consider what will be for the good of both Yudhishthira and Duryodhana, and what, as regards the Kurus and the Pandavas, will be consistent with the rules of righteousness and propriety and what will meet with the approbation of all. The virtuous king Yudhishthira would not unrighteously covet even the celestial kingdom. But righteously he would accept the rule even of a single village. How the sons of Dhritarashtra fraudulently robbed him of his paternal kingdom, and how he hath passed a life of unendurable hardships, are known to all the kings assembled here. The sons of Dhritarashtra are incapable of overcoming by strength Arjuna the son of Pritha. Nevertheless, king Yudhishthira and his friends have no other desire than the good of Dhritarashtra's sons. These brave sons of Kunti, and the two sons of Madri, ask for only what they themselves, achieving victory in battle, had won from the defeated kings. You, no doubt, know full well how those enemies of the Pandavas—with the object of possessing themselves of the kingdom, endeavoured by various means to destroy them, when they were yet mere boys. So wicked and rancorous they were. Consider, how grasping they are and how virtuous Yudhishthira is. Consider also the relationship that exists between them. I beseech you all to consult together and also think separately. The Pandavas have always had a regard for truth. They have fulfilled their promise to the very letter. If now treated wrongfully by the sons of Dhritarashtra they would slay them all though banded together. They have friends who, on being informed of their unworthy treatment at the hands of others, would stand by them, engaged in fight with their persecutors, and willingly slay them even if they should lose their own lives for it. If you suppose them to be too few to be capable of winning a victory over their enemies, you must know that banded together and followed by their friends, they would, no doubt, try their utmost to destroy those enemies. What Duryodhana thinks is not exactly known, nor what he may do. When the mind of the other side is not known, what opinion can be formed by you as to what is best to be done? Therefore, let a person, virtuous and honest and of respectable birth, and wary,—an able ambassador, set out to beseech them mildly for inducing them to give half the kingdom

to Yudhishthira !' Having listened to the speech of Krishna, marked by prudence and a regard for virtue and showing a pacific and impartial spirit, his elder brother then addressed the assembly, bestowing high encomiums on the words of the younger brother."

SECTION II.

"Valadeva said,—'You have all listened to the speech of him who is the elder brother of Gada, characterised as it is by a sense of virtue and prudence, and salutary alike to Yudhishthira and king Duryodhana These valiant sons of Kunti are ready to give up half their kingdom, and they make this sacrifice for the sake of Duryodhana. The sons of Dhritarashtra, therefore, should give up half of the kingdom, and should rejoice and be exceedingly happy with us that the quarrel can be so satisfactorily settled.. These mighty persons having obtained the kingdom would, no doubt, be pacified and happy, provided the opposite party behave well. For them to be pacified will redound to the welfare of men. And I should be well pleased if somebody from here, with the view of pacifying both the Kurus and the Pandavas, should undertake a journey and ascertain what is the mind of Duryodhana and explain the views of Yudhishthira. Let him respectfully salute Bhishma the heroic scion of Kuru's race, and the magnanimous son of Vichitravirya, and Drona along with his son, and Vidura and Kripa, and the king of Gandhara, along with the *Suta's* son. Let him also pay his respects to all the other sons of Dhritarashtra, to all who are renowned for strength and learning, devoted to their proper duties, heroic, and conversant with the signs of the times. When all these persons are gathered together and when also the elderly citizens are assembled, let him speak words full of humility and likely to serve the interests of Yudhishthira. At all events, let them not be provoked, for they have taken possession of the kingdom with a strong hand. When Yudhishthira had his throne, he forgot himself by engaging in gambling and was dispossessed by them of his kingdom. This valiant Kuru, this descendant of Ajmida, Yudhishthira, though not skilled in dice and though dissuaded by all his friends, challenged the son of the king of Gandhara, an adept at dice, to the match. There were then at that place thousands of dice-players whom Yudhishthira could defeat in a match. Taking, however, no notice of any of them, he challenged Suvala's son of all men to the game, and so he lost. And although the dice constantly went against him, he would still have Sakuni alone for his opponent. Competing with Sakuni in the play, he sustained a crushing defeat. For this, no blame can attach to Sakuni. Let the messenger make use of words characterised by humility,

words intended to conciliate Vichitravirya's son. The messenger may thus bring round Dhritarashtra's son to his own views. Do not seek war with the Kurus ; address Duryodhana in only a conciliatory tone. The object may possibly fail to be gained by war, but it may be gained by conciliation, and by this means also it may be gained enduringly !' "

Vaisampayana continued.—"While that valiant scion of Madhu's race was even continuing his speech, the gallant son of the race of Sini suddenly rose up and indignantly condemned the words of the former by these words of his."

SECTION III.

"Satyaki said,—'Even as a man's heart is, so doth he speak ! Thou art speaking in strict conformity with the nature of thy heart. There are brave men, and likewise those that are cowards. Men may be divided into these two well-defined classes. As upon a single large tree there may be two boughs one of which beareth fruits while the other doth not, so from the self-same line of progenitors may spring persons that are imbecile as well as those that are endowed with great strength. O thou bearing the sign of a plough on thy banner, I do not, in sooth, condemn the words thou hast spoken, but I simply condemn those, O son of Madhu, who are listening to thy words ! How, indeed, can he who unblushingly dares attach even the slightest blame in the virtuous king Yudhishthira be permitted to speak at all in the midst of the assembly ? Persons clever in the game of dice challenged the magnanimous Yudhishthira unskilled as he is in play, and confiding in them he was defeated ! Can such persons be said to have virtuously won the game ? If they had come to Yudhishthira while playing in his house with his brothers and defeated him there, then what they would have won would have been righteously won. But they challenged Yudhishthira who was bound in conscience to follow the rules observed by the military caste,* and they won by a trick. What is there in this conduct of theirs that is righteous ? And how can this Yudhishthira here, having performed to the utmost the stipulations entered into by way of stakes in the play, freed from the promise of a sojourn in the forest, and therefore entitled to his ancestral throne, humble himself ? Even if Yudhishthira coveted other people's possessions still it would not behove him to beg ! How can they be said to be righteous and not intent on usurping the throne when, although the Pandavas have lived out their sojourn of concealment

* Every member of the Kshatriya order is bounded to respond to a challenge at dice as for a single combat.—T.

unrecognised, they still say that the latter had been recognised? They were besought by Bhishma and the magnanimous Drona, but they would not yet consent to give back to the Pandavas the throne that belongeth to them by right of birth. The means with which I would beseech them would be sharp arrows. I shall fight and with a strong hand force them to prostrate themselves at the feet of the illustrious son of Kunti. If, however, they do not fall at the feet of the wise Yudhishthira, then they and their partisans must go to the regions of Yama. When Yuyudhana (myself) is enraged and resolved to fight, they, to be sure, are unequal to withstand his impetus, as mountains are unable to resist that of the thunder-bolt! Who can withstand Arjuna in fight, or him who hath the discus for his weapon in battle, or myself as well? Who can withstand the unapproachable Bhima? And who, having regard for his life, would come near the twin brothers who firmly grasp their bows and resemble the death-dealing Yama in intelligence? Who would approach Dhrishtadyumna the son of Drupada, or these five sons of the Pandavas who have added lustre to Draupadi's name, rivalling their fathers in valour, equal to them in every respect, and full of martial pride or him of the powerful bow, Subhadra's son, irresistible by even the gods themselves; or Gada, or Pradyumna, or Samva, resembling Yama or the thunderbolt or fire? We shall slay Dhritarashtra's son and Sakuni and Karna in battle, and place the Pandava on the throne! There is no sin in slaying them that are bent on slaying us; but to be a beggar before foes it both impious and infamous! I ask you to be diligent in doing that which is heartly desired by Yudhishthira. Let Pandu's son get back the kingdom resigned by Dhritarashtra! Either Yudhishthira should get back his kingdom this very day or all our enemies shall lie down on the earth slain by me!' "

SECTION IV.

"Drupada said,—'O mighty-armed one, it will, without doubt, be even as thou hast said! Never will Duryodhana give up the kingdom by peaceful means, and Dhritarashtra, who dotes on his son, will follow him in his wish. And so will Bhishma and Drona from imbecility, and Karna and Sakuni from folly. The words of Baladeva commend themselves to my judgment; the course pointed out by him should, indeed, be followed by a man who desires peaceful settlement. But Duryodhana should never be addressed in mild words. Vicious by nature, he, I believe, cannot be brought to reason by mildness. In respect of an ass, mildness is in place; but in respect of animals of the bovine species, severity should be resorted to. If any one were to speak mild wordsto Duryodhana, vicious by nature that wicked wight would consider the speaker to be an imbecile person.

If a mild course is adopted towards him, the fool will think that he has won. Let us do even this, let us make preparations; let us send word to our friends that they may collect an army for us. Let speedy messengers go to Salya, and Dhrishtaketu, and Jayatsena, and the prince of the Kekayas. Duryodhana also, on his part, will send word to all the Kekayas Duryodhana also, on his part, will send word to all the kings. Right-minded persons, however, respond to the request of those that first beseech them. Therefore, I ask you to make haste in first preferring your suit to these rulers of men. Meseems that a great undertaking is awaiting us. Quickly send word to Salya, and to the kings under him, and to king Bhagadatta of immeasurable valour residing on the eastern sea-coast, and to fierce Hardikya, and Ahuka, and the king of the Mallas of powerful understanding, and Rochamana. Let Vrihanta be summoned and king Senavindu, and Vahlika and Munjakesa and the ruler of the Chedis, and Suparsva, Suvahu; and that great hero, Paurava: and also the kings of the Sakas, the Pahlavas, and the Daradas, and Surari, and Nadija, and king Karnaveshta, and Nila, and the valiant king Viradharman: and Durjaya, and Dantavakra, and Rukmi, and Janamejaya; and Ashada, and Vayuvega, and king Purvapali; and Bhuritejas, and Devaka, and Ekalaya with his sons; and also the kings of the Krausha race, and the valiant Kshemamurti, and the kings of the Kamboja and the Richika tribes, and of the western sea-coast; and Jayatsena and the king of Kashi, and the rulers of the land of the five rivers, and the proud son of Kratha, and the rulers of the mountain regions, and Janaki, and Susarman and Maniman, and Potimatsyaka, and the valiant Dhrishtaketu, and the ruler of the kingdom of Pansu; and Paundra, and Dandadhara, and the brave Vrihatsena: and Aparajita, and Nishada and Srenimat and Vasumat; and Vrihadvala of great strength, and Vahu the conqueror of hostile cities; and the warlike king Samudrasena with his son; and Udbhava, and Kshemaka and king Vatadhana; and Srutayus, and Dridhayus, and the gallant son of Salwa; and tke king of the Kalingas, and Kumara, unconquerable in battle!* Speedily send word to these. This is what recommends itself to me. And let this my priest, a learned Brahmana, be sent, O king, to Dhritarashtra! Tell him the words he is to say and what Duryodhana should be told; and how Bhishma is to be addressed, and how Drona, that best of car-warriors!' "

* These names are variously given in various texts.—T.

SECTION V.

"Krishna said,—'These words are worthy of the chief of the Somaka tribe, and are calculated to promote the interests of Pandu's son of immeasurable strength. As we are desirous of adopting a politic course, this is, no doubt, our first duty ; a man acting otherwise would be a great fool. But our relationship to both the Kurus and the Pandus is equal, howsoever these two parties may behave with each other. Both you and we have been invited here on the occasion of a marriage. The marriage having now been celebrated, let us go home, well-pleased. You are the foremost of kings, both in years and learning ; and here we all, no doubt, are as if your pupils. Dhritarashtra has always entertained a great respect for you : and you are also a friend of the preceptors Drona and Kripa. I, therefore, ask you to send a message (to the Kurus) in the interests of the Pandavas. We all resolve even upon this that you should send a message (unto them). If that chief of the Kuru race should make peace on equitable terms, then the brotherly feelings between the Kurus and the Pandus will sustain no injury. If, on the other hand, the son of Dhritarashtra should wax haughty and from folly refuse to make peace, then, having summoned others, summon us too. The holder of *Gandiva* then will be fired with wrath and the dull-headed and wicked Duryodhana, with his partisans and friends, will meet his fate.' "

Vaisampayana said.—"King Virata, then having honored Krishna, sent him home with his followers and relatives. And after Krishna had set out for Dwaraka, Yudhishthira and his followers, with king Virata, began to make preparations for war. And Virata and his relatives sent word to all the monarchs, and king Drupada also did the sane. And at the request of those lions of the Kuru race, as also of the two kings of the Matsyas and the Panchalas, many lords of the earth possessed of great strength, came to the place with cheerful hearts. And when the sons of Dhritarashtra heard that the Pandavas had collected a large army, they also assembled many rulers of the earth. And, O king, at that time the whole land became thronged with the rulers of the each who were marching to espouse the cause of either the Kurus or the Pandavas. And the land was full of military bands composed of four kinds of forces. And from all sides the forces began to pour in. And the goddess Earth with her mountains and forests seemed to tremble beneath their tread. And the king of the Panchalas, having consulted the wishes of Yudhishthira, despatched to the Kurus his own priest, who was old both in years and understanding.' "

SECTION VI.

"Drupada said,—'Of beings those that are endowed with life are superior. Of living beings those that are endowed with intelligence are superior. Of intelligent creatures men are superior. Of men the twice-born are superior. Of the twice-born, students of the *Veda* are superior. Of students of the *Veda* those of cultured understanding are superior. Of cultured men practical persons are superior. And finally, of practical men those knowing the Supreme Being are superior. You, it seems to me, are at the very top of those that are of cultured understanding. You are distinguished both for age and learning. You are equal in intellect to either Sukra or Vrihaspati the son of Angiras. You know what kind of man the chief of the Kuru race is, and what kind of man also is Yudhishthira the son of Kunti. It was with Dhritarashtra's knowledge that the Pandavas were deceived by their opponents. Though instructed by Vidura he yet follows his son! Sakuni advisedly challenged Yudhishthtira to a gambling match although the latter was unskilled in gambling while the former was an adept in it! Unskilled in play, Yudhishthira was guileless and firm in following the rules of the military order. Having thus cheated the virtuous king Yudhishthira, they will, by no means, voluntarily yield up the kingdom. If you speak words of righteousness unto Dhritarashtra, you will certainly gain the hearts of his fighting men. Vidura also will make use of those words of yours and will thus alienate the hearts of Bhishma, and Drona, and Kripa, and others. When the officers of state are alienated and the fighting men are backward, the task of the enemy will be to gain back their hearts. In the meantime the Pandavas will, with ease and with their whole hearts, address themselves in preparing the army and in collecting stores. And when the enemy's adherents are estranged, and while you are hanging about them, they will surely not be able to make adequate preparations for war. This course seems expedient in this wise. On your meeting with Dhritarashtra it is possible that Dhritarashtra may do what you say. And as you are virtuous, you, therefore, must act virtuously towards them. And to the compassionate, you must descant upon the various hardships that the Pandavas have endured. And you must estrange the hearts of the aged persons by discoursing upon the family usages which were followed by their forefathers. I do not entertain the slightest doubt in this matter. Nor need you be apprehensive of any danger from them, for you are a Brahmana, versed in the *Vedas*; and you are going thither as an ambassador, and more specially, you are an aged man. Therefore, I ask yon to set out without delay towards the Kauravas with the object of promoting the interests of the Pandavas,

timing your departure under the (astrological) combination called *Pushya* and at that part of the day called *Jaya*.' "

Vaisampayana continued.—"Thus instructed by the magnanimous Drupada, the virtuous priest set out for the city called after the elephant. And that learned man, well-versed in the principles of the science of politics, started with a following of disciples towards the Kurus for the sake of promoting the welfare of Pandu's sons.' "

SECTION VII

Vaisampayana said.—"Having despatched the priest to the city called after the elephant they sent messengers to the kings of various countries. And having sent messengers to other places, the Kuru hero Dhananjaya, that bull among men and son of Kunti, himself set out for Dwaraka. And after Krishna, and Valadeva the descendants of Madhu, had both departed for Dwaraka with all the Vrishnis, the Andhakas, and the Bhojas, by hundreds, the royal son of Dhritarashtra had, by sending secret emissaries, furnished himself with information of all the doings of the Pandavas. And learning that Krishna was on his way, the prince went to the city of Dwaraka by means of fine horses possessing the speed of the wind, and taking with him a small number of troops. And on that very day the son of Kunti and Pandu, Dhananjaya, also speedily arrived at the beautiful city of the Anarta land. And the two scions of the Kuru race, those tigers among men, on arriving there saw that Krishna was asleep, and drew near him as he lay down. And as Krishna was sleeping, Duryodhana entered the room, and sat down on a fine seat at the head of the bed. And after him entered that wearer of the diadem the magnanimous Arjuna. And he stood at the back of the bed, bowing and joining his hands. And when the descendant of Vrishni, Krishna, awoke, he first cast his eyes on Arjuna. And having asked them as to the safety of their journey, and having fitly bestowed his greetings upon them, the slayer of Madhu questioned them as to the occasion of their visit. Then Duryodhana addressed Krishna, with a cheerful countenance, saying,—'It behoveth you to lend me your help in the impending war. Arjuna and myself are both equally your friends. And, O descendant of Madhu, you also bear the same relationship to both of us. And today, O slayer of Madhu, I have been the first to come to you. Right-minded persons take up the cause of him who comes first to them. This is how the ancients acted. And, O Krishna, you stand at the very top of all right-minded persons in this world, and are always respected. I ask you to follow the rule of conduct observed by right-minded men!' Thereat Krishna replied,—'That you have come first, O king, I do not in the least doubt. But, O king,

the son of Kunti, Dhananjay, has been first *beheld* by me. On account of your first arrival, and on account of my having beheld him first, I shall, no doubt, lend my assistance, O Suyodhana, to both. But it is said that those who are junior in years should have the first choice. Therefore, Dhananjaya the son of Kunti, is entitled to the first choice. There is a large body of cowherds numbering ten crores, rivalling me in strength and known as the Narayanas, all of whom are able to fight in the thick of battle. These soldiers, irresistible in battle, shall be sent to one of you, and I alone, resolved not to fight on the field, and laying down my arms, will go to the other. You may, O son of Kunti, first select whichever of these two commends itself to you. For, according to law, you have the right to the first choice !' "

Vaisampayana continued.—"Thus addressed by Krishna, Dhananjaya the son of Kunti selected Kesava who was not to fight on the battle-field, even Narayana himself, the slayer of foes, increate, born among men at his own will,—the foremost of all Kshatriyas and above all the gods and the *Danavas.* And Duryodhana selected for himself that entire army (composed of the Narayanas). And, O descendant of Bharata, having obtained those troops numbering thousands upon thousands, he was exceedingly delighted, although he knew that Krishna was not on his side. And having secured that army possessed of terrible prowess, Duryodhana went to the son of Rohini, of great strength, and explained to him, the object of his visit. The descendant of Sura in reply addressed the following words to Dhritarashtra's son,—"Thou shouldst remember, O tiger among men, all that I said at the marriage ceremony celebrated by Virata ! O thou delighter of the race of Kuru, for thy sake I then contradicted Krishna and spoke against his opinions. And again and again I alluded to the equality of our relationship to both the parties. But Krishna adopted not the views I then expressed ; nor can I separate myself from Krishna for even a single moment. And seeing that I cannot act against Krishna, even this is the resolution formed by me, *viz.*, that I will fight neither for Kunti's sons nor for you ! And, O bull of the Bharatas, born as thou art in Bharata's race that is honored by all the kings, go and fight in accordance with the rules of propriety !' "

Vaisampayana continued.—"Thus addressed, Duryodhana embraced that hero wielding a plough for his weapon of battle, and although knowing that Krishna had been taken away from his side, he yet regarded Arjuna as already vanquished. And the royal son of Dhritarashtra then went to Kritavarman. And Kritavarman gave him a body of troops numbering an *Akshauhini.* And surrounded by that military host, terrible to behold, the Kaurava marched forth delighting his friends. And after Duryodhana had departed, the Creator of the world, Krishna, clad in yellow attire, addressed Kiritin, saying,—'For what reason is it that you have selected me who will not fight at all ?' "

"Thereupon Arjuna answered,—'I question not that you are able to slay them all. I also am alone capable of slaying them, O best of men! But you are an illustrious person in the world; and this renown will accompany you. I also am a suitor for fame; therefore, you have been selected by me. It hath been always my desire to have you for driving my car. I, therefore, ask you to fulfil my desire cherished for a long time.'

"Vasudeva's son thereupon said,—'It beseems thee well, O Kunti's son, that thou measurest thyself with me! I will act as thy charioteer: let thy wish be fulfilled.' "

Vaisampayana continued.—"Then with a glad heart, Kunti's son, accompanied by Krishna as well as by the flower of the Dasarha race, came back to Yudhishthira.' "

SECTION VIII.

Vaisampayana said.—"O king, having learnt the news from the messengers, Salya, accompanied by a large body of troops and by his sons, all of whom were mighty in battle, was coming to the Pandavas. His encampment covered an area of one and a half *Yojana*, so large was the force owned by that best of men. He was the master, O king, of an ***Akshauhini*** and had great prowess and valour. And there were in his army heroes bearing armour of various colors, with diverse kinds of banners and bows and ornaments and cars and animals, all wearing excellent garlands, and various robes and ornaments. And many foremost of Kshatriyas were the leaders of his troops, dressed and decorated in the manner of their native land by hundreds and thousands. And he proceeded by slow marches, giving rest to his troops, towards the place where the Pandava was. And the creatures of the earth felt oppressed and the earth trembled under the tread of his troops. And King Duryodhana, hearing that that magnanimous and mighty hero was on his way, hastened towards him and paid him honors, O best of the Bharata race! And he caused finely decorated palaces of entertainment to be constructed at different spots for his reception, on beautiful sites, and whither many artists were directed to entertain the guests. And those pavilions contained garlands and meat and the choicest viands and drinks, and wells of various forms, capable of refreshing the heart, and tanks of various forms, and edibles, and roomy apartments. And arriving at those pavilions, and waited upon like a very god by the servants of Duryodhana located at different spots, Salya reached another house of entertainment resplendent as a retreat of the celestials. And there, greeted with choice creature-comforts fit for beings superior to man, he deemed himself superior even to the lord himself of the gods and thought meanly of Indra as compared with himself. And that foremost

of Kshatriyas, well-pleased, asked the servants, saying,—'Where are those men of Yudhishthira, who have prepared these places of refreshment? Let those men who made these be brought to me. I deem them worthy of being rewarded by me. I must reward them, let it so please the son of Kunti!' The servants, surprised, submitted the whole matter to Duryodhana. And when Salya was exceedingly pleased and ready to grant even his life, Duryodhana, who had remained concealed, came forward and showed himself to his maternal uncle. And the king of the Madras saw him and understood that it was Duryodhana who had taken all the trouble to receive him. And Salya embraced Duryodhana and said,—'Accept something that you may desire!'

"Duryodhana thereupon said,—'O thou auspicious one, let thy word be true, grant me a boon! I ask thee to be the leader of all my army!'"

Vaisampapana continued.—"And hearing this, Salya said—'Be it so! What else is to be done?' And the son of Gandhari repeated again and again,—'It is done!' And Salya said,—'O Duryodhana, O best of men, go to thy own city. I shall proceed to pay a visit to Yudhishthira the subduer of foes. O king, I shall speedily come back, O ruler of men! That best of men, Pandu's son Yudhishthira, must, by all means, be visited by me!' And hearing this, Duryodhana said,—'O king, O ruler of the earth, having seen the Pandava, come speedily back! I depend entirely upon thee, O king of kings! Remember the boon that thou hast granted me! And Salya answered,—'Good betide thee! I shall come speedily back Repair to thy own city, O protector of men!' And then those two kings Salya and Duryodhana, embraced each other. And having thus greeted Salya Duryodhana came back to his own city. And Salya went to inform the sons of Kunti of that proceeding of his. And having reached Upaplavya, and entered the encampment, Salya saw there all the sons of Pandu. And the mighty-armed Salya having met the sons of Pandu, accepted as usual water for washing his feet, and the customary gifts of honor including a cow. And the king of the Madras, that slayer of foes, first asked them how they were, and then with great delight embraced Yudhishthira, and Bhima, and Arjuna, and the sons of his sister the two twin-brothers. And when all had sat down, Salya spoke to Yudhishthira, the son of Kunti, saying,—'O tiger among kings, O thou delighter of the race of Kuru, is it all well with thee? O best of victors, how fortunately hast thou spent the term of thy residence in the wilderness! O king, O lord of monarchs, it was an exceedingly hard task that thou hast performed by dwelling in the wilderness together with thy brothers and this noble lady here! And awfully difficult task again was that sojourn of thine,—the period of concealment,—which task also thou hast performed, O descendant of Bharata, for one pulled down from a throne it is nothing but hardship that awaits him. Where is there any happiness for him, O king! O afflicter of thy foes, in compensation

for all this vast misery wrought by Dhritarashtra's son, thou wilt attain to proportional happiness after having killed thy foes ! O great king, O lord of men, the ways of the world are known to thee ! Therefore, O my son, thou art never guided by avarice in any of thy dealings ! O descendant of Bharata, do thou tread on the foot-prints of ancient saintly kings ! My son, Yudhishthira, be steady in the path of liberality, and self-abnegation, and truth ! And, O royal Yudhishthira, mercy and self-control, and truth and universal sympathy, and everything wonderful in this world, are to be found in thee ! Thou art mild, munificent, religious, and liberal, and thou regardest virtue as the highest good ! O king, many are the rules of virtue that prevail amongst men, and all those are known to thee ! O my son, O afflicter of foes, thou knowest in fact everything relating to this world. O king ! O best of Bharata's race, how lucky it is that thou hast come out of this difficulty of thine ! How lucky, O king, O foremost of monarchs, O lord, it is that I see thee, so virtuous a soul, a treasure-house of righteousness, freed with thy followers from this !' "

Vaisampayana continued.—"Then, O descendant of Bharata, the king spoke of his meeting with Duryodhana and gave a detailed account regarding that promise of his and that boon granted by himself. And Yudhishthira said,—'O valiant king, it has been well done by thee that being pleased at heart thou hast plighted thy truth to Duryodhana. But, good betide thee, O ruler of the earth, I ask thee to do one thing only. O king, O best of men, thou wilt have to do it solely for my sake, though it may not be proper, to be done. O valiant one ! Hear, what I submit to thee, O great king, thou art equal to Krishna on the field of battle. When, O best of kings, the single combat between Karna and Arjuna will take place, I have no doubt thou wilt have to drive Karna's car. On that occasion, if thou art inclined to do good to me, thou must protect Arjuna. O king ! Thou must likewise so act that the *Suta's* son Karna may be dispirited and the victory may be ours. Improper it no doubt is; but, O my uncle, for all that thou must do it !' Salya said,—'Good betide thee ! listen, O son of Pandu ! Thou tellst me to so act that the vile son of the *Suta* may be dispirited in fight. To be sure, I shall be his charioteer on the field, for he always considers me equal to Krishna. O tiger like descendant of Kuru, I shall certainly speak to him, when desirous of fighting on the field of battle, words contradictory and fraught with harm to him, so that bereft of pride and valour, he may be easily slain by his antagonist. This I tell thee truly. Asked by thee to do it, this I am determined to do, O my son ! Whatever else I may be able to bring about, I shall do for thy good. Whatever troubles were suffered by thee together with Draupadi on the occasion of the game at dice, the rude inhuman words uttered by the *Suta's* son, the misery inflicted by the *Asura* Jata and by Kichaka, O illustrious one, all the miseries experienced by Draupadi, like those formerly experienced by

Damayanti,—will all, O hero, end in joy! Thou shouldst not be aggrieved at this; for Destiny is all-powerful in this world; and, O Yudhishthira, high-minded persons have to endure miseries of various kinds, nay, even the gods themselves, O king, have suffered misfortunes! O king, O descendant of Bharata, it is narrated that the high-minded, Indra, the chief of the celestials, had to endure together with his wife very great misery, indeed!' "

SECTION IX.

"Yudhishthira said,—'O foremost of monarchs, I wish to know how it was that great and unparalleled misery had to be endured by the illustrious Indra together with his queen.' "

"Salya said,—'Listen, O king, to me as I relate this ancient story of the events of former days,—how, O descendant of Bharata, misery befell Indra and his wife! Once Twashtri, the lord of creatures and the foremost of celestials, was engaged in practising rigid austerities. And it is said that from antipathy to Indra he created a son having three heads. And that being of universal form possessed of great lustre hankered after Indra's seat. And possessed of those three awful faces resembling the sun, the moon, and the fire, he read the *Vedas* with one mouth, drank wine with another, and looked with the third as if he would absorb all the cardinal points. And given to the practice of austerities, and mild, and self-controlled, he was intent upon a life of religious practices and austerities. And his practice of austerities, O subduer of foes, was rigid and terrible and of an exceedingly severe character. And beholding the austerities, courage, and truthfulness of this one possessed of immeasurable energy, Indra became anxious, fearing lest that being should take his place. And Indra reflected,—How may he be made to addict himself to sensual enjoyments; how may he be made to cease his practice of such rigid austerities? For were the three-headed being to wax strong, he would absorb the whole universe!—And it was thus that Indra pondered in his mind; and, O best of Bharata's race, endued with intelligence, he ordered the celestial nymphs to tempt the son of Twashtri. And he commanded them, saying, —Be quick, and go without delay, and so tempt him that the three-headed being may plunge himself into sensual enjoyments to the utmost extent. Furnished with captivating hips, array yourselves in voluptuous attires, and decking yourselves in charming necklaces, do ye display gestures and blandishments of love. Endued with loveliness, do ye, good betide you, tempt him and alleviate my dread. I feel restless in my heart, O lovely damsels. Avert ye, ladies, this awful peril that hangs over me!—

Then the Nymphs said,—O Indra, O slayer of Vala, we shall so endeavour to allure him that thou wilt have to fear nothing at his hands. That very receptacle of austerities, sitting now as if scorching everything with his eyes, O god, we are going together to tempt. We shall try to bring him under our control, and to put an end to your fears.—'

"Salya continued,—'Commanded by Indra, they then went to the three-headed being. And arriving there, those lovely damsels tempted him with various gestures of love, displaying their fine figures. But engaged in the practice of exceedingly severe austerities, although he looked at them, yet he was not influenced by desire. Of subdued senses, he was like the ocean, full to the brim, in gravity. And the nymphs, after having tried their best, came back to Indra. And they all with joined hands spoke to the lord of the celestials, saying,—O lord that unapproachable being is incapable of being disturbed by us. O highly gifted being, thou mayst do what now may seem proper to thee!—The high-minded Indra honored the nymphs and then dismissed them, reflecting, O Yudhishthira, solely upon other means of destroying his foe. And endued with intelligence, he fixed upon a contrivance for destroying the three-headed being. And he said,—Let me today hurl my thunderbolt at him. By this means he will speedily be killed. Even a strong person, should not overlook a rising foe, contemptible though he may be.—And thus reflecting upon the lessons inculcated in treatises of learning, he was firmly resolved upon slaying that being. Then Indra, enraged, hurled at the three-headed being his thunderbolt which looked like fire and was terrible to behold, and which inspired dread. And forcibly struck by that thunderbolt, he was slain and fell down as falls on the earth the loosened summit of a hill. And beholding him slain by the thunder-bolt, and lying down huge as a hill, the chief of the celestials found no peace, and felt as if scorched by the effulgent appearance of the dead; for though slain, he had a blazing and effulgent appearance and looked like one alive. And, strange to say, though lifeless, his heads seemed to be alive as they were beheld lying low on the field. And exceedingly afraid of that lustre, Indra remained plunged in thought. And at that time, O great king, bearing an axe on his shoulder, a carpenter came to the forest and approached the spot where lay that being. And Indra, the lord of Sachi, who was afraid, saw the carpenter come there by chance. And the chastiser of Paka said unto him immediately,—Do this my behest. Quickly cut off this one's heads.—The carpenter thereupon said,—His shoulders are broad: this axe will not be able to cut them off. Nor shall I be able to do what is condemned by righteous persons.—And Indra said,—Do not fear, quickly do what I say. At my command thy axe shall equal the thunder-bolt.—The carpenter said,—Whom am I to take thee to be who hast done this frightful deed today? This I wish to learn, tell me the exact truth!—And Indra said,—O carpenter, I am Indra, the chief of the gods. Let this be known to thee.

Do thou act just as I have told thee. Do not hesitate, O carpenter !—The carpenter said,—O Indra, how is it that thou art not ashamed of this thy inhuman act ? How it is that thou hast no dread of the sin of slaying a Brahmana, after having slain this son of a saint ?—Indra said,—I shall afterwards perform some religious ceremony of a rigorous kind to purify myself from this taint. This was a powerful enemy of mine whom I have killed with my thunderbolt. Even now I am uneasy, O carpenter. I, indeed, dread him even now. Do thou quickly cut off his heads ! I shall bestow my favor upon thee. In sacrifices, men will give thee the head of the sacrificial beast as thy share. This is the favor I confer on thee. Do thou quickly perform what I desire !—'

"Salya said,—'Hearing this, the carpenter, at the request of the great Indra, immediately severed the heads of the three-headed by means of his axe. And when the heads were cut off, out flew therefrom a number of birds, viz., partridges, quails, and sparrows. And from the mouth wherewith used to recite the *Vedas* and to drink, the *Soma* juice, out came partridges in quick succession. And, O king, O son of Pandu, from the mouth with which he used to look at the cardinal points as if absorbing them all, a number of quails came forth. And from that mouth of the three-headed being which used to drink wine, out flew a number of sparrows and hawks. And the heads having been cut off Indra was freed from his trepidation, and went to heaven, glad at heart. And the carpenter also went back to his house. And the slayer of *Asuras*, having killed his foe, considered his object gained. Now when the lord of creatures, Twashtri, heard that his son had been slain by Indra, his eyes became red with ire, and he spoke the following words :—Since Indra hath killed my son who had committed no offence at all, who was constantly engaged in the practice of austerities, who was merciful, possessed of self-control, and of subdued passions, therefore, for the destruction of Indra, I will create Vritra ! Let the worlds behold what power I possess, and how mighty is the practice of austerities ! Let that inhuman, wicked-minded lord of the gods also witness the same !—And saying this, that enraged one, famous for his austerities, washed his mouth with water, made offerings on the fire, created the terrible Vritra, and spake to him, saying,—O destined slayer of Indra, grow in might even from the strength of my austere rites !—And that *Asura* grew in might, towering towards the firmament, and resembling the sun or fire. And he asked,—Risen like the doomsday sun, what am I to do ?—Kill Indra !—was the reply. And then he departed towards the celestial regions. And next ensued a great fight between Vritra and Indra both fired with wrath. And there took place a terrible combat, O best of Kuru's race ! And the heroic Vritra seized the celestial lord who had performed a hundred sacrifices. And filled with wrath, he whirled Indra and threw him into his mouth. And when Indra was swallowed up by Vritra, the terrified senior gods, possessed of great might,

created *Jrimbhika** to kill Vritra. And as Vritra yawned and his mouth opened the slayer of the *Asura* Vala contracted the different parts of his body, and came out from within Vritra's mouth. And thenceforth the yawn attaches itself to the living breath of animated beings in three worlds. And the gods rejoiced at the egress of Indra. And once again commenced the terrible fight between Vritra and Indra, both full of ire. And it was waged for a long while, O best of Bharata's race. And when Vritra, inspired with the mighty spirit of Twashtri and himself endowed with strength, got the upper hand in fight, Indra turned back. And on his retreat, the gods became exceedingly distressed. And all of them together with Indra overpowered by the might of Twashtri. And they all consulted with the saints, O descendant of Bharata. And they deliberated as to what was proper to be done, and were overwhelmed with dread. And seated on the top of the Mandara mountain, and bent on killing Vritra, they inly bethought themselves of Vishnu, the indestructible One.' "

SECTION X.

" 'Indra said,—This whole indestructible universe, O gods, hath been pervaded by Vritra! There is nothing that can be equal to the task of opposing him. I was capable of yore, but now I am incapable. What, good betide you, can I do? I believe him to be unapproachable. Powerful and magnanimous, possessing immeasurable strength in fight, he would be able to swallow up all the three worlds with the gods, the *Asuras*, and the men. Therefore, here ye dwellers of heaven this is my resolution. Proceeding to the abode of Vishnu, in company with that high-souled Being must we consult, and ascertain the means of slaying this ruthless wretch.—'

"Salya continued.— 'Indra having thus spoken, the gods with that host of *Rishis* repaired to the mighty god Vishnu to place themselves under the protection of that protector of all. And afflicted with the dread of Vritra, they said unto the Supreme Lord of the deities,—Thou hadst in former times covered the three worlds wtth three steps! Thou hadst procured the ambrosial food, O Vishnu, and destroyed the *Asuras* in battle! Thou didst bind the great *Asura* Vali and hadst raised Indra to the throne of heaven! Thou art the lord of the gods, and this entire universe is pervaded by thee, Thou art the God, the mighty Deity, saluted by all persons! Be thou the refuge of all the celestials together with Indra, O best of gods! The whole universe, O slayer of *Asuras*, hath been pervaded by Vritra!—

* The Asura through whose influence creatures yawn.—T.

And Vishnu said,—I am no doubt bound to do what is for your good. I shall, therefore, tell you of contrivance whereby he may be annihilated. Do you with the *Rishis* and the *Gandharvas* repair to the place where that bearer of a universal form is, and adopt towards him a conciliatory policy. You will thus succeed in overthrowing him. By virtue of my power victory, ye gods, will be won by Indra, for, remaining invisible, I shall enter into his thunder-bolt, that best of weapons! O foremost of gods, depart ye with the *Rishis* and the *Gandharvas*! Let there be no delay in effecting a peace between Indra and Vritra!—'

"Salya continued,—'When he had thus spoken, the *Rishis* and the celestials placed Indra at their head, and uniting together, went away. And although mighty beings with Indra approached and beheld Vritra glowing and resplendent as if scorching the ten points, and swallowing all the three worlds, and resembling the sun or the moon. And then the *Rishis*, came up to Vritra and spoke to him in conciliatory terms, saying,—O thou unconquerable being, the whole of this universe hath been pervaded by thy energy! Thou art not able however to overpower Indra, O best of mighty beings! A long period hath now elapsed since you began to fight. All beings, with the gods and the *Asuras* and men, are suffering from the effects of the fight. Let there be eternal friendship between thee and Indra. Thou shalt be happy and shall dwell eternally in Indra's regions!—And the mighty Vritra, having heard the words of the saints, bowed his head unto them. And the *Asura* (thus) spoke,—What you, O highly-gifted beings and also all these *Gandharvas*, are saying, I have heard! Ye stainless beings, hear also what I have got to say. How can there be peace between us two, Indra and myself? How can there be friendship, ye gods, between two hostile powers?—The *Rishis* said,—Friendship among righteous persons happens at a single meeting. It is a desirable object. Thereafter will happen what is fated to be. The opportunity of forming friendship with a righteous person should not be sacrificed. Therefore, the friendship of the righteous should be sought. The friendship of the righteous is (like) excellent wealth, for he that is wise would give advice when it is needed. The friendship of a good person is of great use; therefore, a wise person should not desire to kill a righteous one. Indra is honored by the righteous, and is the refuge of magnanimous persons, being veracious, and unblameable, and knows what virtue is, and is possessed of a refined judgment. Let there be eternal friendship between thee and Indra, as described above. In this way, have faith (in him); let not thy heart be differently inclined.—'

"Salya said,—'Hearing these words of the great *Rishis*, the illustrious *Asura* spoke to them,—No doubt, the *Rishis*, endued with supernatural powers, are to be respected by me. Let what I am going to say, ye gods, be performed in its entirety; then I shall do everything thar (these) best of Brahmanas have said to me. Ye lords of the Brahmana race, ordain

so that I may not be killed either by what is dry, or wet; either by stone, or by wood: either by a weapon fit for close fight, or by a missile; either in the day time, or at night; either by Indra himself, or by the gods! On those terms eternal peace with Indra would be acceptable to me!—Very good!—was what the *Rishis* told him, O best of Bharata race! Thus peace having been concluded, Vritra was very much pleased. And Indra also became pleased, though constantly occupied with the thought of killing Vritra. And the chief of the deities passed his time in search of a loophole, uneasy (in mind). And on a certain day when it was evening and the hour awful, Indra caught sight of the mighty *Asura* on the coast of the sea. And he bethought himself of the boon that was granted to the illustrious *Asura*, saying,—This is the awful evening time; it is neither day, nor night; and this Vritra, my enemy, who hath stripped me of my all, must undoubtedly be killed by me. If I do not kill Vritra, this great and mighty *Asura* of gigantic frame, even by deceit, it will not go well with me!—And as Indra thought of all this, bearing Vishnu in mind, he beheld at that instant in the sea a mass of froth as large as a hill. And he said,—This is neither dry, nor wet, nor is it a weapon; let me hurl it at Vritra. Without doubt, he will die immediately!—And he threw at Vritra that mass of froth blended with the thunderbolt. And Vishnu, having entered within that froth, put an end to the life of Vritra. And when Vritra was killed, the cardinal points were free from gloom; and there also blew a pleasant breeze; and all beings were much pleased. And the deities with the *Gandharvas*, and *Yakshas*, and *Rakshasas*, with the great snakes and saints, glorified the mighty Indra with various laudatory hymns. And saluted by all beings, Indra spoke words of encouragement to all. And his heart was glad as also that of every one of the gods, for having killed the foe. And knowing the nature of virtue, he worshipped Vishnu, the most praiseworthy of all objects in the worlds. Now when the mighty Vritra, terrible to the gods, was killed, Indra became overpowered by falsehood, and he became exceedingly sad; and he was also overpowered by the sin of Brahmanicide on account of having killed the three-headed son of Twashtri. And he betook himself to the confines of the worlds, and became bereft of his senses and consciousness. And overpowered by his own sins, he could not be recognised. And he lay concealed in water, just like a writhing snake. And when the lord of celestials, oppressed with the dread of Brahmanicide, had vanished from sight, the earth looked as if a havoc had passed over it. And it became treeless, and its woods withered; and the course of rivers was interrupted; and the reservoirs lost all their water; and there was distress among animals on account of cessation of rains. And the deities and all the great *Rishis* were in exceeding fear; and the world had no king, and was overtaken by disasters. Then the deities and the divine saints in heaven, separated from the chief of the gods, became terrified, and wondered who was to

be their king. And nobody had any inclination to act as the king of the gods.' "

SECTION XI.

"Salya said—'Then all the *Rishis* and the superior gods said,—Let the handsome Nahusha be crowned as king of the gods. He is powerful, and renowned, and devoted to virtue evermore!—And they all went and said to him,—O lord of the earth, be thou our king!—And Nahusha, intent on his welfare, spoke to those gods and saints accompanied by the progenitors (of mankind),—I am feeble; I am not capable of protecting you; it is a powerful person who should be king; it is Indra who hath always been possessed of strength.—And all the gods, led by the saints, spoke again to him,—Aided by the virtue of our austerities, rule thou the kingdom of heaven. There is no doubt that we have all our respective fears. Be crowned, O lord of monarchs, as the king of heaven. Whatever being may stand within thy sight, whether he be a god, an *Asura*, a *Yaksha*, a saint, a *Pitri*, or a *Gandharva*, thou shalt absorb his power and (thereby) wax strong. Always placing virtue before (all other things) be thou the ruler of the worlds. Protect also the Brahmana saints and the gods in heaven!—Then, O lord of monarchs, Nahusha was crowned king in heaven. And placing virtue before (everything else), he became the ruler of all the worlds. And though always of a virtuous disposition, yet when he obtained that precious boon and the kingdom of heaven, Nahusha assumed a sensual turn of mind. And when Nahusha became the king of the gods, he surrounded himself with celestial nymphs, and with damsels of celestial birth, and took to enjoyments of various kinds, in the *Nandana* groves, on mount Kailasa, on the breast of Himavat, on Mandara, the White hill Sahya, Mahendra, and Malaya, as also upon seas and rivers. And he listened to various divine narratives that captivated both the ear and the heart, and to the play of musical instruments of different sorts, and to sweet vocal strains. And Viswavasu and Narada and bevies of celestial nymphs and bands of Gandharvas and the six Seasons in living shapes, attended upon the king of the gods. And fragrant breezes, refreshingly cool, blew round him. And while that wretch was thus enjoying himself, on one occasion the goddess who was the favorite queen of Indra came in his sight. And that vicious soul, having looked at her, said to the courtiers,—Why doth not this goddess, the queen of Indra, attend upon me? I am the monarch of the gods, and also the ruler of the worlds. Let Sachi make haste and visit me in my house!—Saddened at hearing this, the goddess said to Vrihaspati,—Protect me, O Brahmana, from this Nahusha. I come to you as my refuge. You always say, O Brahmana, that I have

got on my person all the auspicious marks, being the favourite of the divine king ; that I am chaste, devoted to my lord, and destined never to become a widow. All this about me you have said before. Let your words be made true. O possessor of great powers, O lord, you never spoke words that were vain. Therefore, O best of Brahmanas, this that you have said ought to be true !—Then Vrihaspati said to the queen of Indra who was beside herself through fear,—What thou hast been told by me will come to be true, be sure, O goddess ! Thou shalt see Indra, the lord of the gods, who will soon come back here. I tell thee truly, thou hast no fear from Nahusha : I shall soon unite thee with Indra.—Now Nahusha came to hear that Indra's queen had taken refuge with Vrihaspati, the son of Angiras. And at this, the king became highly enraged.' "

SECTION XII.

"Salya said—'Seeing Nahusha enraged, the gods led by the saints unto him, who was now their king of awful mien,—O king of gods, quit thy wrath. When thou art in wrath, O lord, the Universe, with its *Asuras* and *Gandharvas*, its *Kinnaras*, and great snakes, quaketh ! Quit this wrath, thou righteous being ! Persons like thee do not put themselves out. That goddess is another person's wife. Be pacified, O lord of gods ! Turn back thy inclination from the sin of outraging another's wife. Thou art the king of gods, prosperity to thee ! Protect thy subjects in all righteousness !—So addressed, he heeded not the saying, rendered senseless by lust. And the king spoke to the gods, in allusion to Indra,—Ahalya of spotless fame, the wife of saint, was outraged by Indra while her husband was alive. Why did ye not prevent him ? Many were the deeds of inhumanity, of unrighteousness, of a deceit, committed by Indra in former times. Why did ye not prevent him ? Let the goddess do my pleasure ; that would be her permanent good. And so the same evermore will redound to your safety, ye gods !—'

'The gods said,—We shall bring to thee the queen of Indra even as thou hast laid thy command, O lord of heaven ! Quit this wrath, thou valiant soul ! Be pacified, O lord of gods !—'

"Salya continued,—"Thus having spoken to him, the gods with the saint went to inform Vrihaspati and the queen of Indra of the sad news. And they said,— We know, O foremost of Brahmanas, that the queen of Indra hath betaken herself to thy house, for protection, and that thou hast promised her protection, O best of divine saints ! But we the gods and *Gandharvas* and saints, beseech thee, O thou of great lustre, to give up the queen of Indra to Nahusha. Nahusha, the king of gods, of great effulgence, is superior to Indra. Let her, that lady of choice figure and complexion, choose him as her

lord !— Thus addressed, the goddess gave vent to tears ; and sobbing audibly, she moaned in piteous accents. And she spoke to Vrihaspati,—O best of divine saints, I do not desire Nahusha to be my lord. I have betaken myself to thy protection, O Brahmana ! Deliver me from this great peril !—

'Vrihaspati said,—My resolution is this,—I shall not abandon one that hath sought my protection. O thou of unblamable life, I shall not abandon thee, virtuous as thou art and of a truthful disposition ! I do not desire to do an improper act, especially as I am a Brahmana, knowing what righteousness is, having a regard for truth, and aware also of the precepts of virtue. I shall never do it. Go your ways, ye best of gods ! Hear what hath formerly been sung by Brahma with regard to the matter at hand.—He that delivereth up to a foe a person terrified and asking for protection obtaineth no protection when he himself is in need of it. His seed doth not grow at seed-time and rain doth not come to him in the season of rains. He that delivereth up to a foe a person terrified and asking for protection never succeedeth in anything that he undertaketh ; senseless as he is, he droppeth paralysed from heaven ; the gods refuse offerings made by him. His progeny die an untimely death and his forefathers always quarrel (among themselves). The gods with Indra at their head dart the thunderbolt at him.—Knowing it to be so, I shall not deliver up this Sachi here, the queen of Indra, famous in the world as his favourite consort. O ye best of gods, what may be for both her good and mine I ask you to do ! Sachi I shall never deliver up !—'

"Salya continued,—'Then the gods and the Gandharvas said these words to the preceptor of the gods,—O Vrihaspati, deliberate upon something that may be conformable to sound policy !—Vrihaspati said,—'Let this goddess of auspicious looks ask for time from Nahusha in order to make up her mind to his proposal. This will be for the good of Indra's queen, and of us as well. Time, ye gods, may give rise to many impediments. Time will send time onward.* Nahusha is proud and powerful by virtue of the boon granted to him !—'

Salya continued.—'Vrihaspati having spoken so the gods, delighted, then said,—Well hast thou said, O Brahmana ! This is for the good of all the gods. It is no doubt so. Only, let this goddess be propitiated.—Then the assembled gods, led by *Agni*, with a view to the welfare of all the worlds, spoke to Indra's queen in a quiet way. And the gods said,—Thou art supporting the whole universe of things mobile and immobile. Thou art chaste and true ; go thou to Nahusha. That vicious being, lustful after thee, will shortly fall ; and Indra, O goddess, will get the sovereignty of the gods !—Ascertaining this to be the result of that deliberation, Indra's queen, for attaining her end, went bashfully to Nahusha of awful mien. The vicious Nahusha also, rendered senseless by lust, saw how youthful and lovely she was, and became highly pleased.' "

* i. e., we do not know what is next in the chapter of accidents.—T.

SECTION XIII.

Salya said,—'Now then Nahusha, the king of the gods, looked at her and said,—O thou of sweet smiles, I am the Indra of all the three worlds. O thou of beautiful thighs and fair complexion, accept me as thy lord! —That chaste goddess, thus addressed by Nahusha, was terrified and quaked like a plantain-stalk at a breezy spot. She bowed her head to Brahma, and joining her hands spoke to Nahusha, the king of the gods, of awful mien, O lord of the deities, I desire to obtain time. It is not known what hath become of Indra, or where he is. Having enquired into the truth regarding him, if, O lord, I obtain no news of him, then I shall visit thee; this I tell thee for truth!—Thus addressed by Indra's queen, Nahusha was pleased. And Nahusha said,—Let it be so, O lady of lovely hips, even as thou art telling me. Thou wilt come, after having ascertained the news. I hope thou wilt remember thy plighted truth!—Dismissed by Nahusha, she of auspicious looks stepped out; and that famous lady went to the abode of Vrihaspati. And, O best of kings, the gods with *Agni* at their head, when they heard her words, deliberated, intent upon what would promote the interests of Indra. And they then joined the powerful Vishnu, the God of gods. Ahd skilled in making speeches, the uneasy gods spoke the following words to him,—Indra, the lord of all the gods, hath been overpowered by the sin of Brahmanicide. Thou, O lord of the gods, art the first-born, the ruler of the universe, and our refuge! Thou hadst assumed the form of Vishnu for the protection of all beings. When Vritra was killed through thy energy, Indra was overwhelmed by the sin of Brahmanicide. O best of all the gods, prescribe the means of setting him free!—Having heard these words of the gods, Vishnu said,—Let Indra offer sacrifice to me. Even I shall purify the holder of the thunderbolt. The chastiser of Paka, having performed the holy horse-sacrifice, will fearlessly regain his dignity as lord of the gods. And the wicked-minded Nahusha will be led to destruction by his evil deeds. For a certain period, ye gods, ye must be patient, being vigilant at the same time!—Having heard these words of Vishnu, words that were true, and pleasant like ambrosia to their ears, the gods, with their preceptor, and with the *Rishis*, proceeded to that spot where Indra was, uneasy with fear. And there, O king, was performed a great horse-sacrifice, capable of removing the sin of Brahmanicide, for the purification of the high-minded and great Indra. And the lord of the gods, O Yudhishthira, divided the sin of Brahmanicide among trees and rivers and mountains and the earth and women. And having distributed it thus among those beings, and parted with it, Indra was free from fever. And rid of his sin, he came to himself. And at that place, the slayer of the *Asura* Vala,

quaked when he looked at Nahusha, before whom all animated beings felt cowed, and who was unapproachable by virtue of the boon the *Rishis* had granted to him. And the divine husband of Sachi vanished from sight once again. And invisible to all beings, he wandered biding his time. And Indra having disappeared, Sachi fell into grief. And exceedingly miserable, she bewailed,—Alas ! O Indra ! If ever I have made a gift, or made offering to the gods, or have propitiated my spiritual guides, if there is any truth in me, then I pray that my chastity may remain inviolate. I bow myself to this goddess Night, holy, pure, running her course during this the northern journey of the sun,* let my desire be fulfilled !—Saying this, she, in a purified condition of body and soul, worshipped the goddess Night. And in the name of her chastity and truth she had recourse to divination.† And she asked,—Show me the place where the king of the gods is. Let truth be verified by truth !—And it was thus that she addressed the goddess of Divination.' "

SECTION XIV.

"Salya said,—'Then the goddess of Divination stood near that chaste and beautiful lady. And having beheld that goddess, youthful and lovely, standing before her, Indra's queen, glad at heart, paid respects to her and then said,—I desire to know who thou art, O thou of lovely face !—And Divination said,—I am Divination, O goddess, come near thee. Since thou art truthful, therefore, O high-minded lady, do I appear in thy sight. Since thou art devoted to thy lord, employed in controlling thyself, and engaged in the practice of religious rites, I shall show thee the god Indra, the slayer of Vritra. Quickly come after me, so may good betide thee ! Thou shalt see that best of gods !—Then Divination proceeded and the divine queen of Indra went after her. And she crossed the heavenly groves, and many mountains ; and then having crossed the Himavat mountains, she came to its northern side. And having reached the sea, extending over many *yojanas*, she came upon a large island covered with various trees and plants. And there she saw a beautiful lake, of heavenly appearance, covered with birds, eight hundred miles in length, and as many in breadth. And upon it, O descendant of Bharata, were full-blown lotuses of heavenly appearance, of five colours, hummed round by bees, and counting by thousands. And in the middle of that lake, there was a large and beautiful assemblage of lotuses having in its midst a large white lotus standing on a lofty stalk. And penetrating into the lotus-stalk, along with Sachi, she saw Indra there who had entered into its fibres. And seeing her lord lying there

---

* i. e., passage of the sun from the winter to the summer solstice.—T.

† Divination was practised by reference to the stars in the might.—T.

in a minute form, Sachi also assumed a minute form, so did the goddess of Divination too. And Indra's queen began to glorify him by reciting his celebrated deeds of yore. And thus glorified, the divine Purandara spoke to Sachi,—For what purpose hast thou come? How also have I been found out?—Then the goddess spoke of the acts of Nahusha. And she said,—O performer of a hundred sacrifices, having obtained the sovereignty of the three worlds, powerful and haughty and of a vicious soul, he hath commanded me to visit him, and the cruel wretch hath even assigned me a definite time. If thou wilt not protect me, O lord, he will bring me under his power. For this reason, O Indra, have I come to thee in alarm. O thou of powerful arms, slay the terrible Nahusha of vicious soul! Discover thyself, O slayer of *Daityas* and *Danavas*! O lord, assume thy own strength and rule the celestial kingdom!—'"

SECTION XV.

"Salya said,—'Thus addressed by Sachi, the illustrious god said to her again,—This is not the time for putting forth valour. Nahusha is stronger than I am. O beautiful lady, he hath been strengthened by the *Rishis* with the merits of offerings to the gods and the *Pitris*. I shall have recourse to policy now. Thou wilt have to carry it out, O goddess! O lady, thou must do it secretly and must not disclose it to any person. O lady of a beautiful waist, going to Nahusha in private, tell him,—O lord of the Universe, thou must visit me mounted on a nice vehicle borne by *Rishis*. In that case I shall be pleased and shall place myself at thy disposal!—This shouldst thou tell him'—And thus addressed by the king of the gods, his lotus-eyed consort expressed her consent and went to Nahusha. And Nahusha, having sent her, smilingly addressed her, saying,—I welcome thee, O lady of lovely thighs! What is thy pleasure, O thou of sweet smiles! Accept me, O lady of propitious looks, who am devoted to thee! What is thy will, O spirited dame! I shall do thy wish, O lady of propitious looks and slender waist! Nor needst thou be bashful, O thou of lovely hip! Hav trust in me. In the name of truth I swear, O goddess, that I shalle do thy bidding!—'

'Sachi said,—O lord of the Universe, I want the time that thou hast assigned to me. Thereafter, O lord of the gods, thou shalt be my husband. I have a wish. Attend and hear, O king of the gods,! What it is I shall say, O king, so that thou mayst do what I like. This is an indulgence that I ask from thy love for me. If thou grantest it, I shall be at thy disposal. Indra had horses for carrying him, and elephants, and cars. I want thee to have, O king of the gods, a novel vehicle, such as

never belonged to Vishnu, or Rudra, or the *Asuras*, or the *Rakshasas*, O lord! Let a number of highly dignified *Rishis*, united together, bear thee in a palanquin! This is what commends itself to me. Thou shouldst not liken thyself to the *Asuras* or the gods! Thou absorbest the strength of all by thy own strength as soon as they look at thee! There is none so strong as to be able to stand before thee!—'

"Salya continued,—'Thus addressed, Nahusha was very much pleased. And the lord of the deities said to that lady of faultless features,—O lady of the fairest complexion, thou hast spoken of a vehicle never heard of before. I like it exceedingly, O goddess! I am in thy power, O thou of lovely face! He cannot be a feeble person who employeth *Rishis* for bearing him. I have practised austerities, and am mighty. I am the lord of the past, the present, and the future. The Universe would be no more if I were in a rage. The whole Universe is established in me. O thou of sweet smiles, the gods, and *Asuras* and *Gandharvas*, and *Kinnaras*, and snakes, and *Rakshasas*, are together unable to cope with me when I am in a rage. Whomsoever I gaze upon I divest him of his energy. Therefore, thy request I shall no douht fulfil, O goddess! The seven *Rishis*, and also the regenerate *Rishis*, shall carry me. See our greatness and splendour, O lady of lovely complexion!'—

"Salya continued,—'Having thus addressed that goddess of lovely face, and having dismissed her thus, he harnessed to his heavenly car a number of saints devoted to the practice of austerities. A disregarder of Brahamanas, endued with power and intoxicated with pride, capricious, and of vicious soul, he employed those saints to carry him. Meanwhile dismissed by Nahusha, Sachi went to Vrihaspati and said,—But little remaineth of the term assigned by Nahusha to me. But comapassionate unto me who respect thee so, and quickly find out Indra!—'

'The illustrious Vrihaspati then said to her,—Very good, thou needst not, O goddess, fear Nahusha of vicious soul! Surely, he shall not long retain his power. The wretch, in fact, is already gone, being regardless of virtue and because, O lovely dame, of his employing the great saints to carry him. And I shall perform a sacrifice for the destruction of this vicious wretch, and I shall find out Indra. Thou needst not fear. Fare thee well!—And Vrihaspati of great power then kindled a fire in the prescribed form, and put the very best offerings upon it in order to ascertain where the king of the gods was. And having put his offerings, O king, he said to the fire,—Search out Indra!—And thereupon that revered god, the eater of burnt offerings, assumed of his own accord a wonderful feminine form and vanished from sight at that very spot. And endued with the speed of the mind, he searched everywhere, mountains and forests, earth and sky, and came back to Vrihaspati within the twinkling of the eye. And Agni said,—O Vrihaspati, nowhere in these places do I find the king of the gods. The waters alone remain to be searched. I am always backward to enter the waters. I have no ingress therein. O Brah-

mana! What am I to do for thee!—The preceptor of the gods then said to him,—O illustrious god, do thou enter the water!—'

'Agni said,—I cannot enter the water. Therein it is extinction that awaits me. I place myself in thy hand, O thou of great effulgence! Mayst thou fare well! Fire rose from water, the military caste rose from the priestly caste; and iron had its origin in stone. The power of these, which can penetrate all other things, hath no operation upon the sources from which they sprang!—' "

SECTION XVI.

" 'Vrihaspati said,—'Thou art the mouth, O Agni, of all the gods! Thou art the carrier of sacred offerings. Thou, like a witness, hast access to the inner souls of all creatures. The poets call thee single, and again-threefold. O eater of burnt offerings, abandoned by thee the Universe would forthwith cease to be. The Brahmanas bowing to thee, win with their wives aud sons an eternal region, the reward of their own meritorious deeds. O Agni, it is thou who art the bearer of sacred offerings. Thou, O Agni, art thyself the best offering. In a sacrificial ceremony of the superme order, it is thee that they worship with incessant gifts and offerings. O bearer of offerings, having created the three worlds, thou, when the hour cometh, consumeth them in thy enkindled form. Thou art the mother of the whole Universe; and thou again, O Agni, its termination. The wise call thee identical with the clouds and with the lightning; flames issuing from thee, support all creatures. All the waters are deposited in thee; so is this entire world. To thee, O purifier, nothing is unknown in the three worlds. Every body taketh kindly to his progentor; do thou enter the waters without fear. I shall render thee strong with the eternal hymns of the *Veda*!—Thus glorified, the bearer of burnt offerngs, that best of poets, well-pleased, spoke laudable words to Vrihaspati. And he said,—I shall show Indra to thee! This I tell thee for truth!—'

"Salya continued,—'Then Agni entered the waters, including seas and tiny ponds, and came to that reservoir where, O best of Bharata's race, while searching the lotus flowers, he saw the king of the gods lying with in the fibres of a lotus-stalk. And soon coming back, he informed Vrihaspati how Indra had taken refuge in the fibres of a lotus-stalk, having assumed a minute form. Then Vrihaspati, accompanied by the gods, the saints, and the *Gandharvas*, went and glorified the slayer of Vala by referring to his former deeds. And he said,—O Indra, the great *Asura* Namuchi was killed by thee; and those two *Asuras* also of terrible strength, *viz*, Samvara and Vala! Wax strong, O performer of a hundred sacrifices, and slay all thy foes! Rise, O Indra! Behold, here are assembled the gods

and the saints ! O Indra, O great lord, by slaying *Asuras*, thou hast delivered the worlds. Having got the froth of waters, strengthened with Vishnu's energy, thou formerly slew Vritra. Thou art the refuge of all creatures and art adorable. There is no being equal to thee. All the creatures, O Indra, are supported by thee. Thou didst build the greatness of the gods. Deliver all, together with the worlds, and assume thy strength, O great Indra !—And thus glorified, Indra increased little by little ; and having assumed his native form, he waxed strong and spoke to the preceptor Vrihaspati standing before. And he said,—What business of yours yet remaineth ; the great *Asura*, son of Twashtri, hath been killed ; and Vritra also, whose form was exceedingly big and who destroyed the worlds !—'

'Vrihaspati said,—The human Nahusha, a king, having obtained the throne of heaven by virtue of the power of the divine saints, is giving us exceeding trouble !—'

'Indra said, How hath Nahusha obtained the throne of heaven, difficult to get ? What austerities did he practise ? How great is his power, O Vrihaspasi !—'

'Vrihaspati said,—The gods having been frightened, wished for a king of heaven, for thou hadst given up the high dignity of heaven's ruler. Then the gods, the *Pitris* of the universe, the saints, and the principal *Gandharvas*, all met together, O Indra, and went to Nahusha and said, Be thou our king, and the defender of the Universe !—To them said Nahusha,—I am not able ; fill me with your power and with the virtue of your austerities !—So told, the deities strengthened him, O king of the gods ! And thereupon Nahusha became a person of terrible strength. And becoming thus the ruler of the three worlds, he hath put the great saints in harness, and the wretch is thus journeying from world to world. Mayst thou never see Nahusha who is terrible ! He emitteth poison from his eyes, and observeth the energy of all. All the gods are exceedingly frightened ; they go about concealed and do not cast a glance at him !—'

"Salya continued,—While that best of Angira's race was thus speaking, there came that guardian of the world, Kuvera, and also Yama the son of Surya, and the old god Soma, and Varuna. And arrived there they said to the great Indra,—How lucky that the son of Twashtri hath been killed, and Vritra also ! How lucky, O Indra, that we are beholding thee safe and sound, while all thy enemies have been killed !—Indra received all those guardians of the worlds, and with a glad heart greeted them in proper form with a view to request them in connection with Nahusha. And he said,—Nahusha of terrible mien is the king of the gods ; therein lend me your assistance !—They replied,—Nahusha is of awful mien ; his sight is poison ; we are afraid of him, O god ! If thou overthrowest Nahusha, then we should be entitled to our shares of sacrificial offerings,O Indra ! Indra said,—Let it be so. You, and the ruler of the waters, and Yama, and Kuvera shall this day be crowned along with me ;

Aided by all the gods, let us overthrow the foe Nahusha of terrible gaze !—Then Agni also said to Indra,—Give me a share in sacrificial offerings. I also shall lend you my assistance !—Indra said to him,—O Agni, thou also shalt get a share in great sacrifices,—there will be a single share (in such) for both Indra and Agni !—

"Salya continued,—'Thus did the illustrious lord Indra, the chastiser of Paka, the giver of boons, bestow, after deliberation, upon Kuvera the sovereignty over the Yakshas, and all the wealth of the world ; upon Yama, the sovereignty over the *Pitris* ; and upon Varuna, that over the waters.' "

SECTION XVII.

"Salya said,—'Now when the great Indra, the intelligent chief of the gods, was deliberating with the guardians of the world and other deities upon the means of slaying Nahusha, there appeared at that spot the venerable ascetic Agastya. And Agastya honored the lord of the gods and said,—How fortunate that thou art flourishing after the destruction of that being of universal form, as also that of Vritra ! And how fortunate, O Purandara, that Nahusha hath been hurled from the throne of heaven ! How fortunate, O slayer of Vala, that I behold thee with all thy enemies killed !—'

'Indra said,—Hath thy journey hither been pleasant, O great saint ! I am delighted to see thee ! Accept from me water for washing thy feet and face, as also the *Arghya* and the cow !—'

"Salya continued,—'Indra, well-pleased, began to question that best of saints and greatest of Brahmanas when he was seated on a seat after receiving due honors, thus,—O revered saint, O best of Brahmanas, I wish to have it recited by thee how Nahusha of vicious soul was hurled from heaven !—'

'Agastya said,—Listen, O Indra, to the pleasant narrative how the wicked and vicious Nahusha, intoxicated with pride of strength, had been hurled from heaven. The pure-spirited Brahmanas and celestial saints, while carrying him, weary with toil, questioned that vicious one, O best of victors, saying,—O Indra, there are certain hymns of the *Vedas*, directed to be recited while sprinkling the cows. Are they authentic or not ?—Nahusha, who had lost his senses by the operation of the dark principle,* told them that they were not authentic. The saints then said,—Thou art tending towards unrighteousness ; thou takest not to the righteous path. The great saints have formerly said that they are authentic !—Agastya continued,—Then he began to wrangle with the saints, O Indra ! And incited by his vicious soul, he touched me on my head with his foot. At this, O

* Tamasa.—T.

lord of Sachi, he became divested of power and of good looks. Then, as he was agitated and overpowered with fear, I spoke to him,—Since thou hast pronounced as spurious the unexceptionable hymns of the *Veda* which have been recited by Brahmana saints, and since thou hast touched my head with thy foot, and since thou, O ignorant wretch, hast turned these unapproachable saints, equal to Brahma, into animals for carrying thee, therefore, O wretch, be divested of thy lustre, and hurled headlong, fall thou from heaven, the effect of all thy good deeds being exhausted! For ten thousands years, thou shalt, in the form of an enormous snake, roam over the earth! When that period is full, thou mayst come back to heaven! —Thus hath that wretch been hurled from the throne of heaven, O represser of foes! How fortunate, O Indra, that we are flourishing now! That thorn of the Brahmanas hath been killed. O lord of Sachi, repair thou to heaven, protect the worlds, subdue thy senses, subdue thy foes, and be glorified by the great saints!—'

"Salya continued,—'Then, O ruler of men, the gods, and the bands of great saints were exceedingly pleased. And so also were the *Pitris*, the *Yakshas*, the snakes, the *Rakshasas*, the *Gandharvas*, and all the bands of celestial nymphs. And the tanks, the rivers, the mountains, and the seas also were highly pleased. And all came up and said,—How fortunate, O slayer of foes, that thou art flourishing! How fortunate that the intelligent Agastya hath killed the vicious Nahusha! How fortunate that that vile individual hath been turned into a snake to roam over the earth!—' "

SECTION XVIII.

"Salya said,—'Then Indra, glorified by the bands of *Gandharvas* and celestial nymphs, mounted on Airavata, the king of elephants, characterised by auspicious marks. And the illustrious Agni, and the great saint Vrihaspati, and Yama, and Varuna, and Kuvera, the lord of riches, accompanied him. And the lord Sakra, the slayer of Vritra, then went to the three worlds surrounded by the gods together with the *Gandharvas* and the celestial nymphs. And the performer of a hundred sacrifices, the king of the deities, was thus united with his queen. And he began to protect the worlds with exceeding gladness. And the great lord Indra became satisfied and granted a boon to the Atharvangiras Vrihaspati. And Indra said,—There will be a name in the *Veda*, of *Atharvangiras*, for this is an example; thou wilt also get a share in a hundred sacrifices.—And having honored Atharvangiras thus, the great lord Indra, the performer of a hundred sacrifices, parted with him, O great king! And he honored all the deities and all the saints endued with wealth of asceticism. And, O king, Indra, well-pleased, governed the people virtu-

ously. Thus was misery endured by Indra with his wife. And with the view of slaying his foes, even he had to pass a period in concealment. Thou shouldst not take it to heart that thou, O king of kings, hast suffered with Draupadi as also with thy high-minded brothers in the great forest. O king of kings, O descendant of Bharata, O delighter of Kuru's race, thou wilt get back thy kingdom in the same way as Indra got his, after having killed Vritra. The vicious Nahusha, that enemy of Brahmanas, of evil mind, was overthrown by the curse of Agastya, and reduced to nothing for endless years. Similarly, O slayer of foes, thy enemies, Karna and Duryodhana and others, of vicious souls, will quickly be destroyed. Then, O hero, thou wilt enjoy the whole of this earth, as far as the sea, with thy brothers and this Draupadi. This story of the victory of Indra, equal to the *Veda* in its sacred character, should be listened to by a king desirous of victory and when his forces have been arrayed in order of battle. Therefore, O best of victors, I am reciting it to thee for thy victory, O Yudhishthira! High-souled persons attain prosperity when they are glorified. O Yudhishthira, the destruction of high-souled *Kshatriyas* is at hand by reason of the crimes of Duryodhana, and through the might also of Bhima and Arjuna. He who readeth this story of Indra's victory with a heart full of religious faith, is cleansed of his sins, attaineth a region of bliss, and obtaineth joy both in this world and in the next. He hath no fear of his foes; he never becometh a sonless man, never encountereth any peril whatever, and enjoyeth long life. Everywhere victory declareth for him, and he knoweth not what defeat is!' "

Vaisampayana continued.—"O best of Bharata's race, the king, that best of righteous men, thus encouraged by Salya, honored him in proper form. And Yudhishthira the son of Kunti, of powerful arms, having heard the words of Salya, spoke to the king of the Madras the following words:—'There is no doubt that thou wilt act as the charioteer of Karna. Thou must damp the spirits of Karna then by recounting the praises of Arjuna!'

"Salya said,—'Let it be so! I shall do just as thou tellest me. And I shall do for thee anything else that I may be able to do.' "

Vaisampayana continued,—"Then Salya, the king of the Madras, bade farewell to the sons of Kunti. And that handsome man then went with his army to Duryodhana, O represser of foes!"

———

SECTION XIX.

Vaisampayana said.—"Then Yuyudhana, the great hero of the Satwata race, came to Yudhishthira with a large army of foot, and horse, and cars, and elephants. And his soldiers of great valour, come from various lands, bore various weapons of war, and heroic in look, they beautified the Pandava army. And that army looked splendid by reason of battle-axes, and missiles, and spears, and lances, and mallets, and clubs, and staves, and cords, and stainless swords, and daggers, and arrows of various kinds, all of the best temper. And the army, beautified by those weapons, and resembling in colour the cloudy sky, assumed an appearance like to a mass of clouds with lightning-flashes in its midst. And the army counted an *Akshauhini* of troops. And when absorbed in the troops of Yudhishthira it entirely disappeared, as doth a small river when it enters the sea. And similarly, the powerful chief of the Chedis, Dhrishtaketu, accompanied by an *Akshauhini*, came to the sons of Pandu of immeasurable strength. And the king of Magadha, Jayatsena of great strength, brought with him for Yudhishthira an *Akshauhini* of troops. And similarly Pandya, accompanied by troops of various kinds who dwelt on the coast-land near the sea, came to Yudhishthira the king of kings. And, O king, when all these troops had assembled, his army, finely dressed and exceedingly strong, assumed an appearance pleasant to the eye. And the army of Drupada also was beautified by valiant soldiers who had come from various lands, and also by his mighty sons. And similarly Virata, the king of the Matsyas, a leader of troops, accompanied by the king of the hilly regions, came to Pandu's sons. And for the high-souled sons of Pandu there were thus assembled from various directions, seven *Akshauhinis* of troops, bristling with banners of various forms. And eager to fight with the Kurus, they gladdened the hearts of the Pandavas. And in the same way king Bhagadatta, gladdening the heart of Dhritarahtra's son, gave an *Akshauhinis* of troops to him. And the unassailable mass of his troops, crowded with Chins and Kiratas, all looking like figures of gold, assumed a beauty like to that of a forest of *Karnikara* trees. And so the valiant Bhurisravas, and Salya, O son of Kuru, came to Duryodhana, with an *Akshauhini* of troops each. And Kritavarman, the son of Hridika, accompanied by the Bhojas, the Andhas, and the Kukuras, came to Duryodhana with an *Akshauhini* of troops. And the body of his troops composed of those mighty soldiers, who wore on their persons garlands of many-coloured flowers, looked as graceful as a number of sportive elephants that have passed through a wood. And others led by Jayadratha, the dwellers of the land of Sindhusauvira, came in such force that the hills seemed to tremble under their tread.

And their force, counting an *Akshauhini*, looked like a mass of clouds moved by the wind. And Sudakshina, the king of the Kambojas, O ruler of men, accompanied by the Yavanas and Sakas, came to the Kuru chief with an *Akshauhini* of troops. And the body of his troops that looked like a flight of locusts, meeting with the Kuru force, was absorbed and disappeared in it. And similarly came king Nila, the resident of the city of Mahishmati, with mighty soldiers from the southern country, who carried weapons of pretty make. And the two kings of Avanti, accompanied by a mighty force, brought to Duryodhana, each a separate *Akshauhini* of troops. And those tigers among men, the five royal brothers, the princes of Kekaya, hastened to Duryodhana with an *Akshauhini* of troops, and gladdened his heart. And from the illustrious kings of others quarters there came, O best of Bharata's race, three large divisions of troops. And thus Duryodhana had a force which numbered eleven *Akshauhinis* all eager to fight with the sons of Kunti, and bristling with banners of various forms. And, O descendant of Bharata, there was no space in the city of Hastinapura even for the principal leaders of Duryodhana's army. And for this reason the land of the five rivers, and the whole of the region called *Kurujangala*, and the forest of *Rohitaka* which was uniformly wild, and *Ahichlatra*, and *Kalakuta*, and the banks of the Ganga, and Varana, and Vatadhana, and the Yamuna hill—the whole of this extensive tract—full of abundant corn and wealth, was entirely overspread with the army of the Kauravas. And that army, so arranged, was beheld by the priest who had been sent by the king of the Panchalas to the Kurus."

SECTION XX.

Vaisampayana said,—"Then Drupada's priest, having approached the Kaurava chief, was honored by Dhritarashtra as also by Bhishma and Vidura. And having first told the news of the welfare of the Pandavas, he enquired about the welfare of the Kauravas. And he spoke the following words in the midst of all the leaders of Duryodhana's army,—The eternal duties of kings are known to you all! But though known, I shall yet recite them as an introduction to what I am going to say. Both Dhritarashtra and Pandu are known to be sons of the same father. There is no doubt that the share of each to the paternal wealth should be equal. The sons of Dhritarashtra obtained the paternal wealth. Why did not the sons of Pandu at all receive their paternal portion? Ye are aware how formerly the sons of Pandu did not receive their paternal property which

was all usurped by Dhritarashtra's sons. The latter endeavoured in various ways to remove the sons of Pandu from their path by employment even of murderous contrivances; but as their destined terms of life had not wholly run out, the sons of Pandu could not be sent to the abode of Yama. Then again, when those high-souled princes had carved out a kingdom by their own strength, the mean-minded sons of Dhritarashtra, aided by Suvala's son, robbed them of it by deceit. This Dhritarashtra gave his sanction even to that act as hath been usual with him. And for thirteen years they were then sent to sojourn in the great wilderness. In the council-hall, they had also been subjected to indignities of various kinds, along with their wife, valiant though they were. And great also were the sufferings that they had to endure in the woods. Those virtuous princes had also to endure unspeakable woes in the city of Virata,—such as are endured only by vicious men when their souls transmigrate into the forms of inferior beings. Ye best of Kuru's race, overlooking all these injuries of yore they desire nothing but a peaceful settlement with the Kurus! Remembering their behaviour, and that of Duryodhana also, the latter's friends should entreat him to consent to peace! The heroic sons of Pandu are not eager for war with the Kurus. They desire to get back their own without involving the world in ruin. If Dhritarashtra's son assigns a reason in favor of war, that can never be a proper reason. The sons of Pandu are more powerful. Seven *Akshauhinis* of troops have been collected on behalf of Yudhishthira, all eager to fight with the Kurus, and they are now awaiting his word of command. Others there are, tigers among men, equal in might to a thousand *Akshauhinis*, such as Satyaki and Bhimasena, and the twin brothers of mighty strength. It is true that these eleven divisions of troops are arrayed on one side. But these are balanced on the other by the mighty-armed Dhananjaya of manifold form. And as Kiritin exceeds in strength even all these troops together, so also doth Vasudeva's son of great effulgence and powerful intellect. Who is there that would fight, in view of the magnitude of the opposing force, the valor of Arjuna, and the wisdom of Krishna? Therefore, I ask you to give back what should be given, as dictated by morality and compact! Do not let the opportunity pass!'"

SECTION XXI.

Vaisampayana said.—"Having heard his words, Bhishma, senior in wisdom, and endued with great effulgence, paid honors to him, and then spoke words suitable to the occasion. And he said,—'How fortunate that they are all well, with Krishna! How fortunate that they have procured aid, and that they are inclined to a virtuous course! How fortunate that that those scions of Kuru's race desire peace with their cousins. There is no doubt that what thou hast said is true. Thy words, however, are exceedingly sharp,—the reason, I suppose, being that thou art a Brahmana. No doubt, the sons of Pandu were much harassed both here and in the woods. No doubt, by law they are entitled to get all the property of their father. Arjuna, the son of Pritha, is strong, trained in weapons, and is a great car-warrior. Who, in sooth, can withstand in battle Dhananjaya the son of Pandu! Even the wielder himself of the thunderbolt cannot,—other bowmen are hardly worth mention. My belief is that he is a match for all the three worlds!' And while Bhishma was thus speaking, Karna wrathfully and insolently interrupted his words, and looking at Duryodhana, said,—'There is no creature in the world, O Brahmana, who is not informed of all these facts. What is the good of repeating them again and again? On behalf of Duryodhana, Sakuni formerly won in game of dice. Yudhishthira the son of Pandu went to the woods according to a stipulation. He is now paying no regard to that stipulation, but confident of aid from the Matsyas and the Panchalas, he wisheth to get back his ancestral throne. O learned man, Duryodhana would not yield even a single foot of land if thou appealest to his fears, but if justice requires, he would give up the whole earth even to a foe! If they wish to get back their ancestral throne, they should pass the specified period of time in the forest as had been stipulated. Afterwards let them live as the dependants of Duryodhana, safe and sound. From dull-headedness however let them not turn their mind towards an absolutely unrighteous course. If, nevertheless, abandoning the path of virtue, they desire war, then when they encounter in battle these praiseworthy Kurus, they will remember these my words!'

"Bhisma said,—'What is the use of thy talking, O Radha's son! Thou shouldst remember that occasion when Pritha's son, single-handed, overpowered in battle six car-warriors! If we do not act as this Brahmana hath said, to be sure, we shall be slain by him in battle!'"

Vaisampayana continued.—"Then Dhritarashtra pacified Bhishma with words of entreaty, rebuked the son of Radha, and spoke the following

words,—'What Bhishma, Santanu's son, hath said is salutary for us as also for the Pandavas, and likewise for the whole Universe! I shall, however, after deliberation, send Sanjaya to the sons of Pandu. So thou needst not wait. Go thou to the son of Pandu this very day.' The Kaurava chief then honored Drupada's priest and sent him back to the Pandavas. And summoning Sanjaya to the council-hall, he addressed him in the following words."

SECTION XXII.

"Dhritarashtra said,—'They say, O Sanjaya, that the Pandavas have arrived at Upaplavya. Go thou and enquire after them. Thou must greet Ajatasatru in the following words,—By good luck it is that (emerged from the woods) thou hast reached such a city!—And to all of them thou must say, O Sanjaya, these words,—Are ye well, having spent that harassing period of sojourn, ye who were unworthy of such harassment?—In no time will they be appeased towards us, for though treated treacherously (by foes), yet are they righteous and good. In no case, O Sanjaya, have I ever met with any untruthfulness on the part of the Pandavas. For by their own valour they had won all their prosperity, and (yet) were ever dutiful to me! Though I scrutinized their conduct, I could never find fault with them,—no, not even a single fault for which we might blame them! They always act mindful of virtue and wealth; they never give way to love of sensual enjoyments, or cold, or hunger, or thirst; they subdue sleep and laziness and wrath and joy and heedlessness. The sons of Pritha, mindful of both virtue and wealth, are ever pleasant to all. On proper occasions they part with their wealth to friends. Friendship with them never loses its ardour on account of length of time; for they bestow honors and wealth on every one according to his deserts. Not a soul in the race of Ajamida ever entertains hatred for them excepting this vile, capricious, dull-headed Duryodhana, and excepting also the still more mean-minded Karna. These two always enhance the energy of those high-souled ones who have been divested of both friends and happiness. Enterprising, and brought up in every indulgence, Duryodhana reckons all that to be well done. It is childish on Duryodhana's part to think that it is possible to rob the Pandavas of their just share so long as they are alive. It is wise to yield his due to him, before the war,—to him whose steps are followed by Arjuna and Krishna and Bhima and Satyaki and the two sons of Madri and the warriors of the Srinjaya race. That wielder of the *Gandiva*, Savysachin, seated on his car, would alone be able to devastate the whole world. And likewise the victorious and high-souled Krishna, the lord of the three worlds, incapable of defeat, is able to do the same. What mortal would stand before him who is the one worthiest person in all the worlds and who sows about

his multitude of arrows that roar like the clouds, covering all sides, like flights of swiftly coursing locusts? Alone on his car, holding the *Gandiva*, he had conquered the Northern region as also the Kurus of the North, and brought away with him all their wealth. He converted the men of the Dravida land into a portion of his own army. It was Falguna, the wielder of the *Gandiva*, who defeating in the *Khandava* woods, all the gods together with Indra, made offerings to Agni, enhancing the honor and fame of the Pandavas. Of all wielders again of the mace, there is none equal to Bhima; and there is none also who is so skilful a rider of elephants. On car, they say, he yields not to even Arjuna; and as to might of arms, he is equal to ten thousand elephants. Well-trained and active, he who hath again been rendered bitterly hostile, would in anger consume the Dhartarashtra in no time. Always wrathful, and strong of arms, he is not capable of being subdued in battle by even Indra himself. Of great heart, and strong, and endued with great lightness of hand, the two (twin) brothers, sons of Madri, carefully trained by Arjuna, would leave not a foe alive, like to a pair of hawks preying upon large flocks of birds. This our army, so full, to tell thee the truth, will be nowhere when it will encounter them. In their midst will be Dhrishtadyumna, endued with great activity,—one who is regarded as one of the Pandavas themselves. The chief of the Somaka tribe, with his followers, is, I have heard, so devoted to the cause of the Pandavas that he is ready to lay down his very life for them. Who would be able to withstand Yudhishthira who hath the best of the Vrishni tribe (Krishna) for his leader? I have heard that Virata the chief of the Matsyas, with whom the Pandavas had lived for some time and whose wishes were fulfilled by them, old in years, is devoted, along, with his sons to the Pandava cause, and hath become an adherent of Yudhishthira. Deposed from the throne of the Kekaya land, and desirous of being reinstated thereon, the five mighty brothers from that land, wielding mighty bows, are now following the sons of Pritha with a view to fight. All who are valiant among the lords of the earth have been brought together and are devoted to the Pandava cause. I hear that they are all bold, worthy, and respectful,—they who have allied themselves to the virtuous king Yudhishthira from feelings of attachment to him. And many warriors dwelling on hills and inaccessible fastnesses, and many that are high in lineage and old in years, and many *Mleccha* tribes also wielding weapons of various kinds, have been assembled together and are devoted to the cause of the Pandavas. And there hath come Pandya also, who, hardly inferior to Indra on the field of battle, is followed when he fights by numberless warriors of great courage. Remarkably heroic and endued with prowess and energy that have no parallel, he is devoted to the Pandava cause. That same Satyaki who, I have heard, obtained weapons from Drona and Arjuna and Krishna and Kripa and Bhishma, and who

is said to be equal to the son of Krishna,* is devotedly attached to the Pandava cause. And the assembled kings of the Chedi and the Karusha tribes have all taken the part of the Pandavas with all their resources. That one in their midst who, having been endued with blazing beauty, shone like the sun, whom all persons deemed unassailable in battle and the very best of all drawers of the bow on earth, was slain by Krishna in a trice, by help of his own great might, and counting for naught the bold spirit of all the Kshatriya kings. Kesava cast his eye on that Sisupala and smote him, enhancing the fame and honor of the sons of Pandu. It wat the same Sisupala who was highly honored by those kings at whose head stood the king of the Karusha tribe. Then the other kings, deeming Krishna unassailable when seated on his car drawn by *Sugriva* and other steeds, left the chief of the Chedis and ran away like small animals at sight of a lion. And it was thus that he who from audacity had sought to oppose and encounter Krishna in a combat hand to hand, was slain by Krishna and lay down lifeless, resembling a *Karnikara* tree uprooted by a gale. O Sanjaya, O son of Gavalgana, what they have told me of the activity of Krishna in the cause of Pandu's sons, and what I remember of his past achievements, leave me no peace of mind! No foe whatsoever is capable of withstanding them, who are under the lead of that lion of the Vrishni tribe. My heart is trembling with fear upon learning that the two Krishnas,† are seated on the self-same car! If my dull-headed son forbear to fight with those two, then may he fare well,—else those two will consume the race of Kuru as Indra and Upendra consume the *Daitya* hosts! Dhananjaya is, I conceive, equal to Indra, and the greatest of the Vrishni race, Krishna, is the Eternal Vishnu himself. The son of Kunti and Pandu, Yudhishthira, is virtuous and brave and eschews deeds that bring on shame. Endued with great energy, he hath been wronged by Duryodhana. If he were not high-minded, he would in wrath burn the Dhartatashtras. I do not so much dread Arjuna or Bhima or Krishna or the twin brothers as I dread the wrath of the king, O Suta, when his wrath is excited! His austerities are great; he is devoted to *Brahmacharya* practices. His heart's wishes will certainly be fulfilled. When I think of his wrath, O Sanjaya, and consider how just it is, I am filled with alarm! thou speedily on a car, despatched by me, where the troops of the king of the Panchalas are encamped. Thou wilt ask Yudhishthira about his welfare. Thou wilt repeatedly address him in affectionate terms. Thou wilt also meet Krishna, O child, him who is the chief of all brave men and who is endued with a magnanimous soul! Him also thou wilt

* The great hero Praddyumna the son of Krishna by Rukmini.—T.

‡ Both Arjuna and Vasudeva were so called on account of the complexion of their skins.—T.

ask on my part as to his welfare, and tell him that Dhritarashtra is desirous of peace with Pandu's sons! O *Suta* there is nothing that Yudhishthira the son of Runti would not do at the bidding of Krishna. Kesava is as dear to them as their own selves. Possessed of great learning, he is ever devoted to their cause. Thou wilt also enquire about the welfare of all the assembled sons of Pandu and the Srinjayas and Satyaki and Virata and all the five sons of Draupadi, professing to be a messenger from me. And whatsoever also thou mayst deem to be opportune, and beneficial for the Bharata race, all that, O Sanjaya, thou must say in the midst of those kings,—everything, in sooth, that may not be unpalatable or provocative of war!' "

SECTION XXIII.

Vaisampayana said.—"Having heard these words of king Dhritarashtra, Sanjaya went to Upaplavya to see the Pandavas of immeasurable strength. And having approached king Yudhishthira the son of Kunti, he made obeisance to him first and then spoke. And the son of Gavalgana, by name Sanjaya and by caste a *Suta*, cheerfully spoke unto Ajatasatru,—'How lucky, O king, that I see you hale, attended by friends, and little inferior to the great Indra. The aged and wise king Dhritarashtra the son of Ambika, hath enquired about your welfare. I hope Bhimasena is well, and that Dhananjaya, that foremost of the Pandavas, and these two sons of Madri, are well. I hope the princess Krishna also, the daughter of Drupada, is well,—she who never swerves from the path of truth, that lady of great energy, that wife of heroes! I hope she is well with her sons,—she in whom are centered all your dearest joys and whose welfare you constantly pray for!'

"Yudhishthira said,—'O Sanjaya, son of Gavalgana, hath thy journey here been safe? We are pleased with thy sight. I ask thee in return how thou art. I am, O learned man, in excellent health with my younger brothers. *O Suta*, after a long while do I now receive news of the aged king of the Kurus, that descendant of Bharata! Having seen thee, O Sanjaya, I feel as if I have seen the king himself, so pleased I am! Our aged grandsire endued with great energy and the highest wisdom and always devoted to the practices of his own order, is that same Bhishma, the descendant of Kuru, O sire, in health? I hope he still retains all his former habits. I hope the high-souled king Dhritarashtra the son of Vichitravirya is in health with his sons. I hope the great king Vahlika the son of Pratipa, endued with great learning, is also in health. I hope, O sire, that Somadatta is in health, and Bhurisravas,

and Satyasandha, and Sala, and Drona with his son, and the Brahmana Kripa. I hope all those mighty bowmen are free from disease. O Sanjaya, all those greatest and best of bow-men, endued with the highest intelligence and versed in letters, and occupying the very top of those who wield weapons, have attached themselves to the Kurus. I hope those bowmen receive their honors due. I hope they are free from disease. How happy are they in whose kingdom dwells the mighty and handsome bowman, the well-behaved son of Druna! I hope Yuyutsu, the highly intelligent son of Dhritrarashtra by his *Vaisya* wife is in health. I hope, O sire, the adviser Karna, whose counsels are followed by the dull-headed Suyodhana, is in health. I hope the aged ladies, the mothers of the Bharata race, and the kitchen-maidens, the bondmaids, the daughters-in-law, the boys, the sisters' sons and the sisters, and the daughters'-sons of Dhritarashtra's house are all free from trouble. O sire, I hope the king still allows their former subsistence to the Brahmanas. I hope, O Sanjaya, Dhritarashtra's son hath not seized those gifts to the Brahmanas that I had made. I hope Dhritarashtra with his sons meets in a spirit of forbearance any over-bearing conduct on the part of the Brahmanas. I hope he never neglects to make provision for them,—*that* being the sole highway to heaven. For this is the excellent and clear light that hath been provided by the Creator in this world of living beings. If like dull-headed persons, the sons of Kuru do not treat the Brahmanas in a forbearing spirit, wholesale destruction will overtake them. I hope king Dhritarashtra and his son try to provide for the functionaries of state. I hope there are no enemies for theirs who, disguised as friends, are conspiring for their ruin. O sire, I hope none of these Kurus talk of our having committed any crimes? I hope Drona and his son and the heroic Kripa do not talk of our having been guilty in any way? I hope all the Kurus look up to king Dhritarashtra and his sons as the protectors of their tribe. I hope when they see a horde of robbers, they remember the deed of Arjuna, the leader in all fields of battle. I hope they remember the arrows shot from the *Gandiva*, which course through the air in a straight path, impelled onwards by the stretched bow-string in contact with the fingers of his hand, and making a noise loud as that of the thunder! I have not seen the warrior that excels or even rivals Arjuna who can shoot by a single effort of his hand sixty-one whetted and keen-edged shafts furnished with excellent feathers. Do they remember Bhima also, who, endued with great activity, causeth hostile hosts arrayed in battle to tremble in dread, like an elephant with rent temples agitating a forest of reeds? Do they remember the mighty Sahadeva the son of Madri, who in Dantakura conquered the Kalingas, shooting arrows by both the left and the right hand? Do they remember Nakula, who, O Sanjaya, was sent, under your eye, to conquer the Sivis and the Trigartas, and who brought the Western region under my power?

The disgrace that was theirs when under evil counsels they came to the woods of *Dwaitavana* on pretence of taking the tale of their cattle and where those wicked ones having been overpowered by their enemies were afterwards liberated by Bhimasena and Arjuna, myself protecting the rear of Arjuna (in the fight that ensued) and Bhima protecting the rear of the sons of Madri, and the wielder of the *Gandiva* coming out unharmed from the press of battle having made a great slaughter of the hostile host,—do they remember that? It is not by a single good deed, O Sanjaya, that happiness can here be attained, when by all our endeavours we are unable to win over the son of Dhritarashtra!' "

SECTION XXIV.

"Sanjaya said,—'It is even so as thou hast said, O son of Pandu! Dost thou enquire about the welfare of the Kurus and the foremost ones among them? Free from illness of every kind and in the possession of excellent spirits are those foremost ones among the Kurus about whom, O son of Pritha, thou enquirest! Know, O son of Pandu, that about Dhritarashtra's son, there are certainly righteous and aged men, as also men that are sinful and wicked. Dhritarashtra's son would make gifts even to his enemies; it is not likely, therefore, that he should withdraw the donations made to the Brahmanas. It is customary with you, Kshatriyas, to follow a rule fit for butchers, that leads you to do harm to those that bear no ill-will to you; but the practice is not good. Dhritarashtra with his sons would be guilty of the sin of intestine dissension were he, like a bad man, to bear ill-will towards you who are righteous. He does not approve this injury (done to you); he is exceedingly sorry for it; he grieves at his heart—the old man—O Yudhishthira,—for, having communicated with the Brahmanas, he hath learnt that provoking intestine dissensions is the greatest of all sins. O king of men, they remember thy prowess on the field, and that of Arjuna who taketh the lead in the field of battle. They remember Bhima wielding his mace when the sound of the conch-shell and the drum rises to the highest pitch. They remember those mighty car-warriors, the two sons of Madri, who on the field of battle career in all directions, shooting incessant showers of shafts on hostile hosts, and who know not what it is to tremble in fight. I believe, O king, that that which Futurity hath in store for a particular person cannot be known, since thou, O son of Pandu, who art endowed with all the virtues, hast had to suffer trouble of such unendurable kind! All this, no doubt, O Yudhishthira, thou wilt again make up by help of your intelligence. The sons of Pandu, all equal to Indra, would never abandon virtue for the sake of pleasure. Thou, O Yudhishthira, wilt so make it up by thy intelligence that they all, viz, the sons of Dhritarashtra and Pandu

and the Srinjayas, and all the kings who have been assembled here, will attain peace ! O Yudhishthira, hear what thy sire Dhritarashtra having consulted with his ministers and sons, hath spoken to me ! Be attentive to the same !"

SECTION XXV.

"Yudhishthira said,—'Here are met the Pandavas and the Srinjayas, and Krishna, and Yuyudhana and Virata, O son of the *Suta* Gavalgana, tell us all that Dhritarashtra hath directed thee to say !'

"Sanjaya said,—'I greet Yudhishthira, and Vrikodara, and Dhananjaya, and the two sons of Madri, and Vasudeva the descendant of Sura, and Satyaki, and the aged ruler of the Panchalas, and Dhrishtadyumna the son of Prishata ! Let all listen to the words I say from a desire for the welfare of the Kurus ! King Dhritarashtra, eagerly welcoming the chance of peace, hastened the preparation of my car for this journey here. Let it be acceptable to king Yudhishthira with his brothers and sons and relations. Let the son of Pandu prefer peace ! The sons of Pritha are endowed with every virtue with steadiness and mildness and candour. Born in a high family, they are humane, liberal, and loath to do any act which would bring on shame. They know what is proper to be done. A base deed is not befitting you, for you are so highminded, and have such a terrible following of troops ! If you committed a sinful act, it would be a blot on your fair name, as a drop of collyrium on a white cloth. Who would knowingly be ever guilty of an act, which would result in universal slaughter, which would be sinful and lead to hell,—an act consisting in the destruction (of men), an act the result of which, whether it be victory or defeat, is of the self-same value ? Blessed are they that have served their relative's cause ! They are the true sons and friends and relatives (of Kuru's race) who would lay down life, life which is liable to be abused by misdeeds, in order to ensure the welfare of the Kurus ! If you, ye sons of Pritha, chastise the Kurus, by defeating and slaying all your foes,—that subsequent life of yours would be equivalent to death, for what, in sooth, is life after having killed all your kinsfolk ? Who, even if he were Indra himself with all the god son his side, would be able to defeat you who are aided by Kesava and Shekitana and Satyaki, and are protected by Dhrishtadyumna's arms ? Who again, O king, can defeat in battle the Kurus who are protected by Drona and Bhishma, and Aswatthaman, and Salya, and Kripa and Karna with a host of Kshatriya kings ? Who, without loss to himself, is able to slay the vast force assembled by Dhritarashtra's son ? Therefore it is, that I do not see any good either in victory or in defeat.

How can the sons of Pritha, like base persons of low lineage, commit an act of unrighteousness? Therefore, I appease, I prostrate myself before Krishna and the aged king of the Panchalas. I betake myself to you as my refuge, with joined hands, so that both the Kurus and the Srinjayas may be benefited. It is not likely that either Krishna or Dhananjaya will not act up to these my words. Either of them would lay down his life, if besought (to do so)! Therefore, I say this for the success of my mission. This is the desire of the king and his counsellor, Bhishma, that there may be confirmed peace between you (and the Kurus).' "

SECTION XXVI.

"Yudhishthira said,—'What words from me, O Sanjaya, hast thou heard, indicative of war, that thou apprehendest war? O sire, peace is preferable to war. Who, O charioteer, having got the other alternative, would wish to fight? It is known to me, O Sanjaya, that if a man can have every wish of his heart without having to do anything, he would hardly like to do anything even though it might be of the least troublesome kind, far less would he engage in war. Why should a man ever go to war? Who is so cursed by the gods that he would select war? The sons of Pritha, no doubt, desire their own happiness, but their conduct is never marked by righteousness and conducive to the good of the world. They desire only that happiness which results from righteousness. He that fondly followeth the lead of his senses, and is desirous of obtaining happiness and avoiding misery, betaketh himself to action which in its essence is nothing but misery. He that hankers after pleasure causeth his body to suffer; one free from such hankering knoweth not what misery is. * As an enkindled fire, if more fuel be put upon it, blazeth forth again with augmented force, so desire is never satiated with the acquisition of its object but gaineth force like enkindled fire when clarified butter is poured upon it. Compare all this abundant fund of enjoyment which king Dhritarashtra hath with what we possess! He that is unfortunate never winneth victories. He that is unfortunate enjoyeth not the voice of music. He that is unfortunate doth not enjoy garlands and scents; nor can one that is unfortunate enjoy cool and fragrant unguents; and finally he that is unfortunate weareth not fine clothes. If this were not so, we would never have been driven from the Kurus! Although, however, all

---

* The Burdwan Pundits give a different reading that does not seem to be correct. For yatha pramukto na karoti duskham they read yatha prayuktonukaroti duskham. The latter is not certainly so neat as the former.—T.

this is true, yet none cherished torments of the heart. The king being himself in trouble seeketh protection in the might of others. This is not wise. Let him, however, receive from others the same behaviour that he displays towards them. The man who casteth a burning fire at mid-day in the seanson of sprig in a forest of dense underwood, hath certainly, when that fire blazeth forth by aid of the wind, to grieve for his lot if he wisheth to escape. O Sanjaya, why doth king Dhritarashtra now bewail, although he hath all this prosperity? It is because he had followed at first the counsels of his wicked son of vicious soul, addicted to crooked ways and confirmed in folly! Duryodhana disregardad the words of Vidura, the best of his well-wishers, as if the latter were hostile to him. King Dhritarashtra, desirous solely of satisfying his sons, would knowingly enter upon an unrighteous course. Indeed, on account of his fondness for his son, he would not pay heed to Vidura who, out of all the Kurus, is the wisest and best of all his well-wishers, possessing vast learning, clever in speech, and righteous in act. King Dhritarashtra is desirous of satisfying his son who, while himself seeking honors from others, is envious and wrathful, who transgresses the rules for the acquisition of virtue and wealth, whose tongue is foul, who always follows the dictates of his wrath, whose soul is absorbed in sensual pleasures, and who, full of unfriendly feelings to many, obeys no law, and whose life is evil, heart implacable, and understanding vicious. For such a son as this, king Dhritarashtra knowingly abandoned virtue and pleasure. Even then, O Sanjaya, when I was engaged in that game of dice I thought that the destruction of the Kurus was at hand, for when speaking those wise and excellent words Vidura obtained no praise from Dhritarashtra. Then, O charioteer, did trouble overtake the Kurus when they disregarded the words of Vidura. So long as they had placed themselves under the lead of his wisdom, their kingdom was in a flourishing state. Hear from me, O charioteer, who the counsellors now are of the covetous Duryodhana! They are Dussasana, and Sakuni the son of Suvala, and Karna the *Suta's* son! O son of Gavalgana, look at this folly of his! So I do not see, though I think about it, how there can be prosperity for the Kurus and the Srinjayas when Dhritarashtra hath taken the throne from others, and the far-seeing Vidura hath been banished elsewhere! Dhritarashtra with his sons is now looking for an extensive and undisputed sovereignty over the whole world. Absolate peace is, therefore, unattainable. He regardeth that to be his own which he hath already got. When Arjuna taketh up his weapon in fight, Karna believeth him capable of being withstood. Formerly there took place many great battles. Why could not Karna then be of any avail to them. It is known to Karna and Duryodhana and Drona and the grandsire Bhishma, as also to many other Kurus, that there is no wielder of the bow, comparable to Arjuna. It is known to all the Kurus, and to all the assembled rulers of the earth,

how the sovereignty was obtained by Duryodhana although that represser of foes, Arjuna, was alive! Pertinaciously doth Dhritarashtra's son believe that it is possible to rob the sons of Pandu of what is their own, although he knoweth having himself gone to the place of fight, how Arjuna comported himself when he had nothing but a bow four cubits long for his weapon of battle. Dhritarashtra's sons are alive simply because they have not as yet heard that twang of the stretched *Gandiva*. Duryodhana believeth his object already gained, as long as he beholdeth not the wrathful Bhima! O sire, even Indra would forbear to rob us of our sovereignty as long as Bhima, and Arjuna, and the heroic Nakula, and the patient Sahadeva are alive! O charioteer, the old king with his son still entertains the notion that his son will not perish, O Sanjaya, on the field of battle, consumed by the fiery wrath of Pandu's sons! Thou knowest, O Sanjaya, what misery we have suffered! For my respect to thee, I would forgive them all! Thou knowest what transpired between ourselves and those sons of Kuru. Thou knowest how we comported ourselves towards Dhritarashtra's son. Let the same state of things still continue, I shall seek peace, as thou counsellest me to do! Let me have Indraprastha for my kingdom! Let this be given to me by Duryodhana, the chief of Bharata's race!' "

SECTION XXVII.

"Sanjaya said,—'O Pandava, the world hath heard thy conduct being righteous. I see it also to be so, O son of Pritha! Life is transient, that may end in great infamy; considering this, thou shouldst not perish! O Ajatasatru, if without war, the Kurus will not yield thy share, I think, it is better far for thee to live upon alms in the kingdom of the Andhakas and the Vrishnis than obtain sovereignty by war! Since this mortal existence is for only a short period, and greatly liable to blame, subject to constant suffering, and unstable, and since it is never comparable to a good name, therefore, O Pandava, never perpetrate a sin! These are the desires, O ruler of men, which adhere to mortal man and are an obstruction to a virtuous life! Therefore, a wise man should beforehand kill them all and thereby gain a strainless fame in the world, O son of Pritha! The thirst after wealth is but like a fetter in this world; the virtue of those that seek it is sure to suffer. He is wise who seeketh virtue alone; desires being increased, a man must suffer in his temporal concerns, O sire, placing virtue before all other concerns of life, a man shineth like the sun when its splendour is great. A man devoid of virtue, and of vicious soul, is overtaken by ruin, although he may obtain the whole of this earth. Thou hast studied the *Veda*, lived the life of a saintly Brahman,

hast performed sacrificial rites, made donations to Brahmanas! Even remembering the highest position (attainable by beings), thou hast also devoted thy soul for years and years to the pursuit of pleasure! He who, devoting himself excessively to the pleasures and joys of life, never employeth himself in the practice of religious meditation, must be exceedingly miserable. His joys forsake him after his wealth is gone and his strong instincts goad him on towards his wonted pursuit of pleasure. Similarly, he who, never having lived a continent life, forsaketh the path of virtue and committeth sin, hath no faith in existence of a world to come. Dull as he is after death he hath torment (for his lot). In the world to come, whether one's deeds be good or evil. these deeds are, in no case, annihilated. Deeds, good and evil, precede the agent (in his journey to the world to come); the agent is sure to follow in their path. Your work (in this life) is celebrated by all as comparable to that food, savoury and dainty, which is proper to be offered with reverence to the Brabmanas—the food which is offered in religious ceremonies with large donations (to the officiating priests)!* All acts are done, so long as this body lasts, O son of Pritha! After death, there is nothing to be done. And thou hast done mighty deeds that will do good to thee in the world to come, and that are admired by righteous men. There (in the next world) one is free from death. and decrepitude, and fear, and hunger and thirst, and all that is disagreeable to the mind; there is nothing to be done in that place, unless it be to delight one's senses. Of this kind, O ruler of men, is the result of our deeds! Therefore, do not from desire act any longer in this world. Do not, O Pandu's son, betake to action in this world and thereby attain whether hell or heaven for ever.† Having abandoned all acts, thou shouldst not, however, take leave of truth and sobriety and candour and humanity. Thou mayst perform the *Rajasuya* and the *Aswamedha* sacrifices, but do not approach again the vicinity of action which in itself is sin! If after such a length of time ye sons of Pritha you now give way to hate, and commit the sinful deed, in vain for virtue's sake did ye dwell for years and years in the woods in such misery! It was in vain that you went to exile, after parting with all your army; for this army was entirely in your control then. And these persons who are now assisting you, have been always

---

* This portion seems to be rather obscure. But the purport appears to be that the life of Yudhishthira is of the same holy and pure and blessed character which attaches to the ceremony of feeding Brahmanas on an auspicious occasion when gifts are made to the priestly class. In the eye of an orthodox Hindu, the feeding of Brahmanas assumes a highly holy character, and the provider of the food is supposed to acquire an immeasurable amount of religious merit.

† I am not sure that I have rendered these slokas correctly. The original is very obscure. I have, of course, followed Nilakantha. What Sanjaya says in effect to Yudhishthira is that hell being torment and heaven only conducive to sensual joy, Moksha or Nirvan is better.—T

obedient to you,—this Krishna, and Satyaki, and Virata of the golden car, of Matsya land, with his son at the head of martial warriors. All the kings, formerly vanquished by you would have espoused your cause at first. Possessed of mighty resources, dreaded by all, having an army, and followed behind by Krishna and Arjuna, you might have slain your foremost of foes on the field of fight. You might have (then) brought low Duryodhana's pride. O Pandava, why have you allowed your foes to grow so powerful ? Why have you weakened your friends ? Why have you sojourned in the woods for years and years ? Why are you now desirous of fighting, having let the proper opportunity slip ? An unwise or an unrighteous man may win prosperity by the path of fight ; but a wise and a righteous man, were he from pride to betake to fight (against his better instincts), doth only fall away from a prosperous path. O Pritha's sons, your understanding inclines not an unrighteous course. Fom wrath you never committed a sinful act. Then that is the cause, and what the reason, for which you are now intent to do this deed, against the dictates of wisdom ? Wrath, O mighty king, is a bitter drug, though it has nothing to do with disease ; it brings on a disease of the head, robs one of his fair fame, and leads to sinful acts ; it is drunk up (controlled) by those that are righteous and not by those that are unrighteous ! I ask you to drink it up and to desist from war. Who would incline himself to wrath which leads to sin ? Forbearance would be more benificial to you than love of enjoyments where Bhishma would be slain, and Drona with his son, and Kripa, and Somadata's son, and Vikarna and Vivingsati, and Karna and Duryodhana. Having slain all these, what bliss may that be, O Pritha's son, which you will get ? Tell me *that !* Even having won the entire sea-girt earth, you will never be free from decrepitude and death, pleasure and pain, bliss and misery. Knowing all this, do you *not* be engaged in war. If you are desirous of taking this course, because your counsellors desire the same, then give up (everything) to them, and run away. You should not fall away from this path which leads to the region of the gods !' "

SECTION XXVIII.

"Yudhishthira said,—'Without doubt, O Sanjaya, it is true that righteous deeds are the foremost of all our acts, as thou sayst ! Thou shouldst, however, censure me having first ascertained whether it is virtue or vice that I practise. When vice assumes the aspects of virtue, and virtue itself wholly seemed as vice, and virtue again appears in its native form, they that are learned should discriminate it by means of their intellects. So again virtue and vice, which are both eternal and absolute, exchange their aspects during seasons of distress. One should follow without deviation the duties prescribed for the order to which he belongs by birth. Know, O Sanjaya, that duties

in seasons of distress are otherwise ? When his means of living are totally gone, the man, that is destitute should certainly desire those other means by which he may be able to discharge the sanctioned duties of his order. One that is not destitute of his means of living, as also one that is in distress, are, O Sanjaya, both to be blamed if they act as if the state of each were otherwise. When the Creator hath ordained expiation for those Brahmanas who, without wishing for self-destruction, betake themselves to acts not sanctioned for them, this proves that people may, in seasons of distress, betake to acts not ordained for the orders to which they belong. And, O Sanjaya, thou shouldst regard as worthy them that adhere to the practices of their own order in usual times as also those that do not adhere to them in seasons of distress, though thou shouldst censure them that act otherwise in usual times while adhering to their ordained practices during times of distress. As regards men desiring to bring their minds under control, when *they* endeavour to acquire a knowledge of self, the practices that are ordained for the best, *viz.*, the Brahmanas, are equally ordained for them. As regards those, however, that are not Brahmanas and that do not endeavour to acquire knowledge of self, those practices should be followed by them that are ordained for their respective orders in seasons of distress or otherwise. Even that is the path followed by our fathers and grandfathers before us and those also that had lived before them. As regards those that are desirous of Knowledge and avoiding to act, even these also hold the same view and regard themselves as orthodox. I do not, therefore, think that there is any other path.* Whatsoever wealth there may be in this earth, whatsoever there may be among the gods, or whatsoever these may be unattainable by them,—the region of the Prajapatis, or heaven ; or the region of Brahma himself, I would not, O Sanjaya, seek it by unrighteous means ! Here is Krishna, the giver of virtue's fruits, who is clever, politic, intelligent, who has waited upon the Brahmanas, who knows everything, and counsels various mighty kings ! Let the celebrated Krishna say whether I should be censurable if I dismiss all idea of peace, or whether if I fight, I should be abandoning the duties of my caste, for Krishna seeketh the welfare of both sides ! This Satyaki, these Chedis, the Andhakas, the Vrishnis, the Bhojas, the Kukuras, the Srinjayas, adopting the counsels of Krishna, slay their foes and delight their friends. The Vrishnis and the Andhakas, at whose head stands Ugrasena, led by Krishna, have become like Indra, high-spirited, devoted to truth, mighty, and happy. Vabhru the king ot Kasi, having obtained Krishna that fructifier of wishes, as his brother, and upon whom Krishna showers all the blessings of life

---

* These seven slokas are very difficult. I have followed Nilakantha in translating them. It must be conceded that that learned commentator has displayed considerable skill in finding out the meaning. I am more than convinced that Nilakantha has correctly understood the whole passage. It is needless to say that all the the vernacular translators, including the Burdwan Pundits, have made a mess of the whole thing. Any reader may see that the Bengalee translations of this passage are wholly unmeaning—T.

as the clouds upon all earthly creatures when the hot season is over, hath attained the highest prosperity ! O sire, so great is this Krishna ! Him you must know as the great judge of the propriety or otherwise of all acts. Krishna is dear to us, and is the most illustrious of men. I never disregard what Krishna sayeth."

SECTION XXIX.

"Krishna said,—' I desire, O Sanjaya, that the sons of Pandu may not be ruined ; that they may prosper, and obtain their wishes. Similarly, I pray for the prosperity of king Dhritarashtra whose sons are many. Por evermore, O Sanjaya, my desire hath been that I should say to them nothing else than that peace would be acceptable to king Dhritarashtra. I also deem it proper for the sons of Pandu. A peaceful disposition of an exceedingly rare character hath been displayed by Pandu's son in this matter. When Dhritarashtra and his sons, however, are so covetous, I do not see why hostility should not run high ? Thou canst not pretend, O Snjaya, to be more versed than I am or Yudhishthira is in the niceties of right and wrong. Then why dost thou speak words of reproach with reference to the conduct of Yudhishthira who is enterprising, mindful of his own duty, and thoughtful from the very beginning of the welfare of his family, agreeably to the injunction (of treaties of morality) ? With regard to the topic at hand, the Brahmanas have held opinions of various kinds. Some say that success in the world to come depends upon work. Some declare that work should be shunned and that salvation is attainable by knowledge. The Brahmanas know this that though one may have a knowledge of eatable things yet his hunger will not be appeased unless he actually eats. Those branches of knowledge that help the doing of work, bear fruit, but not the others ; for the fruit of work is of occular demonstration. A thirsty person drinks water, and by that act his thirst is allayed. This result proceeds, no doubt, from work. Therein lies the efficacy of work. If any one thinks that something else is better than work, I deem him weak, and his words meaningless. In the other world, it is by virtue of work that the gods flourish. It is by work that Wind blows. It is by virtue of work that the sleepless Surya rises every day and becomes the cause of day and night ; and Soma passes through the months and the fortnights and the combinations of constellations. Fire is kindled of itself and burns by virtue of work, doing good to mankind. The sleepless goddess Earth, by force sustains this very great burden. The sleepless rivers, giving satisfaction to all (organised) beings, carry their waters with speed. The sleepless Indra, possessed of a mighty force, pours down rain, resounding the heaven and the cardinal points. Desirous of being the greatest of the gods, he led a life of austerities such as a holy Brahmana leads. Indra gave up pleasure,and all things agreeable to

the heart. He sedulously cherished virtue and truth, and self-control, and forbearance, and impartiality, and humanity. It was by work that he attained a position the highest (of all). Following the above course of life, Indra attained the high sovereignty over the gods. Vrihaspati, intently and with self-control, led in a proper manner that life of austerities which a Brahmana leads. He gave up pleasure and controlled his senses and thereby attained the position of the preceptor of the celestials. Similarly, the Constellations in the other world, by virtue of work, and the *Rudras*, the *Adityas*, the *Vasus*, king Yama, and Kuvera; and the *Gandharvas*, the *Yakshas*, and the celestial nymphs all attained their present position by work. In the other world, the saints shine, following a life of study, austerity, and work (combined). Knowing, O Sanjaya, that this is the rule followed by the best of Brahmanas, and Kshatriyas, and Vaisyas, and thou being one of the wisest men,—why art thou making this endeavour on behalf of those sons of Kuru? Thou must know that Yudhishthira is constantly engaged in the study of the *Veda*. He is inclined to the horse-sacrifice and the *Rajasuya*. Again, he rides horses and elephants, is arrayed in armour, mounts a car, and takes up the bow and all kinds of weapons. Now, if the sons of Pritha can see a course of action not involving the slaughter of the sons of Kuru, they would adopt it. Their virtue would then be saved; and an act of religious, merit also would be achieved by them, even if they would have then to force Bhima to follow a conduct marked by humanity. On the other hand, if in doing what their forefathers did, they should meet with death under inevitable destiny, then in trying their utmost to discharge their duty such death would even be worthy of praise. Supposing thou approvest of peace alone, I should like to hear what thou mayst have to say to this question,—Which way doth the injunction of religious law lie, *viz.*, whether it is proper for a king to fight or not?—Thou must, O Sanjaya, take into thy consideration the division of the four castes, and the scheme of respective duties allotted to each. Thou must hear what course of action the Pandavas are going to adopt. Then mayst thou praise or censure, just as it may please thee! A Brahmana should study, offer sacrifices, make donations, and sojourn to the best of all holy places on the earth; he should teach, minister as a priest in sacrifices offered by others worthy of such help, and accept gifts from persons who are known. Similarly, a Kshatriya should protect the people in accordance with the injunctions of the law, diligently practise the virtue of charity, offer sacrifices, study the whole *Veda*, take a wife, and lead a virtuous householder's life. If possessed of a virtuous soul, and if he practises the holy virtues, he may easily attain the region of the Supreme Being. A Vaisya should study, and diligently earn and accumulate wealth by means of commerce, agriculture, and the tending of cattle. He should so act as to please the Brahmanas and the Kshatriyas, be virtuous, do good works, and be a householder. The following are the duties declared for a Sudra from the olden times. He should serve the Brahmanas, and submit to them; should not study; sacrifices are forbidden to him; he should be diligent and constantly enterprising in doing all that is for his good.

The king protects all these with (proper) care, and sets all the castes to perform their respective duties. He should not be given to sensual enjoyments. He should be impartial, and treat all his subjects on an equal footing. The king should never obey the dictates of such desires as are opposed to righteousness. If there be somebody who is more praise-worthy than he, who is well known and gifted with all the virtues, he should instruct his subjects to see him. A bad (king), however, would not understand this. Growing strong, and inhuman and becoming a mark for destiny's wrath, he would cast a covetous eye on the riches of others. Then comes war, for which purpose came into being weapons, and armour, and bows. Indra invented these contrivances, for putting the *Dasyas* to death. He also contrived armours, and weapons, and bows. Religious merit is acquired by putting the *Dasyas* to death. Many awful evils have manifested themselves, on account of the Kurus having been unrighteous, and unmindful of law and religion. This is not right, O Sanjaya ! Now, king Dhritarashtra with his son, hath unreasonably seized what lawfully belonged to Pandu's son. He minds not the immemorial law observable by kings. All the Kurus are following in his wake. A thief who steals wealth unseen and one who forcibly seizes the same, in open day-light, are both to be condemned, O Sanjaya ! What is the difference between them and Dhritarashtra's son ? From avarice he regards that to be righteous which he intends to do following the dictates of his wrath. The share of the Pandavas is, no doubt, fixed. Why should that share of ours be seized by that fool ! This being the state of things, it would be praiseworthy for us to be even killed in fight. A paternal kingdom is preferable to sovereignty received from a stranger. These time-honored rules of law, O Sanjaya, thou must propound to the Kurus, in the midst of the assembled kings,—I mean those dull-headed fools who have been assembled together by Dhritarashtra's son, and who are already under the clutches of Death. Look once more at that vilest of all their acts,—the conduct of the Kurus in the council-hall ! That those Kurus at whose head stood Bhimasena did not interfere when the beloved wife of the sons of Pandu, daughter of Drupada, of fair fame, pure life, and conduct worthy of praise, was seized while weeping, by that slave of lust ! The Kurus all, including young and old, were present there. It they had then prevented that indignity offered to her, then I should have been pleased with Dhritarashtra's behaviour. It would have been for the final good of his sons also. Dussasana forcibly took Krishna into the midst of the public hall wherein were seated her farthers-in-law ! Carried there, expecting sympathy, she found none to take her part, except Vidura ! The kings uttered not a word of opposition, solely because they were a set of imbeciles. Vidura alone spoke words of opposition, from a sense of duty,—words conceived in righteousness addressed to that man (Duryodhana) of little sense. Thou didst not, O Sanjaya, then say what law and morality were, but now thou comest to instruct the son of Pandu ! Krishna, however, having repaired to the hall at that time, made everything right, for like a vessle

in the sea, she rescued the Pandavas as also herself, from that gathering ocean (of misfortunes)! Then in that hall, while Krishna stood, the charioteer's son addressed her in the presence of her fathers-in-law, saying,—O daughter of Drupada, thou hast no refuge. Better betake thyself as a bond-woman to the house of Dhritarashtra's son. Thy husbands, being defeated, no longer exist. Thou hast a loving soul; choose some one else for thy lord!—This speech, proceeding from Karna, was a wordy arrow, sharp, cutting all hopes, hitting the tenderest parts of the organization, and frightful. It buried itself deep in Arjuna's heart. When the sons of Pandu were about to adopt the garments made of the skins of black deer, Dussasana spoke the following pungent words:—These all are mean eunuchs, ruined, and damned for a lengthened time!—And Sakuni the king of the Gandhara land, spoke to Yudhishthira at the time of the game of dice the following words by way of a trick:—Nakula hath been won by me from you: what else have you got? Now you had better stake your wife Draupadi.—You know, O Sanjaya, all these words of an opprobrious kind which were spoken at the time of the game of dice. I desire to go personally to the Kurus, in order to settle this difficult matter. If without injury to the Pandava cause I succeed in bringing about this peace with the Kurus, an act of religious merit, resulting in very great blessings, will then have been done by me; and the Kurus also will have been extricated from the meshes of death. I hope that when I shall speak to the Kurus words of wisdom, resting on rules of righteousness, words fraught with sense and free from a tendency to inhumanity, Dhritarashtra's son will in my presence pay heed to them. I hope that when I arrive, the Kurus will pay me due respect. Else thou mayst rest assured that those vicious sons of Dhritarashtra, already scorched by their own vicious acts, will be burnt up by Arjuna and Bhima equipped for fight. When Pandu's sons were defeated (at the play), Dhritarashtra's son spoke to them words that were harsh and rude. But when the time will come, Bhima will, no doubt, take care to remind Duryodhana of those words. Duryodhana is a big tree of evil passions; Karna is its trunk; Sakuni is its branches; Dussasana forms its abundant blossoms and fruits; (while) the wise king Dhritarashtra is its roots. Yudhishthira is a big tree of righteousness; Arjuna is its trunk; and Bhima its branches; the sons of Madri are its abundant flowers and fruits; and its roots are myself and religion and religious men. King Dhritarashtra with his sons constitutes a forest, while, O Sanjaya, the sons of Pandu are its tigers. Do not, oh, cut down the forest with its tigers, and let not the tigers be driven away from the forest. The tiger, out of the woods, is easily slain; the wood also that is without a tiger is easily cut down. Therefore, it is the tiger that protects the forest and the forest that shelters the tiger. The Dhartarashtras are as creepers, while, O Sanjaya, the Pandavas are *Sala* trees. A creeper can never flourish unless it hath a large tree round which to twine. The sons of Pritha are ready to wait upon Dhritarashtra as, indeed, those repressers of foes are ready for war. Let king

Dhritarashtra now do what may be proper for him to do. The virtuous and high-souled sons of Pandu, though competent to engage in fight, are yet now in peace (with their cousins). O learned man, represent all this truly (to Dhritarashtra) !' "

SECTION XXX.

"Sanjaya said,—'I bid thee farewell, O divine ruler of men ! I will now depart, O son of Pandu ! Let prosperity be thine ! I hope I have not, carried away by the feelings of my heart, given utterance to anything offensive. I would also bid farewell to Janarddana, to Bhima and Arjuna, to the sons of Madri, to Satyaki, and to Shekitana, and take my departure ! Let peace and happiness be yours ! Let all the kings look at me with eyes of affection !'

"Yudhishthira said,—'Permitted by us, O Sanjaya, take your departure ! Peace to thee ! O learned man, thou never thinkest ill of us. Both they and we know thee to be a person of pure heart in the midst of all in the court (of the Kurus) ! Besides being an ambassador now, O Sanjaya, thou art faithful, beloved by us, of agreeable speech and excellent conduct, and well-affected towards us. Thy mind is never clouded, and even if addressed harshly thou art never moved to wrath. O *Suta*, thou never utterest harsh and cutting words, or those that are false or bitter ! We know that thy words, free from malice, are always fraught with morality and grave import. Amongst envoys thou art the most dear to us. Besides thee, there is another who may come here, and that is Vidura. Formerly we always used to see thee. Thou art, indeed, a friend to us as dear as Dhananjaya ! Proceeding hence, O Sanjaya, with all speed, thou shouldst wait upon those Brahmanas of pure energy and devoted to study according to the *Brahmacharya* mode,—those, namely, that are well-born and endued with every virtue. Those Brahmanas again that are devoted to the study of the *Vedas* while leading lives of mendicancy, those ascetics that habitually dwell in the woods, as also the aged ones of other classes, should all be addressed by thee in my mame, O Sanjaya, and then their welfare should be enquired into by thee ! O *Suta*, repairing unto the priest of king Dhritarashtra as also unto his preceptors and *Ritwijs*, thou shouldst address them and enquire after their welfare. Even amongst them that are, though not well-born, at least aged, endued with energy, and possessed of good behaviour and strength, who remembering speak of us and practise according to their might even the least virtue, should first be informed of my peace, O Sanjaya, and then shouldst thou enquire after their welfare ! Thou shouldst also enquire after the welfare of those that live in the kingdom carrying on trade, and those that live there filling important offices of state. Our beloved preceptor Drona, who is fully versed in morality, who is our coun-

sellor, who had practised the *Brahmacharya* vow for mastering the *Vedas*, who once again hath made the science of weapons full and complete, and who is always graciously inclined towards us, should be greeted by thee in our name. Thou shouldst also enquire into the welfare of Aswatthaman, endued with great learning, devoted to the study of the *Vedas*, leading the *Brahmacharya* mode of life, possessed of great activity, and like unto a youth of the *Gandharva* race, and who, besides, hath once again made the science of weapons full and complete ! Thou must also, O Sanjaya, repair to the abode of Kripa the son of Swaradwat, that mighty car-warrior and foremost of all persons having a knowledge of self, and repeatedly saluting him in my name touch his feet with thy hand. Thou shouldst also, touching his feet, represent me unto that foremost of the Kurus, Bhishma, in whom are bravery, and abstenation from injury, and asceticism, and wisdom and good behaviour, and Vedic learning, and great excellence, and firmness. Saluting him, thou must represent me as hale unto also the wise, venerable, and blind king (Dhritarashtra), who, possessed of great learning and revering the old, is the leader of the Kurus. Thou shouldst also, O Sanjaya, enquire, O sire, about the welfare of the eldest of Dhritarashtra's sons, Suyodhana, who is wicked and ignorant and deceitful and vicious, and who now governs the entire world. Thou shouldst also enquire about the welfare of even the wicked Dussasana, that mighty bowman and hero among the Kurus, who is the younger brother of Duryodhana and who possesses a character like that of elder brother. Thou shouldst, O Sanjaya, also, salute the wise chief of the Valhikas, who always cherishes no other wish save that there should be peace among the Bharatas. I think thou shouldst also worship that Somadatta who is endued with numerous excellent qualities, who is wise and possesses a merciful heart, and who from his affection for the Kurus always controls his anger towards them. The son of Somadatta is worthy of the greatest reverence among the Kurus. He is my friend and is a brother to us. A mighty bowman and the foremost of car-warriors, he is worthy in all respects. Thou shouldst, O Sanjaya, enquire after his welfare along with that of his friends and councillors. Others there are of youthful age, and of consideration amongst the Kurus, who bear a relationship to us like that of sons, grandsons, and brothers. Unto each of these thou must speak words which thou mayst consider suitable, enquiring, O *Suta*, after his welfare. Thou must also enquire about the welfare of those kings that have been assembled by Dhritarashtra's son for fighting with the Pandavas, *viz.*, the Kekayas, the Vasatis, the Salwakas, the Amvashthas, and the leading Trigartas, and of those endued with great bravery that have come from the East, the North, the South, and the West, and of those that have come from the hilly countries, in fact, of all amongst them that are not cruel and that lead good lives. Thou shouldst also represent unto all those persons who ride on elephants, and horses and cars, and who fight on foot,—that mighty host composed of honorable men,—that I am well, and then thou must enquire about their own

welfare. Thou must also enquire about the welfare of those that serve the king in the matter of his revenue or as his door-keepers, or as the leaders of his troops, or as the accountants of his income and outlay, or as officers constantly occupied in looking after other important concerns! Thou must, O sire, also enquire about the welfare of Dhritarashtra's son by his Vaisya wife,—that youth who is one of the best of the Kuru race,—who never falls into error, who possesseth vast wisdom, who is endued with every virtue, and who never cherishes a liking for this war! Thou shouldst also ask about the welfare of Chitrasena who is unrivalled in the tricks of dice; whose tricks are never detected by others, who plays well, who is well-versed in the art of handing the dice, and who is unconquerable in play but not in fight! Thou must also, O sire, enquire about the welfare of Sakuni the king of the Gandharas, that native of the hilly country who is unrivalled in deceitful games at dice, who enhances the pride of Dhritarashtra's son, and whose understanding naturally leads to falsehood! Thou must also enquire about the welfare of Karna the son of Vikartana, that hero who is ready to vanquish, alone and unassisted, mounted on his car, the Pandavas whom no one dares assail in battle, that Karna who is unparalleled in deluding those that are already deluded! Thou must also enquire about the welfare of Vidura, O sire, who alone is devoted to us, who is our instructor, who reared us, who is our father and mother and friend, whose understanding finds obstruction in nought, whose ken reaches far, and who is our counsellor! Thou must also salute all the aged dames and those who are known to be possessed of merit, and those who are like mothers to us, meeting them gathered together in one place! Thou must tell them, O Sanjaya, these words at first,—Ye mothers of living sons, I hope your sons comport themselves towards you in a kindly, considerate,and worthy way!—Thou must then tell them that Yudhishthira is doing well with his sons. Those ladies, O Sanjaya, who are like our wives, thou must ask as to their welfare also, addressing them in these words,—I hope you are well-protected. I hope your fair fame hath suffered no injury. I hope you are dwelling within your abodes blamelessly and carefully I hope you are comporting yourselves towards your fathers-in-law in a kindly, praiseworthy and considerate way. You must steadily adopt such a conduct for yourselves as will help you to win your husband's favor!—Those young ladies, O Sanjaya, who bear a relationship to us like that of your daughters-in-law, who have been brought from high families, who are possessed of merit and who are mothers of children,—thou must meet them all and tell them that Yudhishthira sends his kindly greetings to them. Thou must, O Sanjaya, embrace the daughters of your house, and must ask them about their welfare on my behalf. Thou must tell them,—May your husbands be kindly and agreeable; may you be agreeable to your husbands; may you have ornaments and clothes and perfumery and cleanliness; may you be happy and have a, command the joys of life; may your looks be pretty and words pleasant!—Thou must ask, O sire, the women of the house as to their welfare. Thou

must also represent unto the maid-servants and man-servants there may be of the Kurus, and also the many hump-backed and lame ones among them, that I am doing well, and thou must then ask them about their welfare. Thou must tell them,—I hope Dhritarashtra's son still vouchsafes the same kindly treatment to you. I hope he gives you the comforts of life.—Thou must also represent unto those that are defective in limb, those that are imbecile, the dwarfs to whom Dhritarashtra gives food and raiment from motives of humanity, those that are blind, and all those that are aged, as also to the many that have the use only of their hands being destitute of legs, that I am doing well, and that I ask them regarding their welfare, addressing them in the following words,—Fear not,nor be disspirited on account of your unhappy lives so full of suffering ; no doubt, sins must have been committed by you in your former lives. When I shall check my foes, and delight my friends, I shall satisfy you by gifts of food and clothes!—thou shouldst also, O sire, at our request, enquire after the welfare of those that are masterless and weak, and of those that vainly strive to earn a living, and of those that are ignorant, in fact, of all those persons that are in pitiable circumstances. O charioteer, meeting those others that, coming from different quarters, have sought the protection of the Dhartarashtras and in fact, all who deserve our greetings, thou shouldst also enquire about their welfare and peace. Thou shouldst also enquire about the welfare of those who have come to the Kurus of their own accord or who have been invited, as also of all the ambassadors arrived from all sides, and then represent unto them that I am well. As regards the warriors that have been obtained by Dhritarashtra's son, there are none equal to them on earth. Vritue, however, is eternal, and virtue is my power for the destruction of my enemies ! Thou shouldst, O Sanjaya also represent unto Suyodhana the son of Dhritarashtra the following :—*That desire of thine which torments thy heart, the desire, viz., af ruling the Kurus without a rival, is very unreasonable ! It hath no justification. As for ourselves, we will never act in such a way as to do anything that may be disagreeable to thee* ! *O foremost of heroes among the Bharatas, either give me back my own Indraprastha or fight with me !*"

SECTION XXXI.

"Yudhishthira said,—'O Sanjaya, the righteous and the unrighteous, the young and the old, the weak and the strong, are all under the control of the Creator. It is that Supreme Lord who imparteth knowledge to the child and childishness to the learned, according to his own will. If Dhritarashtra ask thee about our strength, tell him everything truly, having cheerfully

consulted with everyone here and ascertained the truth. O son of Govalgana, repairing unto the Kurus, thou wilt salute the mighty Dhritarashtra, and touching his feet enquire after his welfare speaking in our name. And when seated in the midst of the Kurus, tell him from us,—*The sons of Pandu, O king, are living happily in consequence of thy prowess! It was through thy grace, O represser of foes, that those children of tender years had obtained a kingdom! Having first bestowed a kingdom on them, thou shouldst not now be indifferent to them for destruction then would overtake them!* The whole of this,* O Sanjaya, is not fit to be owned by one person! Tell him again, from us,—*O sire, we wish to live united! Do not suffer thyself to be vanquished by foes!*—Thou shouldst again, O Sanjaya, bending thy head, in my name salute the grandsire of the Bharatas, Bhishma, the son of Santanu. Having saluted our grandsire, he should then be told,—*By thee, when Santanu's race was about to be extinct, it was revived. Therefore, O sire, do that according to thy own judgment by which thy grandsons may all live in amity with one another!* Thou shouldst then address Vidura also, that adviser of the Kurus, saying,—*Counsel peace, O amiable one, from desire of doing good unto Yudhishthira!* Thou shouldst address the unforbearing prince Duryodhana also, when seated in the midst of the Kurus, beseeching him again and again, saying,—The insults thou hadst offered to innocent and helpless Draupadi in the midst of the assembly, we will quietly bear, simply because we have no mind to see the Kurus slain. The other injuries also, both before and after that, the sons of Pandu are quietly bearing although they are possessed of might to avenge them. All this, indeed, the Kauraves know. O amiable one, thou hadst even exiled us dressed in deer-skins. We are bearing that also because we will not see the Kurus slain. Dussasana, in obedience to thee, had dragged Krishna, disregarding Kunti. That act also will be forgiven by us. But, O chastiser of foes, we must have our proper share of the kingdom. O bull among men, turn thy coveting heart from what belongeth to others. Peace then, O king, will be amongst our gladdened selves. We are desirous of peace; give us even a single province of the empire. Give us even Kusasthala, Vrikasthala, Makandi, Varanavata, and for the fifth any othe that thou likest! Even this will end the quarrel! O Suyodhana, give unto thy five brothers at least five villages!—O Sanjaya, O thou of great wisdom, let there be peace between us and our cousins! Tell him also,—Let brothers follow brothers, let sires unite with sons! Let the Panchalas mingle with the Kurus in merry laughter. That I may see the Kurus and the Panchalas whole and sound, is what I desire. O bull of the Bharata race, with cheerfull hearts let us make peace! O Sanjaya, I am equally capable of war and peace. I am prepared to acquire wealth as well as to earn virtue! I am fit enough for severity as for softness'"

---

* Meaning this kingdom that Dhritarashtra owns. Such absolute use of pronominal adjectives and substantives is very frequent in terse and compact slokas.—T.

SECTION XXXII.

Vaisampayana said,—" Dimissed with salutations by the Pandava, Sanjaya set out for (Hastinapura) having executed all the commands of the illustrious Dhritarashtra. Reaching Hastinapura he quickly entered it, and presented himself at the gate of the inner apartments of the palace. Addressing the porter, he said,—'O gate-keeper, say unto Dhritarashtra that I, Sanjaya, have just arrived, coming from the sons of Pandu! Do not delay. If the king be awake, then only shouldst thou say so, O keeper, for I like to enter having first apprised him of my arrival. In the present instance I have something of very great importance to communicate.' Hearing this, the keeper went to the king and addressed him, saying,— 'O lord of earth, I bow to thee! Sanjaya is at thy gates, desirous of seeing thee! He cometh, bearing a message from the Pandavas. Issue your commands, O king, as to what he should do!'

"The king said,—'Tell Sanjaya that I am happy and hale. Let him enter. Welcome to Sanjaya. I am always ready to receive him. Why should he stay outside whose admission is never forbidden?' "

Vaisampayana continued,—"Then, with the king's permission, having entered that spacious apartmeut, the *Suta's* son, with joined hands, approached the royal son of Vichitravirya who was protected by many wise, valiant, and righteous persons, and who was then seated on his throne. And Sanjaya addressed him, saying,—'I am Sanjaya, O king! I bow unto thee! O chief of men, proceeding hence I found the sons of Pandu. After having paid his salutations to thee, Pandu's son, the intelligent Yudhishthira, enquired of thy welfare. And well-pleased, he also enquireth after thy sons, and asketh thee whether thou art happy with thy sons and grandsons and friends and counsellors and, O king, all those that depend upon thee!'

"Dhritarashtra said,——'O child, giving my blessings to Ajatsatru, I ask thee, O Sanjaya, whether that king of the Kauravas, Pritha's son, is well with his sons and brothers and counsellors!'

"Sanjaya said,—Pandu's son is well with his counsellors. He desires possessions of that which he formerly had as his own. He seeketh virtue and wealth without doing anything that is censurable possesseth intelligence and vast learning, and is, besides, far-sighted and of excellent disposition. With that son of Pandu, abstention from injury is even superior to virtue, and virtue superior to the accumulation of wealth. His mind, O Bharata, is always inclined to happiness and joy, and to such course of action as are virtuous and conducive to the higher ends of life. Even like a doll pulled this way and that by threads, man (in this world) moveth, swayed by a force not his own. Beholding the sufferings of Yudhishthira, I regard the force of destiny to be superior to the effect of human exertion. Beholding again thy unworthy deeds, which, besides being highly sinful and unspeakable, are sure

to terminate in misery, it seemeth to me that one of thy nature winneth praise only so long as his able foe bideth his time. Renouncing all sin, even as a serpent casteth off its worn-out slough which it cannot any longer retain, the heroic Ajatasatru shineth in his natural perfection, leaving his load of sins to be borne by thee.* Consider, O king, thy own acts which are contrary to both religion and profit, and to the behaviour of those that are righteous. Thou hast, O king, earned a bad repute in this world, and wilt reap misery in the next! Obeying the counsels of thy son thou hopest to enjoy this doubtful property, keeping them aloof! † This unrighteous deed is loudly bruited about in the world. Therefore, O foremost of the Bharatas, this deed is unworthy of thee! Calamity overtaketh him who is deficient in wisdom, or who is of low birth, or who is cruel, or who cherisheth hostility for a long time, or who is not steady in Kshatriya virtues, or is devoid of energy, or is of a bad disposition, in fact, him who hath such marks. It is by virtue of luck that a person taketh his birth in a good race, or becometh strong, or famous, or versed in various lore, or possesseth the comforts of life, or becometh capable of subduing his senses, or discriminating virtue and vice that are always linked together. What person is there who, attended upon by foremost of counsellors, possessed of intelligence, capable of discriminating between virtue and vice in times of distress, not destitute of the rituals of religion, and retaining the use of all his faculties, would commit cruel deeds. These counsellors, ever devoted to thy work, wait here united together. Even this is their firm determination (*viz.*, that the Pandavas are not to get back their share). The destruction of the Kurus, therefore, is certain to be brought about by force of circumstances. If, provoked by the offences, Yudhishthira wisheth for misery to thee, then the Kurus will be destroyed prematurely, while, imparting all his sins to thee, the blame of that deed will be thine in this world. Indeed, what else is there save the will of the Gods, for Arjuna the son of Pritha leaving this world ascended to the very heavens and was honored there very greatly. This proves that individual exertion is nothing. There is no doubt as to this.‡ Seeing that the attributes

---

* The Vedas declare that he who by his wrongful acts maketh a virtuous man his enemy. taketh upon himself his enemy's sons. Sanjaya alludes to this well-known belief in this part of his discourse.—T.

† What Sanjaya means by 'doubtful property' is the empire of the Kurus, the retention of which by Dhritarashtra is doubtful. Them refers to the sons of Pandu. Vide note in page 197.—T.

‡ This sloka seems to be rather obscure. The Burdwan Pundits have made a mess of it as also of the four succeeding ones. Babu Kali Prasanna Singha's translation looks much better, though the translator in endeavouring to find the meaning has supplied, after Nilakantha's way, long imaginative ellipses. The meaning, as I understand, seems to be,—"When Arjuna was permitted to ascend to heaven in his humanframe and receive such divine honors while there, all this proves the inutility of human acts and the

of high birth, bravery, &c., depended for their development or otherwise on acts, and beholding also prosperity and adversity and stability and instability (in persons and their possessions), king Vali, in his search after causes, having failed to discover a beginning (in the chain of acts of former lives one before another), regarded the eternal Essence to be the cause of everything. The eye, the ear, the nose, the touch, and the tongue,—these are the doors of a person's knowledge. If desire be curbed, these would be gratified of themselves. Therefore, cheerfully and without repining should one control the senses. Others there are that think differently. They hold that if a person's acts are well applied, these must produce the desired result. Thus the child begot by the act of the mother and the father grows when duly tended with food and drink. Men in this world become subject to love and hate, pleasure and pain, praise and blame. A man is praised when he behaves honestly. Thee I blame, since these dissensions of the Bharatas (whose root thou art) will surely bring about the destruction of innumerable lives. If peace be not concluded, then through thy fault Arjuna will consume the Kurus like a blazing fire consuming a heap of dried grass. O ruler of men, thou alone of all the world, yielding to thy son whom no restraints can bind, hadst regarded thyself as crowned with success and abstained from avoiding dispute at the time of the match at dice! Behlod now the fruit of that (weakness of thine)! O monarch, by rejecting advisers that are faithful and accepting those that deserve no confidence, this extensive and prosperous empire, O son of Kuru, thou art unable to retain owing to thy weakness! Wearied by my fast journey and very much fatigued, I solicit thy permission to go to bed now, O lion of men, for to-morrow morning will the Kurus, assembled together in the council hall, hear the words of Ajatasatru!' "

SECTION XXXIII.

Vaisampayana said.—"King Dhritarashtra endued with great wisdom (then) said to the orderly-in-waiting,—'I desire to see Vidura. Bring him here without delay.'—Despatched by Dhritarashtra, the messenger went to *Kshattri* and said,—O thou of great wisdom, our lord the mighty king desireth to see thee!" Thus addressed, Vidura (set out and) coming to the palace, spoke unto the orderly,—'Apprise Dhritarashtra of my arrival.' Thereupon the orderly went to Dhritarashtra, and said,—'O foremost of kings,

---

dependence of everything on the will of the gods, for apparently Arjuna had done nothing to merit such treatment." I do not think that Nilakantha is correct in endeavouring to make the particle tatha do service for an entire clause that he supplies,—T.

Vidura is here at thy command! He wisheth to behold thy feet. Command me as to what he is to do.' Thereupon Dhritarashtra said,—'Let Vidura of great wisdom and foresight enter. I am never unwilling or unprepared to see Vidura!' The orderly then went out and spoke unto Vidura, 'O *Kshattri*, enter the inner apartments of the wise king. The king says that he is never unwilling to see thee!'"

Vaisampayana continued,—"Having entered Dhritarashtra's chamber, Vidura said with joined hands unto that ruler of men who was then plunged in thought,—'O thou of great wisdom, I am Vidura, arrived here at thy command! If there is anything to be done, here I am, command me!'

Dhritarashtra said,—'O Vidura, Sanjaya hath come back. He hath gone away after rebuking me. To-morrow he will deliver, in the midst of the court, Ajatasatru's message! I have not been able to-day to ascertain what the message is of the Kuru hero! Therefore, my body is burning, and that hath produced sleeplessness! Tell us what may be good for a person that is sleepless and burning! Thou art, O child, versed in both religion and profit! Ever since, Sanjaya hath returned from the Pandavas, my heart knoweth no peace. Filled with anxiety about what he may deliver, all my senses have been disordered!'

"Vidura said,—'Sleeplessness overtaketh a thief, a lustful person, him that hath lost all his wealth, him that hath failed to achieve success, and him also that is weak and hath been attacked by a strong person! I hope, O king, that none of these grave calamities have overtaken thee! I hope thou dost not grieve, coveting the wealth of others?'

"Dhritarashtra said,—'I desire to hear from thee words that are beneficial and fraught with high morality! In this race of royal *Rishis* thou alone art reverenced by the wise!' Vidura replied,—'King (Yudhishthira), graced with every virtue, is worthy of being the sovereign of the three worlds; yet, O Dhritarashtra, however, worthy of being kept by thy side, he was exiled by thee! Thou art, however, possessed of qualities which are the very reverse of those possessed by him! Although virtuous and versed in morality, thou hast yet no right to a share in the kingdom owing to thy loss of sight! In consequence of his inoffensiveness and kindness, his righteousness, love of truth and energy, and his remembering the reverence that is due to thee, Yudhishthira patiently bears innumerable wrongs. Having bestowed on Duryodhana and Suvala's son and Karna, and Dussasana the management of the empire, how canst thou hope for prosperity? He that is not served from the high ends of life by the aid of self-knowledge, exertion, forbearance and steadiness in virtue, is called wise. These again are the marks of a wise man, *viz.*, adherence to acts worthy of praise and rejection of what is blameable, faith, and reverence. He whom neither anger, nor joy, nor pride, nor false modesty, nor stupefaction, nor vanity, can draw away from the high ends of life, is considered as wise. He whose intended acts, and proposed counsels remain concealed from foes, and whose acts become known only

after they have been done, is considered wise. He whose purposed actions are never obstructed by heat or cold, fear or attachment, prosperity or adversity, is considered wise. He whose judgment dissociated from desire, followeth both virtue and profit, and who disregarding pleasure chooseth such ends as are serviceable in both worlds, is considered wise. They that exert to the best of their might, and act also to the best of their might, and disregard nothing as insignificant, are called wise. He that understandeth quickly, listeneth patiently, pursueth his objects with judgment and not from desire and spendeth not his breath on the affairs of others without being asked, is said to possess the foremost mark of wisdom. They that do not strive for objects that are unattainable, that do not grieve for what is lost and gone, that do not suffer their minds to be clouded amid calamities, are regarded to possess intellects endued with wisdom. He who striveth, having commenced anything, till it is completed, who never wasteth his time, and who hath his soul under control, is regarded wise. They that are wise, O bull of the Bharata race, always delight in honest deeds, do what tendeth to their happiness and prosperity, and never sneer at what is good. He who exulteth not at honors, and grieveth not at slights, and remaineth cool and unagitated like a lake in the course of *Ganga*, is reckoned as wise. That man who—knoweth the nature of all creatures (*viz.*, that everything is subject to destruction), who is cognisant also of the connections of all acts, and who is proficient in the knowledge of the means that men may resort to (for attaining their objects), is reckoned as wise. He who speaketh boldly, can converse on various subjects, knoweth the science of argumentation, possesseth genius, and can interpret the meaning of what is writ in books, is reckoned as wise, He whose studies are regulated by reason, and whose reason followeth the scriptures, and who never abstaineth from paying respect to those that are good, is called a wise man. He, on the other hand, who is ignorant of scripture yet vain, poor yet proud, and who resorteth to unfair means for the acquisition of his objects, is a fool. He who, forsaking his own, concerneth himself with the objects of others, and who practiseth deceitful means for serving his friends, is called a fool. He who wisheth for those things that should not be desired, and forsaketh those that may legitimately be desired, and who beareth malice to those that are powerful, is regarded to be a foolish soul. He who regardeth his foe as his friend, who hateth and beareth malice to his friend, and who committeth wicked deeds, is said to be a person of foolish soul. O bull of the Bharata race, he who divulgeth his projects, doubteth in all things, and spendeth a long time in doing what requireth a short time, is a fool. He who doth not perform the *Sradha* for the *Pitris*, nor worshippeth the deities, nor acquireth noble-minded friends, is said to be a person of foolish soul. That worst of men who entereth a place uninvited, and talketh much without being asked, and reposeth trust on untrustworthy wights, is a fool. That man who being

himself guilty casteth the blame on others, and who though impotent giveth vent to anger, is the most foolish of men. That man who, without knowing his own strength and dissociated from both virtue and profit, desireth an object difficult of acquisition, without again adopting adequate means, is said be destitute of intelligence. O king, he who punisheth one that is undeserving of punishment, payeth homage to persons without their knowledge, and waiteth upon misers, is said to be of little sense. But he that, having attained immense wealth and prosperity or acquired (vast) learning, doth not bear himself haughtily, is reckoned as wise. Who, again, is more heartless than he who, though possessed of affluence, eateth himself and weareth excellent robes himself without distributing his wealth among his dependents? While one person committeth sins many reap the advantage resulting therefrom; (yet in the end) it is the doer alone to whom the sin attacheth while those that enjoy the fruit escape unhurt. When a bowman shooteth an arrow, he may or may not succeed in slaying even a single person, but when an intelligent individual applieth his intelligence (viciously) it may destroy an entire kingdom with the king. Discriminating the *two* by means of the *one*, bring under thy subjection the *three* by means of *four*, and also conquering the *five* and knowing the *six*, and abstaining from the *seven*, be happy !* Poison slayeth but one person, and a weapon also but one; wicked counsels, however, destroy an entire kingdom, with king and subjects. Alone one should not partake of any savoury viand, nor alone reflect on concerns of profit, nor alone go upon a journey, nor alone remain awake among sleeping companions. That Being who is One, without a second, and whom, O king, thou has not been able to comprehend, is Truth's self, and the Way to heaven, even like a boat in the ocean! There is one only defect in forgiving persons, and not another; that defect is that people take a forgiving person to be weak. That defect, however, should not be taken into consideration, for forgiveness is a great power. Forgiveness is a virtue of the weak, and an ornament of the strong. Forgiveness subdueth (all) in this world; what is there that forgiveness cannot achieve? What can a wicked person do unto him who carrieth the sabre of forgiveness in his hand? Fire falling on a grassless ground is extinguished of itself. An unforgiving individual defileth himself with many enormities. Righteousness is the one highest good: and forgiveness is the one supreme peace; knowledge is one supreme contentment; and benevolence, one sole happiness. Even as a serpent devoureth animals living in holes, the earth devoureth these two, *viz.*, a king who is incompetent to fight, and a Brahmana who doth not sojourn to holy places. A man may attain renown in this world by doing two things, *viz.*, by refraining from harsh speech, and by disregarding those

* By one is meant the intellect; by two, right and wrong; by three, friend, stronger, and foe; by four, conciliation, gift, disunion, and severity; by five, the senses; by six, treaty, war, &c.; and by seven, women, dice, hunting, harshness of speech, drinking, severity of punishment, and waste of wealth.—T.

that are wicked. O tiger among men, these two have not a will of their own, *viz.*, those women who covet men simply because the latter are coveted by others of their sex, and that person who worships another simply because the latter is worshipped by others. These two are like sharp thorns afflicting the body, *viz.*, the desires of a poor man, and the anger of the impotent. These two persons never shine because of their incompatible acts, *viz.*, a house-holder without exertion, and a beggar busied in schemes. These two, O king, live (as it were) in a region higher than heaven itself, *viz.*, a man of power endued with forgiveness, and a poor man that is charitable. Of things honestly got, these two must be looked upon as misuse, *viz.*, making gifts to the unworthy and refusing the worthy. These two should be thrown into the water, tightly binding weights to their necks, *viz.*, a wealthy man that doth not give away, and a poor man that is proud. These two, O tiger among men, can pierce the orb itself of the sun, *viz.*, a mendicant accomplished in *Yoga*, and a warrior that hath fallen in open fight. O bull of the Bharata race, persons versed in the *Vedas* have said that men's means are good, middling, and bad. Men also, O king, are good, indifferent, and bad. They should, therefore, be respectively employed in that kind of work for which they may be fit. These three, O king, cannot have wealth of their own, *viz.*, the wife, the slave, and the son, and whatever may be earned by them would be his to whom they belong. Great fear springeth from these three crimes, *viz.*, theft of other's property, outrage on other's wives, and breach with friends. These three, besides being destructive to one's own self, are the gates of hell, *viz.*, lust, anger, and covetousness. Therefore, every one should renounce them. These three should never be forsaken even in imminent danger, *viz.*, a follower, one who seeks protection, saying,—*I am thine* and lastly one who hath come to your abode. Verily, O Bharata, liberating a foe from distress, alone amounteth in point of merit, to these three taken together, *viz.*, conferring a boon, acquiring a kingdom, and obtaining a son! Learned men have declared that a king, although powerful, should never consult with these four, *viz.*, men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers, O sire, crowned with prosperity and leading the life of a house-holder, let these four dwell with thee, *viz.*, old consanguineous relatives, high-born persons fallen into adversity, poor friends, and issueless sisters! On being asked by the chief of the celestials, Vrihaspati, O mighty king, declared four things capable of fructifying or occurring within a single day, *viz.*, the resolve of the gods, the comprehensions of intellingent persons, the humility of learned men, and the destruction of the sinful. These four that are calculated to remove fear, bring on fear when they are improperly performed, *viz.*, the *Agni-hotra*, the vow of silence, study, and sacrifice (in general). O bull of the Bharata race, these five fires, should be worshipped with regard by a person, *viz.*, father, mother, fire (proper), soul, and preceptor. By serving these five, men attain great fame in this world, *viz.*, the gods, the *Pitris*, men, beggars, and guests. These five follow thee wherever thou goest,

viz., friends, foes, those that are indifferent, dependents, and those that are entitled to maintenance. Of the five senses belonging to man, if one springeth a leak, then from that single hole runneth out all his intelligence, even like water running out from a perforated leathern vessel. These six faults should be avoided by a person who wisheth to attain prosperity, *viz.*, sleep, drowsiness fear, anger, indolence and procrastination. These six should be renounced like a splitting vessel in the sea, *viz.*, a preceptor that cannot expound the scriptures, a priest, that is illiterate, a king that is unable to protect, a wife that speaketh disagreeable words, a cow-herd that doth not wish to go to the fields, and a barber that wisheth to renounce a village for the woods. Verily, those six qualities should never be forsaken by men, *viz.*, truth, charity, diligence, benevolence, forgiveness, and patience. These six are instantly destroyed, if neglected, *viz.*, kine, service, agriculture, a wife, learning, and the wealth of a *Sudra*. These six forget those who have bestowed obligations on them, *viz.*, educated disciples, their preceptors ; married persons, their mothers ; persons whose desires have been gratified, women ; they who have achieved success, they who had rendered aid ; they who have crossed a river, the boat (that carried them over) ; and patients that have been cured, their physicians. Health, unindebtedness, living at home, companionship with good men, certainty as regards the means of livelihood, and living without fear, these six, O king, conduce to the happiness of men. These six are always miserable, *viz.*, the envious, the malicious, the discontented, the irascible, the ever-suspicious, and those depending upon the fortunes of others. These six, O king, comprise the happiness of men, *viz.*, acquirement of wealth, uninterrupted health, a beloved and a sweet-speeched wife, an obedient son, and knowledge that is lucrative. He that succeedeth in gaining the mastery of the *six** that are always present in the human heart, being thus the master of his senses, never committeth sin and, therefore, never suffereth calamity. These six may be seen to subsist upon other six, *viz.*, thieves upon persons that are careless ; physicians on persons that are ailing ; women, upon persons suffering from lust ; priests, upon them that sacrifice ; a king, upon persons that quarrel ; and lastly, men of learning, upon them that are without it. A king should renounce these seven faults that are productive of calamity, in as much as they are able to effect the ruin of even monarchs firmly established ; these are women, dice, hunting, drinking, harshness of speech, severity of punishment, and misuse of wealth. These eight are the immediate indications of a man devoted to destruction, *viz*,, hating the Brahmanas, disputes with Brahmanas, appropriation of a Brahmana's possessions, taking the life of a Brahmana, taking a pleasure in reviling Brahmanas, grieving to hear the praises of Brahmanas, forgetting them on ceremonious occasions, and giving vent to spite when they ask for anything. These transgressions a wise man should understand, and understanding, eschew. These eight, O Bharata, are the

* Lust, anger, grief, confusion of intellect, pride, and vanity.—T.

very cream of happiness, and these only are attainable here, *viz.*, meeting with friends, accession of immense wealth, embracing a son, union for intercourse, conversion with friends in proper times, the advancement of persons belonging to one's own party, the acquisition of what had been anticipated, and respect in society. These eight qualities glorify a man, *viz.*, wisdom, high birth, self-restraint, learning, prowess, moderation in speech, gift according to one's power, and gratitude. This house hath nine doors, three pillars, and five witnesses. It is presided over by the soul. That learned man who knoweth all this is truly wise ! O Dhritarashtra, these ten do not know what virtue is, *viz.*, the intoxicated, the inattentive, the raving, the fatigued, the angry, the starving, the hasty, the covetous, the frightened, and the lustful. Therefore, he that is wise must eschew the company of these. In this connection is cited the old story about what transpired between Suyodhana and (Prahlada) the chief of the *Asuras* in relation to the latter's son. That king who renounceth lust and anger, who bestoweth wealth upon proper recipients, and is discriminating, learned, and active, is regarded as an authority of all men. Great prosperity attends upon that king who knoweth how to inspire confidence in others, who inflicteth punishment on those whose guilt hath been proved, who is acquainted with the proper measure of punishment, and who knoweth when mercy is to be shown. He is a wise person who doth not disregard even a weak foe ; who proceeded with intelligence in respect of a foe, anxiously watching for an opportunity ; who doth not desire hostilities with persons stronger than himself : and who displayeth his prowess in season. That illustrious person who doth not grieve when a calamity hath already come upon him, who exerteth with all his senses collected, and who patiently beareth misery in season, is certainly the foremost of persons, and all his foes are vanquished. He who doth not live away from home uselessly, who doth not make friends with sinful persons, who never outrageth another's wife, who never betrayeth arrogance, and who never committeth a theft or showeth ingratitude or indulgeth in drinking, is always happy. He who never boastfully striveth to attain the three objects of human pursuit, who when asked, telleth the truth, who quarreleth not even for the sake of friends, and who never becometh angry though slighted, is reckoned as wise. He who beareth not malice towards others but is kind to all who, being weak, disputeth not with others, who speaketh not arrogantly, and forgiveth a quarrel, is praised everywhere. That man who never assumeth a haughty mien, who never censureth others praising himself the while, and never addresseth harsh words to others forgetting himself, is ever loved by all. He who raketh not up old hostilities, who behaveth neither arrogantly nor with too much humility, and who even when distressed never committeth an improper act, is considered by respectable men a person of good conduct. He who exulteth not at his own happiness, nor delighteth in another's misery, and who repenteth not after having made a gift, is said to be a man of good nature and conduct. He who desireth to obtain a knowledge of the customs of different counies, trof

also the languages of different nations, and of the usages of different orders of men, knoweth at once all that is high and low ; and wherever he may go, he is sure to gain an ascendancy over even those that are glad. The intelligent man who relinquisheth pride, folly, insolence, sinful acts, disloyalty towards the king, crookedness of behaviour, enmity with many, and also quarrels with men that are drunk, mad, and wicked, is the foremost of his species. The very gods bestow prosperity upon him who daily practiseth self-restraint, purification, auspicious rites, worship of the gods, expiatory ceremonies, and other rites of universal observance. The acts of that learned man are well conceived and well applied who formeth matrimonial alliances with persons of equal position and not with those that are inferior, who placeth those before him that are more qualified, and who talketh, behaveth and maketh friendships with persons of equal position. He who eateth frugally after dividing the food amongst his dependants, who sleepeth little after working much, and who when solicited giveth away even unto his foes, hath his soul under control, and calamities always keep themselves aloof from him. He whose counsels are well kept and well carried out into practice, and whose acts in consequence thereof are never known by others to injure men, succeedeth in securing even his most trifling objects. He who is intent upon abstaining from injury to all creatures, who is truthful, gentle, charitable, and pure in mind, shineth greatly among his kinsmen like a precious gem of the purest ray having its origin in an excellent mine. That man who feeleth shame even though his faults be not known to any save himself, is highly honored among all men. Possessed of a pure heart and boundless energy and abstracted within himself, he shineth in consequence of his energy like the very sun. King Pandu consumed by a (Brahmana's) curse, had five sons born unto him in the woods that are like five Indras. O son of Ambika, thou hast brought up those children and taught them everything. They are obedient to thy commands ! Giving them back their just share of the kingdom, O sire, filled with joy, be thou happy with thy sons ! Then, O monarch, thou shalt inspire confidence in both the gods and men !' "

SECTION XXXIV.

"Dhritarashtra said,—"Tell me what may be done by a person that is sleepless and burning with anxieties, for thou alone amongst us, O child, art versed in both religion and profit ! Advise me wisely, O Vidura ! O thou of magnanimous heart, tell me what thou deemest te be beneficial for Ajatasatru and what productive of good to the Kurus ! Apprehending future evils, I look back only on my previous guilt : I ask thee with anxious heart ! O learned one, tell me what is exactly in Ajatasatru's mind !,

"Vidura said,—'Even if unasked, one should speak truly, whether his words be good or bad, hateful or pleasing, unto him whose defeat one doth not wish. I shall, therefore, say, O king, what is for the good of the Kurus. I shall say what is both beneficial and consistent wtth morality. Listen to me! Do not, O Bharata, set thy heart upon means of success that are unjust and improper. A man of intelligence must not grieve if any purpose of his doth not succeed notwithstanding the application of fair and proper means. Before one engageth in an act, one should consider the competence of the agent, the nature of the act itself, and its purpose, for all acts are dependent on these. Considering these one should begin an act, and not take it up on a sudden impulse. He that is wise should either do an act or desist from it fully considering his own ability, the nature of the act, and the consequences also of success. The king who knoweth not proportion or measure as regards territory, gain, loss, treasury, population, and punishment, cannot retain his kingdom long. He, on the other hand, who is acquainted with the measures of these as prescribed in treatises, being necessarily possessed of the knowlege of religion and profit, can retain his kingdom. A king should not act improperly, thinking that the kingdom has been already his, for tyranny destroyeth kingly prosperity as old age killeth beauty. A fish from temptation devoureth an iron hook concealed within fine meat, without considering the nature of the act or its consequences. He who seeketh prosperity taketh only that which can be taken and which when taken may be digested and may become finally beneficial. He who plucketh unripe fruits from a tree faileth to obtain their savoury juice and spoileth their seeds. He, on the other hand, who plucketh a ripe fruit in season out only enjoyeth its juice but also other fruits to be reproduced from the seeds. As the bee collecteth honey without destroying the flowers, so should a king take taxes from his subjects without injuring them. One should pluck flowers without uprooting the plants, even like a dealer in flowers and not like a preparer of charcoal. What will happen to me if I do it, and what will happen to me if I omit to do it,—having considered this, one should either act or omit to act. Those acts in which individual exertion proves fruitless, should not be commenced. As women do not wish to have eunuchs for husbands, so people do not desire to have him for a ruler whose favour is fruitless and anger impotent. The man that is wise speedily taketh up, without waiting, such acts as are productive of mighty fruits, even though the labor necessary to complete them be very little. The king that looketh on all with sincere loving eyes, inspireth affection in all his subjects even if he sitteth in silence. Let not the tree bear fruit though covered with blossoms, and even if it should fructify, let it be difficult of ascent; and even if the fruit be unripe let it show itself as ripe. It is by acting in this way that a king is never weakened. Men are always well disposed towards him who pleaseth all in four ways, *viz.*, with heart, eyes, words, acts. He who is an object of fear to all creatures as

a hunter is to beasts of chase, loseth his ascendancy even if he winneth the whole sea-girt earth. As the wind, coming in contact therewith, scattereth a mass of clouds, so a man addicted to evil practices destroyeth by his own acts the kingdom he obtaineth from his ancestors. The earth full of wealth and swelling with prosperity enhanceth the prosperity of that king who practiseth righteousness which is practised by the good from the remotest days. On the other hand, as regards of a king who relinquishing morality practiseth unrighteousness, the earth contracteth in penury like a piece of leather cast into the fire. That energy which is spent grinding a hostile kingdom should be utilised in looking on one's own kingdom. Virtuously should a kingdom be acquired and virtuously should it be governed; for the prosperity that hath virtue for its foundation, being won, is never lost, nor hath its possessor ever to forsake it. One should extract truths from the ravings of the maniac and the prattlings of children, like gold from stone. A wise man should learn good behaviour, good words, and good acts from every side, like a leader of the *Sila* mode of life picking grains of corn from the field that have been abandoned by the reapers. Kine see through scent, Brahmanas through the *Vedas*, kings through spies, and other men through eyes. The cow that is difficult to milk is greatly tormented; whereas that one which is easy to milk hath, O king, nothing to suffer. Anything that bendeth without being heated, is never heated; the wood that bendeth of itself is never bent with force. A wise man following this example humbleth himself before one stronger than himself; and he that bendeth before a stronger person boweth down, in fact, unto Indra. Living creatures depend upon the clouds; kings upon ministers; women have husbands for their protectors; and the Brahmanas have the *Vedas* for their refuge. Virtue is preserved by truthfulness; learning by application; beauty by cleansing the body; high lineage by good character. Corn is preserved by measure: horses, by exercise; kine by constant care; and women, by tattered clothes. Mere lineage, I think, in the case of one whose behaviour is not good, should command no respect. Even persons that are of low birth should be regarded as respectable if their conduct be so. He that is envious of another's wealth, beauty, might, high lineage, happiness, good fortune aud honors, suffereth a disease that is incurable. He who is afraid of committing improper acts, or of omitting to do what is proper, or of prematurely divulging his projects, should never take that which intoxicates. Pride of learning, of wealth, and of alliances,—these intoxicate men of little sense, while they that are wise always restrain them. Unrighteous persons who may by chance be requested by the righteous to do something for them, regard themselves, after doing very little, as righteous, even though they are widely known as unrighteous. The fact, however, is that the righteous alone are the refuge of the righteous, as, indeed, of those that have controlled their souls, and of those that are wicked. The wicked can never be the refuge of the righteous. One attired in excellent robes prevaileth over an assembly; an owner of kine, over the desire of

eating sweets ; a possessor of vehicles, over roads ; but he that is righteous in behaviour prevaileth over everything. Good behaviour is essential to a man ; he that loseth it gaineth nothing by life, wealth, and friends. O bull of the Bharata race, meat prevaileth in the food of the opulent, clarified butter in that of the middle classes ; and oil in that of the poor. The food, however, that the poor take is more savoury ; for hunger, which is rare among the wealthy, lendeth it relish. It is generally seen in this world that men in the enjoyment of prosperity have no capacity for eating, while the poor, O king, can digest chips of wood. Men of the lower orders are afraid of injury to their lives ; those of the middle classes, of death ; and good men, of insult. Intoxication of wealth is much more censurable than wine ; for a man intoxicated with prosperity can never be brought to his senses unless he meeteth with a fall. As the stars are affected by the planets, so is this world affected by the senses when they are directed, uncontrolled, to their respective objects. Like the moon during the lighted fortnight, calamities increase in respect of him who is vanquished by the five senses in their natural-state which ever lead him towards action. He who wisheth to control his counsellors before controlling his own self, or to subdue his adversaries before controlling his counsellors, at last succumbs, deprived of strength. He, therefore, who first subdueth his own self regarding it as a foe, never faileth to subdue his counsellors and adversaries at last. Great prosperity waiteth upon him who hath subdued his senses, or controlled his soul, or who is capable of punishing all offenders, or who acteth with judgment, or who is blessed with patience. One's body, O king, is one's car ; the soul within is the driver ; and the senses are its steeds. Drawn by those excellent steeds when well-trained, he that is wise, pleasantly performeth the journey of life, awake and in peace. The horses that are unbroken and incapable of being controlled, always lead an unskilful driver to destruction in the course of the journey, so one's senses, unsubdued, lead only to destruction. The inexperienced wight who, led by his unsubdued senses, hopeth to extract evil from good and good from evil, necessarily confoundeth misery with happiness. He who, forsaking religion and profit, followeth the lead of his senses, loseth, without delay, prosperity, life, wealth, and wife. He who is the master of riches but not of his senses, certainly loseth his riches in consequence of his want of mastery over his senses. One should seek to know one's self by means of one's own self, controlling one's mind, intellect, and senses, for one's self is one's own friend as, indeed, it is one's own foe. That man who hath conquered self by means of self, hath his self for a friend, for one's self is ever one's friend or foe. Desire and anger, O king, break through wisdom, just as large fish break through a net of thin chords. He who, in this world, regarding both religion and profit, seeketh to acquire the means of success, winneth happiness, posse sing all he had sought. He who, without subduing his five inner foes of mental origin, wisheth to vanquish other adversaries, is, in fact, overpowered by the latter. It is seen that many evil-minded kings, owing to want of mastery

over their senses, are ruined by acts of their own, occasioned by lust of territory. As fuel that is wet burneth with that which is dry, so a sinless man is punished equally with the sinful in consequence of constant association with the latter. Therefore, friendship with the sinful should be avoided. He that, from ignorance, faileth to control his five soaring foes having five distinct objects, is overwhelmed by calamities. Guilelessness and simplicity, purity and contentment, sweetness of speech and self-restraint, truth and steadiness,—these are never the attributes of the wicked. Self-knowledge and steadiness, patience and devotion to virtue, competence to keep counsels and charity,—these,—O Bharata, never exist in inferior men. Fools seek to injure the wise by false reproaches and evil speech. The consequence is that by this they take upon themselves the sins of the wise while the latter are freed from their sins be forgiven. In malice lieth the strength of the wicked ; in the criminal code, the strength of kings ; in attentions to the weak, that of women ; and in forgiveness that of the virtuous. To control speech, O king, is said to be most difficult ! It is not easy to hold a long conversation uttering words full of meaning and delightful to the hearers. Well-spoken speech is productive of many beneficial results ; and ill-spoken speech, O king, is the cause of evils ! A forest pierced by arrows or cut down by hatchets may again grow, but one's heart wounded and censured by il-spoken words never recovereth. Weapons such as arrows, bullets, and bearded darts, can be easily extracted from the body, but a wordy dagger plunged deep into the heart is incapable of being taken out. Wordy arrows are shot from the mouth ; smitten by them one grieveth day and night. A learned man should not shoot such arrows, for do they not touch the very vitals of others ? He to whom the gods ordain defeat hath his senses taken away and it is for this that he stoopeth to ignoble deeds. When the intellect becometh dim and destruction is nigh, wrong, looking like right, firmly stricketh to the heart. Thou dost not clearly see it, O bull of the Bharata race, that that clouded intellect hath now possessed thy sons in consequence of their hostility to the Pandavas. Endued with every auspicious mark and deserving to rule the three worlds, Yudhishthira is obedient to thy commands ! Let him, O Dhritarashtra, rule the earth ! To the exclusion of all thy sons Yudhishthira is the foremost of all thy heirs. Endued with energy and wisdom, and acquainted with the truths of religion and profit, Yudhishthira, that foremost of righteous men, hath, O king of kings, suffered much misery out of kindness and simplicity and in order to preserve thy glory !'"

SECTION XXXV.

"Dhritarashtra said,—'O thou of great intelligence, tell me again words such as these, consistent with religion and profit. My thirst for hearing them is not quenched. What thou sayest is charming !' "

"Vidura said,—'Albution in all the holy spots and kindness to all creatures,—these two are equal. Perhaps, kindness to all creatures surpasseth the former. O master, show kindness unto all thy sons, for by that winning great fame in this world thou wilt have heaven hereafter. As long as a man's good deeds are spoken of in this world, so long, O tiger among men, is he glorified in heaven. In this connection is cited an old history about the conversation between Virochana and Sudhanwan, both suitors for Kesini's hand. Once on a time, O king, a maiden of the name of Kesini, unrivalled for beauty, moved by the desire of obtaining a good husband, resolved to choose her lord in *Swayamvara*. Then one of the sons of Diti, Virochana by name, went to that spot, desirous of obtaining the maiden. Beholding that chief of the *Daityas*, Kecini addressed him, saying,—Are Brahmanas superior, O Virochana, or are the sons of Diti superior ? And why also should not Sudhanwan sit on the sofa ?—Virochana said,—Sprung from Prajapati himself, we, O Kesini, are the best and at the top of all creatures, and this world is ours without doubt ! Who are the gods and who the Brahmanas ?—Kesini said,—We will, O Virochana, stay here in this very pavilion. Sudhanwan will come here on the morrow, and let me see both of you sitting together !—Virochana said,—O amiable and timid girl, I will do what thou sayest ! Thou wilt behold Sudhanwan and myself met together in the morning !—'

"Vidura continued,—'When the night had passed away and the solar disc had risen, Sudhanwan, O best of Kings, came to that place where, O master, Virochana was waiting with Kesini. And Sudhanwan saw there both Prahrada's son and Kesini. And beholding the Brahmana arrived, Kesini, O bull of the Bharata race, rising up from hers offered him a seat, water to wash his feet, and the *Arghya*. And asked by Virochana (to share his seat) Sudhanwan said,—O son of Prahrada, I touch thy excellent golden seat ! I cannot, however, suffer myself to be regarded as thy equal, and sit on it with thee !—Virochana said,—A piece of wooden plank, an animal skin, or a mat of grass or straw,—these only, O Sudhanwan, are fit for thee ! Thou deservest not, however, the same seat with me !—Sudhanwan said,—Father and son, Brahmanas of equal age and equal learning, two Kshatriyas, two Vaisyas, and two Sudras, can sit together on the same seat. Except these, no others can sit together. Your father used to pay his regards to me, taking a seat lower than that occupied by me ! Thou art a child, brought

up in every luxury at home and understandest nothing!—Virochana said,—Staking all the gold, kine, horses, and every other kind of wealth that we have among the *Asuras*, let us, O Sudhanwan, ask them this question that are able to answer—Sudhanwan said,—Let alone your gold, kine, and horses, O Virochana! Making our lives the forfeit, we will ask them this question that are competent!—Virochana said,—Wagering our lives where shall we go? I will not appear before any of the gods and never before any among men!—Sudhanwan said,—Having wagered our lives, we will approach thy father, for he, Prahrada, will never say an untruth even for the sake of his son!—'

"Vidura continued,—'Having thus laid a wager, Virochana and Sudhanwan, both moved by rage, proceeded to that place where Prahrada was. And beholding them together, Prahrada said,—These two who had never before been companions are now seen together coming hither by the same road, like two angry snakes. Have ye now become companions,—ye who were never companions before? I ask thee, O Virochana, has there been friendship between thee and Sudhanwan?—Virochana said,—There is no friendship between me and Sudhanwan. On the other hand, we have both wagered our lives. O chief of the *Asuras*, I shall ask thee a question, do not answer it untruly!—Prahlada said,—Let water, and honey and curds, be brought for Sudhanwan. Thou deservest our worship, O Brahmana! A white and fat cow is ready for thee!—Sudhanwan said,—Water, and honey and curds, have been presented to me on my way hither. I shall ask thee a question, Prahrada! Answer it truly! Are Brahmanas superior, or is Virochana superior?—Prahrada said,—O Brahmana, this one is my only son! Thou also art present here in person! How can one like us answer a question about which ye two have quarreled? Sudhanwan said,—Give unto thy son thy kine and other precious wealth that thou mayst have, but, O wise one, thou shouldst declare the truth when we two are disputing about it!—Prahrada said,— Where doth that misuser of his tongue live, O Sudhanwana, who answereth not, truly or falsely, a question that is put to him? I ask thee this!—Sudhanwan said,—The person that misuseth his tongue hath that night for his which a wife passeth who beholdeth her husband sleeping in the arms of a co-wife, or which cometh upon a person who hath lost at dice, or which is his who is weighted down with an unbearable load of anxieties. Such a man hath also to stay starving outside the city-gates, his admission barred. Indeed, he that giveth false evidence is destined to always see his foes. He that speaketh a lie on account of an animal, casteth from heaven five of his sires in the ascending order. He that speaketh a lie on account of a cow casteth from heaven ten of his ancestors. A lie on account of a horse causeth the downfall of a hundred and a lie on account of a human being, the downfall of a thousand of one's sires in the ascending order. An untruth on account of gold ruineth the members of one's race both born and unborn, while an untruth for the sake of land ruineth everything. Therefore, never speak an untruth for the sake of

land !*—Prahrada said,—Angiras is superior to myself, and Sudhanwan is superior to thee, O Virochana ! The mother also of Sudhanwan is superior to thy mother ; therefore, thou, O Virochana, hath been vanquished by Sudhanwan ! This Sndhanwan is now the master of thy life ! But, O Sudhanwan, I wish that thou shouldst grant Virochana his life !—Sudnanwan said,—Since, O Prahrada, thou hast preferred virtue and hast not, from temptation, said an untruth, I grant thy son his life that is dear ! So here is thy son Virochana, O Prahrada, granted by me to thee ! He shall, however, have to wash my feet in the presence of the maiden Kesini !—'

"Vidura continued,—'For these reasons, O king of kings, it behoveth thee not to say an untruth for the sake of land ! Saying an untruth from affection for thy son, O, hurry not to destruction with all thy children and counsellors ! The gods do not protect men, taking up clubs in their hands after the manner of herdsmen. Unto them, however, they wish to protect, they grant intelligence. There is no doubt that one's objects meet with success in proportion to the attention he directs to righteousness and morality. The *Vedas* never rescue from sin a deceitful person living by falsehood. On the other hand, they fosake him while he is on his death-bed† like newly fledged birds forsaking their nests. Drinking, quarrels, enmity with large numbers of men, connubial disputes, intestine dissensions, disloyalty to the king, sexual brawls,—these and all paths that are sinful, should, it is said, be avoided. A palmist, a thief turned into a merchant, a fowler, a physician, an enemy, a friend, and a mine, —these seven are incompetent as witnesses. An *Agnihotra* performed from motives of pride, abstention from speech practised from similar motives, study and sacrifice from the same motives,—these four, of themselves innocent, become terrible when practised unduly. One that setteth fire to a dwelling house, an administerer of poison, a pander, a vendor of the *Soma* juice, a maker of arrows, an astrologer, one that injureth friends, an adulterer, one that causeth abortion, a violater of his preceptor's bed, a Brahmana addicted to drink, one that is sharp-speeched, a raker of old sores, an atheist, a reviler of the *Vedas*, a taker of bribes, one whose investiture with the sacred thread has been delayed beyond the prescribed age, one that secretly slayeth cattle, and one that slayeth him who prayeth for protection,—these all are reckoned as equal in turpitude to slayers of Brahmanas. Gold is tested by fire ; a well-born person, by his deportment ; an honest man, by his conduct. A

* Some idea of the extreme terseness of passages like these in the original may be had from the following word for word reproduction :—"Upon an animal-lie five are ruined ; ten are ruined upon a cow-lie ; hundred are ruined upon a horse-lie ; thousand upon a man-lie ; born and unborn are ruined upon a lie for gold being spoken ; and every thing is ruined upon an earth-lie. An earth-lie should never be spoken !'" Such liguistic or philological reproductions, however, of whatever value to specialists, would generally be unintelligible to the majority of readers. I have accordingly expanded the passages a little.—T.

† For Anta-kale some texts read Alpa-kale. The former reading (which I adopt) is unquestionably more poetic, even if Alpa-kale here can have any meaning.—T.

brave man is tested during a season of panic ; he that is self-controlled, in times of poverty ; and friends and foes, in times of calamity and danger. Decrepitude destroyeth beauty ; hope, patience ; death, life ; envy, righteousness, anger, prosperity ; companionship with the low, good behaviour, lust, modesty ; and pride, everything. Prosperity taketh its birth in good deeds, groweth in consequence of activity, driveth its roots deep in consequence of skill, and acquireth stability owing to self-cotrol. Wisdom, good lineage, self-control, acquaintance with the scriptures, prowess, absence of garrulity, gift to the extent of one's power, and gratefulness,—these eight qualities shed a lustre upon their possessor. But, O sire, there is one endowment which alone can cause all these attributes to come together. The fact is, when the king honoreth a particular person, the royal favor can cause all these attributes to shed their lustre (on the favorite). Those eight, O king in the world of men, are indications of heaven. Of the eight (mentioned below) four are inseparably connected, with the good, and four others are always followed by the good. The first four which are inseparably connected with the good, are sacrifice, gift, study, and asceticism, while the other four that are always followed by the good, are self-restraint, truth, simplicity, and abstention from injury to all.

" 'Sacrifice, study, gift, asceticism, truth, forgiveness, mercy, and contentment constitute the eight different paths of righteousness. The first four of these may be practised from motives of pride, but the last four can exist only in those that are truly great. That is no assembly where there are no old men, and they are not old who do not declare what morality is. That is not morality which is separated from truth, and that is no truth which is fraught with deceit. Truth, beauty, acquaintance with the scriptures, knowledge, high birth, good behaviour, strength, wealth, bravery, and capacity for varied talk,—these ten are of heavenly origin. A sinful person, by committing sin, is overtaken by evil consequences. A virtuous man, by practising virtue, reapeth great happiness. Therefore, a man should, rigidly resolved, abstain from sin. Sin, repeatedly perpetrated, destroyeth intelligence ; and the man who hath lost intelligence repeatedly committeth sin. Virtue, repeatedly practised, enhanceth intelligence ; and the man whose intelligence hath increased, repeatedly practiseth virtue. The virtuous man, by practising virtue, wendeth to regions of blessedness. Therefore, a man should, firmly resolved, practise virtue. He that is envious, he that injureth others deeply, he that is cruel, he that constantly quarreleth, he that is deceitful, soon meeteth with great misery for practising these sins. He that is not envious and is possessed of wisdom, by always doing what is good, never meeteth with great misery. On the other hand, he shineth everywhere. He that draweth wisdom from them that are wise, is really learned and wise. And he that is wise, by attending to both virtue and profit, succeedeth in attaining to happiness. Do that during the day which may enable thee to pass the night in happiness ; and do that during eight months of the year which may enable thee to pass

the season of rains happily. Do that during youth which may ensure a happy old age : and do that during thy whole life here which may enable thee to live happily hereafter. The wise applaud that food which hath been digested, that wife whose youth hath passed away, that hero who hath gained a battle, and that ascetic who hath been crowned with success. The hole that is sought to be stopped by wealth acquired wrongfully, remaineth unstopped, while new ones appear in other places. The preceptor controlleth them whose souls are under their own control ; the king controlleth persons that are wicked ; while they that sin secretly have their controller In Yama the son of Vivaswat. The greatness of *Rishis*, of rivers, of river-banks, of high-souled men, and of woman's wickedness, cannot be conceived. O king, he that is devoted to the worship of the Brahmanas, he that giveth away, he that behaveth righteously towards his relatives. and the Kshatriya that behaveth nobly, rule the earth for ever. He that is possessed of bravery, he that is possessed of learning, and he that knows how to protect others,—these three are always able to pluck flowers of gold from the earth. Of acts, those accomplished by intelligence are first ; those accomplished by the arms, second ; those by the thighs,* bad ; and those by bearing weights upon the head, the very worst. Reposing the cars of thy kingdom on Duryodhana, on Sakuni, on the foolish Dussasana, and on Karna, how canst thou hope for prosperity ? Possessed of every virtue, the Pandavas, O bull of the Bharata race, depend on thee as their father. O, repose thou on them as thy sons !' "

SECTION XXXVI.

"Vidura said,—'In this connection is cited the old story of the discourse between the son of Atri and the deities called *Saddhyas* as heard by us. In days of old the deities known by the name of *Saddhays* questioned the highly wise and great *Rishi* of rigid vows (the son of *Atri*), while the latter was wandering in the guise of one depending on eleemosynary charity for livelihood. The *Saddhyas* said,—We are, O great *Rishi*, deities known as *Saddhyas*. Beholding thee, we are unable to guess who thou art ! It seemeth to us, however, that thou art possessed of intelligence and self-control in consequence of acquaintance with the scriptures. It, therefore, behoveth thee to discourse to us in magnanimous words fraught with learning !—The mendicant *Rishi* answered,—Ye immortals, it hath been heard by me that untying all the knots in the heart by the aid of tranquillity, and mastery over all the passions, and observance of true religion, one should regard both the agreeable and the disagreeable like

* Secret means, as explained by Nilakanantha.—T.

his own self. One should not return the slanders or reproaches of others, for the pain only that is felt by him who beareth silently, consumeth the slanderer; and he that beareth, succeedeth also in appropriating the virtues of the slanderer. Indulge not in slanders and reproaches. Do not humiliate and insult others. Quarrel not with friends. Abstain from companionship with those that are vile and low. Be not arrogant and ignoble in conduct. Avoid words that are harsh and fraught with anger. Harsh words burn and scorch the very vitals, bones, heart, and sources of life of men. Therefore he, that is virtuous, should always abstain from harsh and angry words. That worst of men, of harsh and wrathful speech who pierceth the vitals of others with wordy thorns, beareth hell in his tongue, and should ever be regarded as a dispenser of misery to men. The man that is wise, pierced by another's wordy arrows, sharp-pointed and blazing like fire or the sun, should, even if deeply wounded and burning with pain, bear them patiently, remembering that the slanderer's merits become his. He that waiteth upon one that is good or upon one that is wicked, upon one that is possessed of ascetic merit or upon one that is a thief, soon taketh his color from that companion of his, like a cloth from the dye in which it is soaked. The very gods desire his company who, stung with reproach, returneth it not himself nor causeth others to return it, or who, struck himself, doth not himself return the blow nor causeth others to do it, and who wisheth not the slightest injury to him that injureth him. Silence, it is said, is better than speech ; if speak you must, then it is better to say the truth ; if truth is to be said, it is better to say what is agreeable ; and if what is agreeable is to be said, then it is better to say what is consistent with morality. A man becometh exactly like him with whom he liveth, or like him whom he regardeth, or like that which he wisheth to be. One is freed from those things from which one abstaineth, and if one abstaineth from everything, he hath not to bear even the least misery. Such a man neither vanquisheth others nor is vanquished by others. He never injureth nor opposeth others. He is unmoved by praise or blame. He neither grieveth nor joyeth.* That man is regarded as the first of his species who wisheth for the prosperity of all and never setteth his heart on the misery of others, who is truthful in speech, humble in behaviour, and hath all his passions under control. That man is regarded as middling who never consoleth others by saying what is not true ; who giveth having promised ; and who keepeth an eye over the weaknesses of others. These, however, are the indications of a bad man, *viz.*, incapacity to be controlled, liability to be afflicted by dangers, openness to give way to wrath, ungratefulness, inability to become another's friend, and wickedness of heart. He also is the worst of men who is dissatisfied with any good that may come to him from others, who is suspicious of his own self, and who driveth away from himself all his (true) friends. He that desireth prosperity to himself should wait upon them that are good, and at times upon them that are indifferent, but never upon them that are bad. He that is wicked, earneth wealth,

it is true, by putting forth his strength, by constant effort, by intelligence, and by prowess; but he can never win honest fame, nor can he acquire the virtues and deportment of families that are high (in any of which he may be born).'

"Dhritarashtra said,—'The gods, they that regard both virtue and profit without swerving from either, and they that are possessed of great learning, express a liking for high families. I ask thee, O Vidura, this question,—what are those families that are called high?'

"Vidura said,—'Asceticism, self-restraint, the *Vedas* knowledge, sacrifices, pure marriages, and gifts of food,—those families in which *these* seven exist or are practised duly, are regarded as high. Theirs are high families who deviate not from the right course, whose deceased ancestors are never pained (by witnessing the wrong-doing of their descendants), who cheerfully practise all the virtues, who desire to enhance the pure fame of the line in which they are born, and who avoid every kind of falsehood. Families that are high fall off and become low owing to the absence of sacrifices, impure marriages, abandonment of the *Vedas*, and insults offered to Brahmanas. High families fall off and become low owing to their members disregarding or speaking ill of Brahmanas, or to the misappropriation, O Bharata, of what had been deposited with them by others. Those families that are possessed of members, wealth, and kine, are not regarded as families if they be wanting in good manners and conduct, while families wanting in wealth but distinguished by manners and good conduct are regarded as such and win great reputation. Therefore, should good manners and conduct be cherished with care, for, as regards wealth, it cometh or goeth. He that is wanting in wealth is not really wanting, but he that is wanting in manners and conduct is really wanting. Those families that abound in kine and other cattle and the produce of the field, are not really worthy of regard and fame if they be wanting in manners and conduct. Let none in our race be a fomenter of quarrels, none serve a king as minister, none steal the wealth of others, none provoke intestine dissensions, none be deceitful or false in behaviour, and none eat before serving the *Rishis*, the gods, and guests. He in our race who slayeth Brahmanas, or entertaineth feelings of aversion towards them, or impedeth or otherwise injureth agriculture, doth not deserve to mix with us. Straw (for a seat), ground (for sitting upon), water (to wash the feet and face), and, fourthly, sweet words,—these are never wanting in the houses of the good. Virtuous men devoted to the practice of righteous acts, when desirous of entertaining (guests), have these things ready for being offered with reverence. As the *Syandana** tree, O king, though thin, is competent to bear weights which timbers of other trees (much thicker) cannot, so they that belong to high families are always able to bear

* Dalbergia ougeinensis.—T.

the weight of great cares which ordinary men cannot. He is no friend whose anger inspireth fear, or who is to be waited upon fearfully. He, however, on whom one can repose confidence as on a father, is a true friend. Other friendships are nominal connections. He that beareth himself as a friend,even though unconnected by birth or blood, is a true friend, a real refuge, and a protector. He whose heart is unsteady, or who doth not wait upon the aged, or who is of a restless dispositition, cannot make friends. Success (in the attainment of objects) forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses, like swans forsaking a tank whose waters have dried up. They that are of weak minds suddenly give way to anger and are gratified without cause, even like clouds that are so inconstant. The very birds of prey abstain from touchi ng the dead bodies of those who, having been served and benefited by friends, show ingratitude to the latter. Beest thou poor or beest rich, thou shouldst worship thy friends. Until also some service is asked, the sincerity or otherwise of friends cannot be known. Sorrow killeth beauty; sorrow killeth strength; sorrow killeth the understanding; and sorrow bringeth on disease. Grief, instead of helping the acquisition of its object, drieth up the body, and maketh one's foes glad. Therefore, do not yield to grief. Men repeatedly die and are reborn; repeatedly wither and grow; repeatedly ask and are asked; repeatedly lament and are lamented. Happiness and misery, plenty and want, gain and loss, life and death, are shared by all in due order. Therefore, he that is self-controlled should neither joy nor repine. The six senses are always restless. Through those amongst them the predominate, one's understanding escapeth in proportion to the strength they assume, like water from a pot through its holes.'

"Dhritarashtra said,—'King Yudhishthira who is like a flame of fire, has been deceived by me. He will surely exterminate in battle all my wicked sons! Everything, therefore, seems to me to be fraught with danger, and my mind is full of anxiety. O thou of great intelligence, tell me such words as may dispell my anxiety!'

"Vidura said,—'O sinless one, in nothing else than knowledge and asceticism, in nothing else than restraining the senses, in nothing else than complete abandonment of avarice, do I see thy good! Fear is dispelled by self-knowledge; by asceticism one winheth what is great and valuable; by waiting upon superiors learning is acquired; and peace is gained by self-restraint. They that desire salvation without having acquired the merit attainable by gifts, or that which is attainable by practising the ritual of the *Vedas*, sojourn through life, freed from anger and aversion. The happiness that may be derived from a judicious course of study, from a battle fought virtuously, from ascetic austerities performed rigidly, always increaseth at the end. They that are no longer in peace with their relatives, obtain no sleep even if they have recourse to well-made beds. Nor do they, O king, derive any

pleasure from women or the laudatory hymns of bards and eulogists. Such persons can never practise virtue. Happiness can never be theirs in this world. Honors can never be theirs, and peace hath no charms for them. Counsels that are for their benefit please them not. They never acquire what they have not, nor succeed in retaining what they have. O king, there is no other end for such men save destruction. As milk is possible in kine, asceticism in Brahmanas, and inconstancy in women, so fear is possible from relatives. Numerous thin threads of equal length, collected together, are competent to bear, from strength of numbers, the constant rolling of the shuttle-cock over them. The case is even so with relatives that are good. O bull of the Bharata race, separated from one another, burning brands produce only smoke; but brought together they blaze forth into a powerful flame. The case is even so, O Dhritarashtra, with relatives. They, O Dhritarashtra, who tyrannise over Brahmanas, women, relatives, and kine, soon fall off their stalks like fruits that are ripe. And tree that stands singly, though gigantic and strong and deep-rooted, hath its trunk soon smashed and twisted by a mighty wind. Those trees, however, that stand erect, growing close together, are competent to resist winds more violent still, owing to mutual dependence. Thus he that is single, however endowed with all the virtues, is regarded by foes as capable of being vanquished like an isolated tree by the wind. Relatives again, in consequence of mutual dependence and mutual aid, grow together, like lotus stalks in a lake. These must never be slain, *viz.*, Brahmanas, kine, relatives, children, women, those whose food is eaten, and those also that yield asking for protection. O king, without wealth no good quality can show itself in a person. If, however, thou art in health, thou canst achieve thy good, for he is dead who is unhealthy and ill. O king, anger is a kind of bitter, pungent acrid, and hot drink, painful in its consequences. It is a kind of headache not born of any physical illness. They that are unwise can never swallow it up. Do thou, O king, swallow it up and obtain peace! They that are tortured by disease have no liking for enjoyments, nor do they desire any happiness from wealth. The sick, however, filled with sorrow, know not what happiness is or what the enjoyments of wealth are. Beholding Draupadi won at dice, I told thee before, O king, these words,—*They that are honest avoid deceit in play. Therefore, stop Duryodhana!*—Thou didst not, however, act according to my words. That is not strength which is opposed to softness. On the other hand, strength mixed with softness constitutes true policy which should ever be pursued. That prosperity which is dependent on crookedness alone is destined to be destroyed. That prosperity, however, which depends on both strength and softness, descends to sons and grandsons intact. Let, therefore, thy sons cherish the Pandavas, and the Pandavas also cherish thy sons. O king, let the Kurus and the Pandavas, both having same friends and same foes live together in happiness

and prosperity! Thou art, today, O king, the refuge of the sons of Kuru. Indeed, the race of Kuru, O Ajamida, is dependent on thee! O sire, preserving thy fame unsullied, cherish thou the children of Pritha afflicted as they are with the sufferings of exile! O descendant of Kuru, make peace with the sons of Pandu! Let not thy foes discover thy holes! They all, O god among men, are devoted to truth! O king of men, withdraw Duryodhana from his ways!' "

SECTION XXXVII.

"Vidura said,—'O son of Vichitravirya, Manu the son of the Self-create, hath, O king, spoken of the following seven and ten kinds of men as those that strike empty space with their fists, or seek to bend the vapoury bow of Indra in the sky or desire to catch the intangible rays of the sun. These seven and ten kinds of foolish men are as follow:—he who seeketh to control a person that is incapable of being controlled; he who is content with small gains; he who humbly pays court to enemies; he who seeks to restrain women; he who asketh him for gifts who should never be asked; he who boasteth, having done anything; he who, born in a high family, perpetrateth an improper deed; he who being weak always wageth hostilities with one that is powerful; he who talketh to a person listening scoffingly; he who desireth to have that which is unattainable; he who being a father-in-law, jesteth with his daughter-in-law; he who boasteth, having his alarms dispelled by his daughter-in-law; he who scattereth his own seeds in another's field; he who speaketh ill of his own wife; he who having received anything from another sayeth that he doth not remember it; he who, having given away anything in words in holy places, boasteth at home when asked to make good his words;* and he who striveth to prove the truth of what is false. The messengers of Yama, with nooses in hand, drag those persons to hell. One should behave towards another just as that other behaveth towards him. Even this is consistent with policy. One should behave deceitfully towards him that behaveth deceitfully, and honestly towards him that is honest in his behaviour. Old age killeth beauty; patience, hope; death, life; the practice of virtue, worldly enjoyments; lust, modesty; companionship with the wicked, good behaviour; anger, prosperity; and pride, everything.'

"Dhritarashtra said,—'Man hath been spoken of in all the *Vedas* as having hundred years for the period of his life. For what reason then, do not all men attain the allotted period?'

* Hindoo pilgrims frequently give away lands and money at holy shrines which gifts, however, are not completed till the givers return home and execute deeds in the case of land and actually pay over in the case of moveables.—T.

"Vidura said,—'Excess of pride, excess in speech, excess in eating, anger, the desire of enjoyment, and intestine dissensions,—these, O king, are six sharp swords that cut off the period of life allotted to creatures. It is these which kill men, and not death. Knowing this, blessed be thou!

"'He who appropriates to himself the wife of one who hath confided in him, he who violates the bed of his preceptor, that Brahmana, O Bharata, who becomes the husband of a *Sudra* woman or drinks wines, he who commands Brahmanas or becometh their master or taketh away the lands that support them, and he who taketh the lives of those who yield asking for protection, are all guilty of the sin of slaying Brahmanas. The *Vedas* declare that contact with these require expiation. He that accepts the teaching of the wise, he that is acquainted with the rules of morality, he that is liberal, he that eateth having first dedicated the food to the gods and *Pitris*, he that envieth none, he that is incapable of doing anything that injureth others, he that is grateful, truthful, humble, and learned, succeedeth in attaining to heaven.

"They are abundant, O king, that can always speak agreeable words. The speaker, however, is rare, as also the hearer, of words that are disagreeable but medicinal. That man who, without regarding what is agreeable or disagreeable to his master but keeping virtue alone in view, sayeth what is unpalatable but medicinal, truly addeth to the strength of the king. For the sake of the family a member may be sacrificed; for the sake of the village, a family may be sacrificed; for the sake of a kingdom a village may be sacrificed; and for the sake of one's soul, the whole earth may be sacrificed. One should protect his wealth in view of the calamities that may overtake him; by his wealth one should protect his wives and by both his wealth and wives one should protect his own self. From very olden times it hath been seen that gambling provoketh quarrels. Therefore, he that is wise, should not resort to it even in jest. O son of Pratipa, at the time of that gambling match I told thee, O king,—*This is not proper.* But, O son of Vichitravirya, like medicine to a sick man, those words of mine were not agreeable to thee! O king, thou desirest to vanquish the sons of Pandu who are even as peacocks of variegated plumage by means of thy sons who are all as crows! Forsaking lions thou art protecting jackals! O king, when the time cometh thou wilt have to grieve for all this. That master, O sire, who doth not give vent to his displeasure with devoted servants zealously pursuing his good, enlisteth the confidence of his servants. In fact, the latter adhere to him even in distress. By confiscating the grants to one's servants or stopping their pay, one should not seek to amass wealth, for even affectionate counsellors deprived of their means of life and enjoyment, turn against him and leave him (in distress). Reflecting first on all intended acts and adjusting the wages and allowances of servants with his income and expenditure, a king should make proper alliances, for there is nothing that cannot be accomplished by alliances. That officer who fully understanding the intentions of his

royal master, dischargeth all duties with alacrity, and who respectable himself and devoted to his master always telleth what is for his master's good, and who is fully acquainted with the extent of his own might and with that also of those against whom he may be employed, should be regarded by the king as his second self. That servant, however, who commanded (by his master) disregardeth the latter's injunctions and who enjoined to do anything refuseth to submit, proud as he is of his own intelligence and given to arguing against his master, should be got rid of without the least delay. Men of learning say that a servant should be endued with these eight qualities, *viz.*, absence of pride, ability, absence of procrastination, kindness, cleanliness, incorruptibility, birth in a family free from the taint of disease, and weightiness of speech. No man should confidently enter an enemy's house after dusk even with notice. One should not at night lurk in the yard of another's premises, nor should one seek to enjoy a woman to whom the king himself might make love. Never set thyself against the conclusion to which a person hath arrived who keepeth low company and who is in the habit of consulting all he meeteth, Never tell him,—*I do not believe thee*,—but assigning some reason send him away on a pretext. A king who is exceedingly merciful, a woman of lewd character, the servant of a king, a son, a brother, a widow having an infant son, one serving in the army, and one that hath suffered great losses, should never engage in pecuniary transactions of lending or borrowing. These eight qualities shed a lustre on men, *viz.*, wisdom, high lineage, acquaintance with scriptures, self-restraint, prowess, moderation in speech, gift to the extent of one's power, and gratefulness. These high qualities, O sire, are necessarily brought together by one only endowment. When the king favors a person, that incident (of royal favor) bringeth on all the others and holdeth them together.* He that performeth ablutions winneth these ten, *viz.*, strength, beauty, a clear voice, capacity to utter all the alphabetical sounds, delicacy of touch, fineness of scent, cleanliness, gracefulness, delicacy of limbs, and beautiful women. He that eateth sparingly winneth these six, *viz.*, health, long life, and ease; his progeny also becometh healthy, and nobody reproacheth him with gluttony. One should not give shelter to these in his house, *viz.*, one that always acteth improperly, one that eateth much, one that is hated by all, one that is exceedingly deceitful, one that is cruel, one that is ignorant of the proprieties of time and place, and one that dresseth indecently. A person, however distressed, should never solicit for alms a miser, or one that speaketh ill of others, or one that is unacquainted with the scriptures, or a dweller in the woods,

* The sense seems to be that a royal favorite is necessarily invested with the eight qualities named, and the latter, in the case of such a person, instead of being natural are only accidental attributes. Nilakantha takes it to be a covert allusion to the impropriety of trusting Karna.—T.

or one that is cunning, or one that doth not regard persons worthy of regard, or one that is cruel, or one that habitually quarrels with others, or one that is ungrateful. A person should never wait upon these six worst of men, *viz*, one that is a foe,* one that always errs, one that is wedded to falsehood, one that is wanting in devotion to the gods, one that is without affection, and one that always regards himself competent to do everything. One's purposes depend (for their success) on means; and means are dependent again on the nature of the purposes (sought to be accomplished by them). They are intimately connected with each other so that success depends on both. Begetting sons and rendering them independent by making some provision for them, and bestowing maiden daughters on eligible persons, one should retire to the woods, and desire to live as a *Muni*. One should, for obtaining the favors of the Supreme Being, do that which is for the good of all creatures as also for his own happiness, for it is this which is the root of the success of all one's objects. What anxiety hath he for a livelihood that hath intelligence, energy, prowess, strength, alacrity, and perseverance?

" 'Behold that the evils are of a rupture with the Pandavas which would sadden the very gods with Sakra! These are, first, enmity between them that are all thy sons; secondly, a life of continued anxiety; thirdly, the loss of the fair fame of the Kurus; and lastly, the joy of those that are thy enemies! The wrath of Bhishma, of thine, O thou of the splendour of Indra, of Drona, and of king Yudhisthira, will consume the whole would like a comet of large proportions falling transversely on the earth! Thy century of sons and Karna and the sons of Pandu can together rule the vast earth with her belt of seas. O king, the Dhartarashtras constitute a forest of which the Pandavas are, I think, tigers. O, do not cut down that forest with its tigers! O, let not the tigers be driven from that forest! There can be no forest without tigers, and no tigers without a forest. The forest shelters the tigers and the tigers guard the forest!

" 'They that are sinful never seek so much to ascertain the good qualities of others as to ascertain their faults. He that desires the highest success in all matters connected with worldly profit, should from the very beginning practise virtue, for true profit is never separated from heaven. He whose soul hath been dissociated from sin and firmly fixed on virtue, hath understood all things in their natural and adventitious states. He that followeth virtue, profit, and desire, in proper seasons, obtaineth, both here and hereafter, a combination of all three. He that restraineth the force of both anger and joy, and never, O king, loseth his senses under calamities, winneth prosperity. Listen to me,

* Sanklishta-karmanam is explained by Nilakantha to mean foe. There are Six kinds of foes, viz, he that setteth fire to one's dwelling, he that giveth poison, he that approacheth another with evil intent weapon in hand, he that robbeth one of one's wealth, he that robbeth one of one's friend, and lastly he that ravisheth one's wife.—T.

O king! Men are said to have *five* different kinds of strength Of these, the strength of arms is regarded to be of the most inferior kind. Blessed be thou, the acquisition of good counsellors is regarded as the second kind of strength. The wise have said that the acquisition of wealth is the third kind of strength. The strength of birth, O king, which one naturally acquireth from one's sires and grandsires, is regarded as the fourth kind of strength. That, however, O Bharata, by which all these are won, and which is the foremost of all kinds of strength, is called the strength of the intellect. Having provoked the hostility of a person who is capable of inflicting great injury on a fellow creature, one should not gather assurance from the thought that one liveth at a distance from the other. Who that is wise can place his trust on women, kings, serpents, his own master, enemies, enjoyments, and period of life? There are no physicians nor medicines for him that hath been struck by the arrow of wisdom. In the case of such a person neither the *mantras* of *homa*, nor auspicious ceremonies, nor the *mantras* of the *Atharva Veda*, nor any of the antidotes of poison, are of any efficacy. Serpents, fire, lions, and consanguineous relatives,—none of these, O Bharata, should be disregarded by a man, for all these are possessed of great power. Fire is a thing of great energy in this world. It lurketh in wood and never consumeth it till it is ignited by others. That very fire, when brought out by friction, consumeth by its energy not only the wood in which it lurked but also an entire forest and many other things. Men of high lineage are just like fire in energy. Endued with forgiveness, they betray no outward symptoms of wrath and are quiet like fire in wood. Thou, O king, with thy sons, art possessed of the virtue of creepers, and the sons of Pandu are regarded as *Sala* trees. A creeper never groweth unless there is a large tree to twine round. O king, O son of Ambika, thy son is as a forest. O sire, know that the Pandavas are the lions of that forest. Without its lions the forest is doomed to destruction, and lions also are doomed to destruction without the forest (to shelter them).

SECTION XXXVIII.

Vidura said,—'The heart of a young man, when an aged and venerable person cometh to his house (as a guest), soareth aloft. By advancing forward and saluting him, he getteth it back.* He that is self-controlled, first offering a seat, and bringing water and causing his guest's feet to be washed and making the usual enquiries of welcome, should then speak of his own affairs, and taking everything into consideration, offer him food. The wise have said

* The sense seems to be that the heart of a young householder on such occasions is in a flutter. He obtaineth no peace till he is able to accord a proper reception to the venerable guest.—T.

that that man liveth in vain in whose dwelling a Brahmana conversant with *mantras* doth not accept water, honey and curds, and kine, from fear of being unable to appropriate them or from the miserliness and unwillingness with which the gifts are made. A physician, a maker of arrows, one that hath given up the vow of *Brahmacharya* before it is complete, a thief, a crooked-minded man, a Brahmana that drinks, one that causeth miscarriage, one that liveth by serving in the army, and one that selleth the *Vedas*, when arrived as a guest, however undeserving he may be of even the offer of water, should be regarded (by a house-holder) as exceedingly dear. A Brahmana should never be a seller of salt, of cooked food, curds, milk, honey, oil, clarified butter,sessame, meat, fruits, roots, potherbs, dyed cloths, all kinds of perfumery, and treacle. He that never giveth way to anger, he that regardeth pieces of mud, stone and gold as all of the same value, he that is superior to grief, he that is no longer in need of friendship and quarrels, he that disregardeth both praise and blame, and he that standeth aloof from both what is agreeable and disagreeable like one perfectly withdrawn from the world, is a real *Yogin* of the *Bhikshu* order. That virtuous ascetic liveth on rice growing wild, or roots, or potherbs, who hath his soul under control, who carefully keepeth his fire for worship, and dwelling in the woods is always regardful of guests, is, indeed, the foremost of his brotherhood. Having wronged an intelligent person, one should never gather assurance from the fact that one liveth at a distance from the person wronged. Long are the arms which intelligent persons have by which they can return wrongs for wrongs done to them. One should never put trust on him who should not be trusted, nor put too much trust on him who should be trusted, for the danger that ariseth from one's having reposed trust on another cutteth off one's very roots. One should renounce envy, protect one's wives, give to others what is their due, and be agreeable in speech. One should be sweet-tongued and pleasant in his address as regards one's wives, but should never be their slave. It hath been said that wives that are highly blessed and virtuous, worthy of worship and the ornaments of their homes, are really embodiments of domestic prosperity. They should, therefore, be protected particularly. One should devolve the overlooking of his inner apartments on his father; of the kitchen, on his mother; of the kine, on somebody he looks upon as his own self; but as regards agriculture, one should overlook it himself. One should look after guests of the trader caste through his servants, and those of the Brahmana caste through his sons. Fire hath its origin in water; Kshatriyas in Brahmanas; and iron in stone. The energy of those (*i. e.*, fire, Kshatriyas, and iron,) can affect all things but is neutralised as soon as the things come in contact with their progenitors. Fire lieth concealed in wood without showing itself externally. Good and forgiving men born of high families and endued with fiery energy do not betray any outward symptoms of what is within them. That king whose counsels cannot be known by either outsiders or those about him, but who knoweth the counsels

of others through his spies, enjoyeth his prosperity long. One should never speak of what one intends to do. Let anything thou doest in respect of virtue, profit, and desire, be not known till it is done. Let counsels be not divulged. Ascending on the mountain-top or on the terrace of a palace, or proceeding to a wilderness bald of trees and plants, one should, in secrecy, mature his counsels. O Bharata, neither a friend who is without learning, nor a learned friend who hath no control over his senses, deserveth to be a repository of state secrets. O king, never make one thy minister without examining him well,for a king's finances and the keeping of his counsels both depend on his minister. That king is the foremost of rulers whose ministers know his acts in respect of virtue, profit, and desire, only after they are done. The king whose counsels are kept close, without doubt commandeth success. He that from ignorance committeth acts that are censurable, loseth his very life in consequence of the untoward results of those acts. The doing of acts that are praise-worthy is always attended with ease. Omission to do such acts leadeth to repentance. As a Brahmana without having studied the *Vedas* is not fit to officiate at a *Sraddha* (in honor of the *Pitris*), so he that hath not heard of the six (means for protecting a kingdom) deserveth not to take part in political deliberations. O king, he that hath an eye upon increase, decrease, and surplus, he that is conversant with the six means and knoweth also his own self, he whose conduct is always applauded, bringeth the whole earth under subjection to himself. He whose anger and joy are productive of consequences, he who overlooketh personally what should be done, he who hath his treasury under his own control, bringeth the whole earth under subjection to himself. The king should be content with the name he wins and the umbrella that is held over his head. He should divide the wealth of the kingdom among these that serve him. Alone he should not appropriate everything. A Brahmana knoweth a Brahmana, the husband understandeth the wife, the king knoweth the minister, and monarchs know monarchs. A foe that deserveth death, when brought under subjection, should never be set free. If one be weak, one should pay court to one's foe that is stronger even if the latter deserve death ; but one should kill that foe as soon as one commandeth sufficient strength, for, if not killed dangers soon arise from him. One should,with an effort, control his wrath against the gods, kings, Brahmanas, old men, children, and those that are helpless. He that is wise should avoid unprofitable quarrels such as fools only engage in. By this one winneth great fame in this world and avoideth misery and unhappiness. People never desire him for a master whose grace is fruitless and whose wrath goest for nothing, like women never desiring him for a husband who is a eunuch. Intelligence doth not exist for the acquisition of wealth, nor is idleness the cause of adversity ; the man of wisdom only knoweth, and not others, the cause of the diversities of condition in this world. The fool, O Bharata, always disregardeth those that are eminent in years, conduct, and knowledge, in intelligence, wealth, and lineage. Calamities soon

come upon them that are of wicked disposition, devoid of wisdom, envious, or sinful, foul-tongued,and wrathful. Absence of deceitfulness, gift, observance of the established rules of intercourse, and speech well-controlled, bring all creatures under subjection. He that is without deceitfulness, he that is active, grateful, intelligent, and guileless, even if his treasury be empty, obtaineth friends, counsellors, and servants. Intelligence, tranquillity of mind, self-control, purity, absence of harsh speech, and unwillingness to do anything disagreeable to friends,—these seven are regarded as the fuel of prosperity's flame. That wretch who doth not give to others their due, who is of wicked soul, who is ungrateful, and shameless, should, O king, be avoided. The guilty person who provoketh another about him that is innocent, cannot sleep peacefully at night like a person passing the night with a snake in the same room. They, O Bharata, who upon being angry endanger one's possessions and means of acquisition, should always be propitiated like the very gods. Those objects that depend upon women, careless persons, men that have fallen away from the duties of their caste, and those that are wicked in disposition, are all doubtful of success. They sink helplessly, O king, like a raft made of stone, who have a woman, a deceitful person, or a child, for their guide. They that are competent in the general principles of work though not in particular kinds of work, are regarded by me as learned and wise, for particular kinds of work are subsidiary.* That man who is highly spoken of by swindlers, mimes and women of ill fame, is more dead than alive Forsaking these mighty bowmen of immeasurable energy, *viz.*, the sons of Pandu, thou hast, O Bharata, devolved on Duryodhana, the cares of a mighty empire. Thou shalt, therefore, soon see that swelling affluence fall off like Vali fallen off from the three worlds!' "

SECTION XXXIX.

"Dhritarashtra said,—Man is not the disposer of either his prosperity or adversity. He is like a wooden doll moved by strings. Indeed, the Creator hath made man subject to Destiny. Go on telling me, I am attentive to what thou sayest."

"Vidura said,—O Bharata, by speaking words out of season even Vrihaspati himself incurreth reproach and the charge of ignorance. One becometh agreeable by gift, another by sweet words, a third by the force of incantations

* The sense seems to be rather obscure. What Vidura, I think, means is this He that is versed in the art of war is certainly a warrior, although he may not know to fight in a hilly country. Fighting in a hilly country is only particular mode of warfare. The general knowledge of the warrior would (Vidura thinks) help him very soon to master the particular mode.—T.

and drugs. He, however, that is naturally agreeable, always remaineth so, He that is hated by another is never regarded by that other as honest or intelligent or wise. One attributeth everything good to him one loveth and everything evil to him one hateth. O king, as soon as Duryodhana was born I told thee,—*Thou shouldst abandon this one son, for by abandoning him thou wouldst secure the prosperity of thy century of sons, and by keeping him, destruction would overtake thy hundred sons!* That gain should never be regarded highly which leadeth to loss. On the other hand, that loss even should be regarded highly which would bring on gain. That is no loss, O king, which bringeth on gain. That, however, should be reckoned as loss which is certain to bring about greater losses still. Some become eminent in consequence of good qualities; others become so in consequence of wealth. Avoid them, O Dhritarashtra, that are eminent in wealth but destitute of good qualities!'

"Dhritarashtra said,—'All that you sayest is approved by the wise and is for my future good! I dare not, however, abandon my son. It is well-known that where there is righteousness there is victory!'

"Vidura said,—'He that is graced with every virtue and is endued with humility, is never indifferent to even the minutest sufferings of living creatures, They, however, that are ever employed in speaking ill of others, always strive with activity in quarreling with one another and in all matters calculated to give pain to others. There is sin in accepting gifts from, and danger in making gifts to them whose very sight is inauspicious and whose companionship is fraught with danger. They that are quarrelsome, covetous, shameless, deceitful, are known as unrighteous, and their companionship should always be avoided. One should also avoid those men that are endued with similar faults of a grave nature. When the occasion that caused the friendship is over, the friendship of those that are low, the beneficial results of that connection, and the happiness also derivable from it, all come to an end, They then strive to speak ill of their (late) friend and endeavour to inflict loss on him, and if the loss they sustain be even very small, for all that, they, from want of self-control, fail to enjoy peace. He that is learned, examining everything skilfully and reflecting well, should, from a distance, avoid the friendship of vile and wicked-minded persons such as these. He that succoureth his poor and wretched and helpless relatives, obtaining children and animals, enjoyeth prosperity that knoweth no end. They that desire their own benefit should always succour their relatives. By every means, therefore, O king, do thou seek the growth of thy race. Prosperity will be thine, O monarch, if thou behavest well towards all thy relatives! Even relatives that are destitute of good qualities should be protected. O bull of the Bharata race! How much more, therefore, should they be protected that are endued with every virtue and are humbly expectant of thy favors? Favor thou the heroic sons of Pandu, O monarch, and let a few villages be assigned to them for their maintenance! By acting thus, O king, fame will be thine in this world!

Thou art old ; thou shouldst, therefore, control thy sons! I should say what is for thy good. Know me as one that wishes well to thee! He that desireth his own good should never quarrel, O sire, with his relatives! O bull of the Bharata race, happiness should ever be enjoyed with one's relatives and not without them! To eat with one another, to talk with one another, and to love one another, are what relatives should always do. They should never quarrel. In this world it is relatives that rescue and relatives that sink (relatives). Those amongst them that are righteous rescue, while those that are unrighteous sink (their brethren). O king, be thou O giver of honors righteous in thy conduct towards the sons of Pandu. Surrounded by them thou wouldst be unconquerable by thy foes. If a relative shrinks in the presence of a prosperous relative like a deer at sight of a hunter armed with arrows, then the prosperous relative hath to take upon himself all the sins of the other. O best of men, repentance will be thine (for this thy inaction at present) when in future thou wilt hear of the death of either the Pandavas or thy sons! O, think of all this! When life itself is unstable, one should in the very beginning avoid that act in consequence of which one would have to indulge in regrets having entered the chamber of woe.—It it not true that no person has been guilty of an offence except Bhargava. It is seen, however, that a just notion of consequence is present in all persons of intelligence. Thou art an aged scion of Kuru's race. If Duryodhana inflicted these wrongs on the sons of Pandu, it is thy duty, O king of men, to undo them all! Reinstating them in their position, thou wilt, in this world, be cleansed of all thy sins and be, O king of men, an object of worship with even those that have their souls under control! Reflecting on the well-spoken words of the wise according to their consequences, he that engageth in acts never loseth fame. The knowledge imparted by even men of learning and skill is imperfect, for that which is sought to be inculcated is ill understood, or, if understood, is not accomplished in practice. That learned person who never doth an act the consequences of which are sin and misery, always groweth (in prosperity). The person, however, of wicked soul who from folly pursueth his sinful course commenced before, falleth into a slough of deep mire. He that is wise should ever keep in view the (following) six conduits by which counsels become divulged, and he that desireth success and a long dynasty should ever guard himself from those six. They are intoxication, sleep, inattention to spies set over one by another, one's own demeanour as dependent on the workings of one's own heart, confidence reposed on a wicked counsellor, and unskilful envoys. Knowing these six doors (through which counsels are divulged), he that kepeth them shut while pursuing the attainment of virtue, profit, and desire, succeedeth in standing over the heads of his foes. Without an acquaintance with the scriptures and without waiting upon the old, neither virtue nor profit can be known (or won) by persons blessed even with the intelligence of Vrihaspati. A thing is lost if cast into the sea ; words are lost if addressed to one that listens not ; the scriptures are lost on onet

that hath not his soul under control; and a libation of clarified butter is lost if poured over the ashes left by a fire that is extinguished. He that is endued with intelligence maketh friendships with those that are wise, having first examined by the aid of his intelligence, repeatedly searching by his understanding, and using his ears, eyes, and judgment. Humility killeth obloquy; prowess removeth failure; forgiveness always conquereth anger; and auspicious rites destory all indications of evil. One's lineage, O king, is tested by his objects of enjoyment, place of birth, house, behaviour, food, and dress. When an object of enjoyment is available, even that hath attained emancipation is not unwilling to enjoy it; what again need be said of him that is yet wedded to desire? A king should cherish a counsellor that worshippeth persons of wisdom, is endued with learning, virtue, agreeable appearance, friends, sweet speech, and a good heart. Whether of low or high birth, he who doth not transgress the rules of polite intercourse, who hath an eye on virtue, who is endued with humility and modesty, is superior to a hundred persons of high birth. The friendship of those two persons never cooleth whose hearts, secret pursuits, and pleasures, and acquirements, accord in every respect. He that is intelligent should avoid an ignorant person of wicked soul like a pit whose mouth is covered with grass, for friendship with such a person can never last. The man of wisdom should never contract friendship with those that are proud, ignorant, fierce, rash, and fallen off from righteousness. He that is grateful, virtuous, truthful, large-hearted, and devoted, and he that hath his senses under control, preserveth his dignity, and never forsaketh a friend, should be desired for a friend. The withdrawal of the senses from their respective objects is equivalant to death itself.* Their excessive indulgence again would ruin the very gods. Humility, love of all creatures, forgiveness, and respect for friends,—these, the learned have said, lengthen life. He who with a firm resolution striveth to accomplish by a virtuous policy purpose that have once been frustrated, is said to possess real manhood. That man attaineth all his objects who is conversant with remedies to be applied in the future, who is firmly resolved in the present, and who could anticipate in the past how an act begun would end. That which a man pursueth in word, deed, and thought, winneth him for its own; therefore, one should always seek that which is for his good. Effort after securing what is good, the proprieties of time, place, and means, acquaintance with the scriptures, activity, straightforwardness, and frequent meetings with those that are good,—these bring about prosperity. Perseverance is the root of prosperity, of gain, and of what is beneficial. The man that pursueth an object with perseverance and without giving it up in vexation, is really great, and enjoyeth happiness that in unending. O sire, there is nothing more conducive of happiness and nothing more proper for a man of power and energy as forgiveness in every place and at all times. He that is weak should forgive under all circumstances.

* i. e., not ordinarily desired, and difficult of practice.—T.

He that is possessed of power should show forgiveness from motives of vitue. And he to whom the success or failure of his objects is the same, is naturally forgiving. That pleasure the pursuit of which doth not injure one's virtue and profit, should certainly be pursued to one's fill. One should not, however, act like a fool by giving free indulgence to his senses. Prosperity never resides in one who suffers himself to be tortured by a grief, who is addicted to evil ways, who denies Godhead, who is idle, who hath not his senses under control, and who is divested of exertion. The man that is humble, and who from humility is modest, is regarded as weak and persecuted by persons of misdirected intelligence. Prosperity never approacheth from fear the person that is excessively liberal, that giveth away without measure, that is possessed of extraordinary bravery, that practiseth the most rigid vows, and that is very proud of his wisdom. Prosperity doth not reside in one that is highly accomplished, nor in one that is without any accomplishment. She doth not desire a combination of all the virtues nor is she pleased with the total absence of all virtues. Blind, like a mad cow, Prosperity resides with some one is not remarkable. The fruits of the *Vedas* are ceremonies performed before the (*homa*) fire; the fruits of an acquaintance with the scriptures are goodness of disposition and conduct. The fruits of woman are the pleasures of intercourse and offspring; and the fruits of wealth are enjoyment and gift. He that performeth acts tending to secure his prosperity in the other world with wealth acquired sinfully, never reapeth the fruits of these acts in the other world, in consequence of the sinfulness of the acquisitions (spent for the purpose). In the midst of deserts or deep woods or inaccessible fastnesses, amid all kinds of dangers and alarms, or in view of deadly weapons upraised for striking him, he that hath strength of mind entertaineth no fear. Exertion, self-control, skill, carefulness, steadiness, memory, and commencement of acts after mature deliberarion,—know that these are root of prosperity. Austerities constitute the strength of ascetics; the *Vedas* are the strength of those conversant with them; in envy lieth the strength of the wicked; and in forgiveness, the strength of the virtuous. These eight, *viz.*, water, roots, fruits, milk, clarified butter, (what is done at) the desire of a Brahmana, (or at) the command of a preceptor, and medicine, are not destructive of a vow. That which is antagonistic to one's own self, should never be applied in respect of another. Briefly, even this is virtue. Other kinds of virtue there are, but these proceed from caprice. Anger must be conquered by forgiveness; and the wicked must be conquered by honesty; the miser must be conquered by liberality, and falsehood must be conquered by truth. One should not place trust on a woman, a swindler, an idle person, a coward, one that is fierce, one that boasts of his own power, a thief, an ungrateful person, and an atheist. Achievements, period of life, fame, and power—these four always expand in the case of him that respectfully saluteth his superiors and waiteth upon the old. Do not set thy heart after these objects which cannot be acquired except by very painful exertion or by sacrificing righteousness, or

by bowing down to an enemy. A man without knowledge is to be pitied; an act of intercourse that is not fruitful is to be pitied; the people of a kingdom that are without food are to be pitied; and a kingdom without a king is to be pitied. The roads constitute the source of pain and weakness to embodied creatures; the rains, of hills and mountains; absence of enjoyment, of women; and wordy arrows, of the heart. The scum of the *Vedas* is want of study; of Brahmanas, absence of vows; of the Earth, the Valhikas;* of man, untruth; of the chaste woman, curiosity; of women, exile from home. The scum of gold is silver: of silver, tin; of tin, lead; and of lead, useless dregs. One cannot conquer sleep by lying down; women by desire; fire by fuel; and wine by drinking. His life is, indeed, crowned with success who hath controlled his friends by gifts, his foes in battle, and wife by food and drink. They who have thousands live. They, who have hundreds, also live. O Dhritarashtra, forsake desire. There is none who cannot manage to live by some means or other! The paddy, wheat, gold, animals, and women there are on earth cannot all satiate even one person. Reflecting on this, they that are wise never grieve for want of universal dominion. O king, I again tell thee, adopt an equal behaviour towards thy children, *i. e.*, towards the sons of Pandu and thy own sons!'"

SECTION XXXIX.

"Vidura said,—'Worshipped by the good and abandoning pride that good man who pursueth his objects without outstepping the limits of his power, soon succeedeth in winning fame, for they that are good, when gratified with a person, are certainly competent to bestow happiness on him. He that forsaketh of his own accord even a great object owing to its being fraught with unrighteousness, liveth happily, casting off all woes, like a snake that hath cast off its slough. A victory gained by an untruth, deceitful conduct towards the king, and insincerity of intentions expressed before the preceptor,—these three are each equal to the sin of slaying a Brahmana. Excessive envy, death, and boastfulness, are the causes of the destruction of prosperity. Carelessness in waiting upon the preceptor, haste, and boastfulness, are the three enemies of knowledge. Idleness, inattention, confusion of the intellect, restlessness, gathering for killing time, haughtiness, pride, and covetousness,—these seven constitute, it is said, the faults of students in the pursuit of learning. How can they that desire pleasure have knowledge? Students, again, engaged in the pursuit of learning, cannot have pleasure. Votaries of pleasure must give up knowledge, and votaries of knowledge must give up

* They inhabited that province of the Punjab which is now called Sindh. They were an immoral race, very sinful in their conduct.—T.

pleasure. Fire is never gratified with fuel (but can consume any measure thereof). The great ocean is never gratified with the rivers it receives (but can receive any number of them). Death is never gratified with even the entire body of living creatures (but can go on killing more). A beautiful woman is never gratified with any number of men (she may have). O king, hope killeth patience; *Yama* killeth growth; anger killeth prosperity; miserliness killeth fame; absence of tending killeth cattle; one angry Brahmana destroyeth a whole kingdom. Let goats, brass, silver, honey, antidotes of poison,* birds, Brahmanas versed in the *Vedas*, old relatives, and men of high birth sunk in poverty, be always present in thy house. O Bharata, Manu hath said that goats, bulls, sandal, lyres, mirrors, honey, clarified butter, iron, copper, conch-shells, the stony-image of *Vishnu* with gold within,† and *gorochana* ‡ should always be kept in one's house for the worship of the gods. Brahmanas, and guests, for all these objects are auspicious. O sire, I would impart to thee another sacred lesson productive of great fruits and which is the highest of all teachings, *viz.*, virtue should never be forsaken from desire, fear, or temptation, nay, not for the sake of life itself! Virtue is everlasting; pleasure and pain are transitory; life is, indeed, everlasting but its particular phases are transitory. Forsaking those which are transitory, betake thyself to that which is everlasting, and let contentment be thine, for contentment is the highest of all acquisitions. Behold, illustrious and mighty kings, having ruled lands abounding with wealth and corn, have become the victims of the universal Destroyer, leaving behind their kingdoms and vast sources of enjoyment. The son brought up with anxious care, when dead, is taken up and carried away by men (to the burning ground). With dishevelled hair and crying piteously they then cast the body into the funeral pyre as if it were a piece of wood. Others enjoy the deceased's wealth, while birds and fire feast on the elements of his body. With two only he goeth to the other world, *viz.*, his merits and his sins which keep him company. Throwing away the body, O sire, relatives, friends, and sons retrace their steps, like birds abandoning trees without blossoms and fruits. The person cast into the funeral pyre is followed only by his own acts. Therefore should men, carefully and gradually, earn the merit of righteousness. In the world above this, and also in that below this, there are regions of great gloom and darkness. Know, O king, that those are regions where the senses of men are exceedingly afflicted. Oh, let not any of those places be thine! Carefully listening to these words, if thou canst act according to them, thou wilt obtain great fame in this world of men, and fear will not be thine here or hereafter!

* Lit. drugs that suck up poison.—T.

† Globose pieces of black stone containing gold within. These abound in the river Gandaka, and are hence called Gandakisila.—T.

‡ A bright yellow pigment prepared from the urine of the cow, or, as some believe, from its dung, or, according to some, formed in its head. It is used as a dye.—T.

O Bharata, the soul is spoken of as a river; religious merit constitutes its sacred baths; truth, its waters; self-control, its banks; kindness, its waves. He that is righteous purifieth himself by a bath therein, for the soul is sacred, and the absence of desire is the highest merit. O king, life is a river whose waters are the five senses, and whose crocodiles and sharks are desire and anger. Making self-control thy boat, cross thou its eddies which are represented by repeated births. Worshipping and gratifying friends that are eminent in wisdom, virtue, learning, and years, he that asketh their advice about what he should do and should not do, is never misled. One should restrain one's lust and stomach by patienee; one's hands and feet by one's eyes; one's eyes and ears by one's mind; and one's mind and words by one's acts. That Brahmana who never omitteth to perform his ablutions, who always weareth his sacred thread, who always attendeth to the study of the *Vedas*, who always avoideth food that is unclean,* who telleth the truth and performeth acts in honor of his preceptor, never falleth off from the region of *Brahma*. Having studied the *Vedas*, poured libations on the fire performed sacrifices, protected subjects, sanctified his soul by drawing weapons for protecting kine and Brahmanas, and died on the field of battle, the Kshatriya attaineth to heaven. Having studied the *vedas*, and distributed in proper time his wealth among Brahmanas, Kshatriyas, and his own dependents, and smelt the sanctified smoke of the three kinds of fires, the Vaisya enjoyeth heavenly bliss in the other world. Having properly worshipped Brahmanas, Kshatriyas, and Vaisyas in due order, and having burnt his sins by gratifying them, and then peacefully casting off his body, the Sudra, enjoyeth the bliss of heaven. The duties of the four orders are thus set forth before thee! Listen now to the reason of my speech as I discourse it! Yudhishthira the son of Pandu is falling off from the duties of the Kshatriya order. Place him, therefore, O king, in a position to discharge the duties of kings!'

Dhritarashtra said,—'It is even so as thou always teachest me! O amiable one, my heart also inclineth that very way of which thou tellest me! Although, however, I incline my mind towards the Pandavas even as thou teachest me to do, yet as soon as I come in contact with Duryodhana it turneth off in a different way. No creature is able to transgress Destiny. Indeed, Destiny, I think, is certain to take its course. Individual exertion is futile!' "

* Or rather food defiled by the touch of, or offered by, a fal (excasted) person."—T.

SECTION XXXX.

(*Sanat-sujata Parva*)

"Dhritarashtra said,—'If there is anything still left unsaid by thee, O Vidura, say it then as I am ready to listen to thee! Thy discourse is, indeed, charming!'

"Vidura said,—'O Dhritarashtra, O thou of the Bharata race, that ancient and eternal *Rishi* Sanat-sujata who, leading a life of perpetual celibacy, hath said that there is no Death,—that foremost of all intelligent persons,—will expound to thee all the doubts,* in thy mind, both expressed and unexpressed!'

"Dhritarashtra said,—'Dost thou not know what that eternal *Rishi* will say unto me? O Vidura, do thou say it if, indeed, thou hast that degree of wisdom!'

"Vidura said,—'I am born in the *Sudra* order and, therefore, do not venture to say more than what I have already said.† The understanding, however, of that *Rishi* leading a life of celibacy, is regarded by me to be eternal. He that is a Brahmana by birth, by discoursing on even the profoundest mysteries, never incurreth the censure of the gods. It is for this alone that I do not discourse to thee upon the subject.‡'

"Dhritarashtra said,—'Tell me, O Vidura, how with this body of mine I can meet with that ancient and eternal one!'"

Vaisampayana said,—'Then Vidura began to think of that *Rishi* of rigid vows. And knowing that he was thought of, the *Rishi*, O Bharata, showed himself there! Vidura then received him with the rites prescribed by the ordinance. And when, having rested awhile, the *Rishi* was seated at his ease, Vidura addressed him, saying,—'O illustrious one, there is a doubt in Dhritarashtra's mind which is incapable of being explained by me. It behoveth thee, therefore, to expound it, so that listening to thy discourse this chief of men may cross over all his sorrows, and so that gain and loss, what is agreeable and what disagreeable, decrepitude and death, fright and jealousy, hunger and thirst, pride and prosperity, dislike, sleep, lust and wrath, and decrease and growth, may all be borne by him!'"

---

* Some texts have Hridaya-sansrayan for Hridaya-sansayan. If the former reading be preferred, the meaning would be—"Everything attached to or in thy heart."—T.

† A Sudra cannot discourse on the mysteries of Brahma.

‡ Tasmannaitadvravimi is better than Tasmadetadvravimi.—T.

SECTION XXXXI.

Vaisampayana said,—"Then the illustrious and wise king Dhritarashtra, having applauded the words spoken by Vidura, questioned Sanat-sujata in secret, desirous of obtaining the highest of all knowledge. And the king questioned the *Rishi*, saying,—O Sanat-sujata, I hear that thou art of opinion that there is no Death. The gods and the *Asuras*, however, practised ascetic austerities in order to avoid death. Of these two opinions then, which is true?'

"Sanat-sujata said,—'Death is avoided by particular acts; the other opinion is,—there is no death; thou hast asked me which of these is true. Listen to me, O king, as I discourse to thee on this, so that thy doubts may be removed. Know, O Kshatriya, that both of these are true! The learned are of opinion that death results from ignorance. I say that ignorance is death, and so the absence of ignorance (Knowledge*) is immortality! It is from ignorance that the *Asuras* became subject to defeat and death, and from the absence of ignorance that the gods have attained to the condition of *Brahma*. Death doth not devour creatures like a tiger; its shape itself is unascertainable. Besides this form of death some imagine *Yama* to be death. This, however, is due to the weakness of the mind. The pursuit of *Brahma* or self-knowledge is immortality. That (imaginary) god (Yama) holdeth his sway in the region of the *Pitris*, being the source of bliss to the virtuous and woe to the sinful. It is at his command that death in the form of wrath, ignorance, and covetousness, ariseth among men. Swayed by pride men always walk in unrighteous paths. None amongst them succeeds in attaining to his real nature. Their understandings clouded and themselves swayed by the passions, they cast off their bodies† and repeatedly fall into hell. They are always followed by their senses.‡ It is for this that ignorance receives the name of death. Those men that desire the fruits of work, when the time cometh for enjoying those fruits, proceed to heaven, casting off their bodies. Hence they cannot avoid death.§ Embodied creatures, from inability to attain the knowledge of *Brahma*, and from their connection with earthly enjoyments, are obliged to sojourn in a round of re-births, up, down, and around. The natural inclination of man towards pursuits that are unreal is alone the cause of the senses

---

* Ignorance of Self-knowledge; Knowledge here means the knowledge of Self.—T.

† Lit.—"Sent thither from here."—T.

‡ Deva-anu or anu-deva is explained by Nilakantha to mean the senses or passions.—T.

§ For when the merits of work are exhausted, fall and re-birth are inevitable as the Srutis declare.—T.

being led to error. The soul that is constantly affected by the pursuit of objects that are unreal, remembering only that with which it is always employed, worshippeth only earthly enjoyments that surround it. The desire of enjoyments first killeth men. Lust and wrath soon follow it behind. These three *viz.*, the desire of enjoyments, lust, and wrath, lead foolish men to death. They, however, that have conquered their souls, succeed by self-restraint, to escape death. He that hath conquered his soul without suffering himself to be excited by his soaring desires, killeth these, regarding them as of no value, by the aid of self-knowledge. Ignorance, assuming the shape of Yama, cannot devour that learned man who killeth his desires in this manner. That man who followeth his desires is destroyed along with his desires. He, however, that can forsake desire, can certainly drive away all kinds of woe. Desire is, indeed, ignorance and darkness and hell in respect of all creatures, for swayed by it they lose their senses. As intoxicated persons in walking along a street reel towards ruts and holes, so men under the influence of desire, misled by unreal joys, run towards destruction. What can death do to a person whose soul hath not been confounded or misled by desire? For him death hath no terrors like a tiger made of straw. Therefore, O Kshatriya, if the existence of desire which is ignorance is to be destroyed, no wish, not even the slightest one, is either to be regarded or pursued. That soul which is in thy body,—associated as it is with wrath and covetousness and filled with ignorance,—that is death! Knowing that death arises in this way, he that relies on Knowledge entertaineth no fear of death. Indeed, as the body is destroyed when brought under the influence of death, so death itself is destroyed when it comes under the influence of Knowledge.'

"Dhritarashtra said,—'The *Vedas* declare the emancipation-procuring capacity of those highly sacred and eternal regions that are said to be obtainable by the regenerate classes by prayers and sacrifices. Knowing this, why should not a learned person have recourse to (religious) acts?*

"Sanat-sujata said,—'Indeed, he that is without knowledge proceedeth thither by the path indicated by thee, and the *Vedas* also declare that thither are both bliss and emancipation. But he that regardeth the mate-

---

* The question that Dhritarashtra asks is easy enough. The Rishi having applauded knowledge and its efficacy in procuring emancipation, the king asks, if knowledge is of such efficacy, what then is the value of work, i. e., prayers and sacrifices as ordained in the Vedas? Ijyaya is the instrumental of Ijya meaning sacrifices, prayers, religious rites, aud ceremonies. Parartham is explained by Nilakantha to mean Mokshaprapakatwam, i. e., capacity to lead to emancipation. It should be noted here that the Hindu idea of emancipation is not bliss enjoyed by a conscious Self but freedom from the obligation of re-birth and work. Mere work, as such, implies pain and misery, and the Supreme Soul (Para-Brahma) is without action and attributes. Although other kinds of emancipation are spoken of in other systems of philosophy, yet the emancipation that forms the subject of these queries and answers is freedom of this kind.—T.

rial body to be self, if he succeeds in renouncing desire, at once attaineth to emancipation (or *Brahma*). If, however, one seeketh emancipation without renouncing desire, one must have to proceed along the (prescribed) route of action, taking care to destroy the chances of his retracing the routes that he once passeth over. *

"Dhritarashtra said,—'Who is it that urgeth that Unborn and Ancient One? If, again, it is He that is all this Unive rse in consequence of His having entered everything, (without desire as He is) what can be His action, or His happiness? O learned person, tell me all th is truly !†'

* The Rishi answers,—Yes, work do es, indeed, lead to the emancipate state, and in the regions of which thou speakest there are both bliss and emancipation. (Arthajata is explained by Nilakantha to mean Bhoga-mokshakhya-prayojana-samanyam). The second line is elliptical, the construction being Paratma aniha (san) param ayati; (anyatha-tu) margena margan nihatya param (prayati.) Paratma is explained by Nilkantha to mean one who regards the material body to be Self. In the succeeding Slokas the Rishi uses the word dohin which, in this connection, is the same as dehabhimanin. The Rishi's answer is,—The materialist, by renouncing desire, attaineth to the state of the Supreme Soul, i. e., emancipation. The sense seems to be that by renouncing desire, both action and attributes are lost. The state, therefore, of such a soul is one of inaction, or perfect quietude and the absence of attributes, which is exactly the state of the Supreme Soul. If, again, emancipation be sought without extinguishing desire, i. e., by the aid of work (prayers and sacrifices), it is to be attained "by extinguishing pathe by a path", i. e., the seeker is to proceed along a definite or prescribed or ordained route, taking care that the portions of the route he once passes over may not have to be re-trodden by him. Work, as explained in a subsequen Sloka, leadeth, it is true, to regions of bliss and emancipation, but that state is transitory, for when the merit is extinguished, the state that was attained in consequence of it, is extinguished, and the person, falling off, has to recommence action. If, therefore, permanent emancipation is to be attained, the obligation of re-commencing work must be got rid of, i. e., care must be taken that the portions of the route once passed over may not have to be re-trodden.—T.

† Apparently this question of Dhritarashtra is not connected with what precedes. The connection, however,. is intimate, and the question flows as a corollary from the Rishi's last answer. The Rishi having said that the ordinary soul, by a certain process (i. e., renunciation of desire), attains to the state of the Supreme Soul, Dhritarashtra infers that vice versa, it is the Supreme Soul that becomes the ordinary soul, for (as Nilakantha puts it in the phraseology of the Naya school) things different cannot become the same, and unless things are similar, they cannot become the same. Applying this maxim of the Naya, it is seen that when the ordinary soul becomes the Supreme Soul, these are not different, and, therefore, the Supreme Soul it is that becomes the ordinary soul. Under this impression Dhritarashtra asks,—Well, if it is the Supreme Soul that becomes the ordinary soul, who is it that urgeth the Supreme Soul to become so? And if all this (universe) be, indeed, that Soul in consequence of the latter pervading and entering into everything, then divested of desire as the Supreme Soul is, where is the possibility of its action (action or work being the direct consequence of desire)? If it is answered that the universe is the Deity's lila (mere sport, as some schools of philosophy assert) then, as very sport is ascribable to some motive of happiness, what can be the happiness of the Deity who, as presupposed, is without desire?—T.

"Sanat-sujata said,—'There is great objection in *completely* identifying (as here) two that are different. Creatures always spring from the union of Conditions (with what in its essence is without Conditions). This view doth not detract from the supremacy of the Unborn and Ancient One. As for men, they also originate in the union of Conditions. All this that appears is nothing but that everlasting Supreme Soul. Indeed, the universe is created by the Supreme Soul Itself undergoing transformations. The *Vedas* do attribute this power (of self-transformation) to the Supreme Soul. For the identity, again, of the power and its possessor, both the *Vedas* and others are the authority.'*

"Dhritarashtra said,—'In this world, some practise virtue, and some renounce work (adopting what is called *Sannyasa Yoga*). (Respecting those that practise virtue) I ask,—is virtue competent to destroy vice, or is it itself destroyed by vice ?'

"Sanat-sujata said,—'The fruits of virtue and of (perfect) inaction are both serviceable in that respect (*i. e.*, for procuring emancipation). Indeed, both are sure means for the attainment of emancipation. The man, however, that is wise, achieveth success by Knowledge (inaction). On the other hand, the materialist acquireth merit (by action) and (as the consequence thereof) emancipation. He hath also (in course of his pursuit) to incur sin. Having obtained again fruits of both virtue and vice which are transitory, (heaven having its end as also hell in respect of the virtuous and the sinful), the man of action becometh once more addicted to action as the consequence of his own previous virtues and vices. The man of action, however, who possesseth intelligence, destroyeth his sins by his virtuous acts. Virtue, therefore, is strong, and hence the success of the man of action.'

"Dhritarashtra said,—'Tell me, according to their gradation, of those eternal regions that are said to be attainable, as the fruits of their own virtuous acts, by regenerate persons engaged in the practice of virtue. Speak unto me of other regions also of a similar kind ! O learned person, I do not

* The Rishi answers—There is a great objection in admitting the complete or essential identity of things different, i. e., the ordinary soul and Supreme Soul being different, their identity cannot be admitted. As regards creatures, they flow continually from Anadi-yoga, i. e., the union of the Supreme Soul (which in itself is Unconditioned) with the conditions of space, time, &c. ; i. e., there is this much of identity, therefore, between the ordinary and the Supreme Soul but not a complete or essential identity. It is also in consequence of this that the superiority of the Supreme Soul is not lost (the opposite theory would be destructive of that superiority). The favorite analogy of the thinkers of this school for explaining the connection of the Supreme Soul with the universe is derived from the connection of Akasa with Ghatakasa, i. e., space absolute and unconditioned and space as confined by the limits of a vessel. The latter has a name, is moved when the vessel is moved, and is limited in area ; while space itself, of which the vessel's space forms a part, is absolute and unconditioned, immovable, and unlimited.—T.

wish to hear of actions (towards which man's heart naturally inclineth however interdicted or sinful they may be)!'

"Sanat-sujata said,—'Those regenerate persons that take pride in their *Yoga* practices, like strong men in their own strength, departing hence, shine in the region of *Brahma*. Those regenerate persons that pridefully exert in performing sacrifices and other *Vedic* rites, as the fruit of that knowledge which is theirs in consequence of those acts, freed from this world proceed to that region which is the abode of the deities. There are others again, conversant with the *Vedas*, who are of opinion that the performance of the sacrifices and rites (ordained by the *Vedas*) is obligatory, (their non-performance being sinful). Wedded to external forms though seeking the development of the inner self (for they practise these rites for only virtue's sake and not for the accomplishment of particular aims), these persons should not be regarded very highly (although some respect should be theirs)*. Wherever, again food and drink worthy of a Brahmana are abundant like grass and reeds in a spot during the rainy season, there should the *Yogin* seek for his livelihood (without afflicting the householder of scanty means); by no means should he afflict his own self by hunger and thirst. In a place where there may be both inconvenience and danger to one for one's aversion to disclose one's superiority, he that doth not proclaim his superiority is better than he that doth. The food offered by that person who is not pained at the sight of another disclosing his superiority and who never eateth without offering the prescribed share to Brahmanas and guests, is approved by the righteous. As a dog oftentimes devoureth its own evacuations to its injury, so those *Yogins* devour their own vomit who procure their livelihood by disclosing their pre-eminence. The wise know him for a Brahmana who living in the midst of kindred wishes his religious practices to remain always unknown to them. What other Brahmana deserveth to know the Supreme Soul that is unconditioned, without attributes, unchangeable, one and alone, and without duality of any kind? In consequence of such practices, a Kshatriya can know the Supreme and behold *it* in his own soul. He that regardeth the Soul to be the acting and feeling Self,—what sins are not committed by that thief who robbeth the soul of its attributes? A Brahmana should be without exertion, should never accept gifts, should win the respect of the righteous, should be quiet, and though conversant with the *Vedas* should seem to be otherwise, for then only may he attain to knowledge and know *Brahma*. Thay that are poor in earthly but rich in heavenly wealth and sacrifices, become unconquerable and fearless, and they should be regarded as embodiments of *Brahma*. That person even, in this world, who (by performing sacrifices) succeedeth in meeting with the very gods that bestow

* The first three Slokas dispose of the case of Yogins possessing a knowledge of Self, who have renounced desire but are not without vanity. These three Slokas treat of the superior, middling, and inferior kinds of Yogins.—T.

all kinds of desirable objects (on performers of sacrifices), is not equal to him that knoweth *Brahma*, for the performer of sacrifices hath to undergo exertion (while he that knoweth *Brahma* attaineth to Him without such exertion). He is said to be really honored who, destitute of actions, is honored by the deities.* He should never regard himself as honored who is honored by others. One should not, therefore, grieve when one is not honored by others. People act according to their nature just as they open and shut their eyelids; and it is only the learned that pay respect to others. The man that is respected should think so.† They again, in this world, that are foolish, apt to sin, and adepts in deceit, never pay respect to those that are worthy of respect. On the other hand, they always show disrespect to such persons. The world's esteem and asceticism (practices of *Muni*), can never exist together. Know that this world is for those that are candidates for esteem, while the other world is for those that are devoted to asceticism. Here, in this world, O Kshatriya, happiness (the world's esteem) resides in worldy prosperity. The latter, however, is an impediment (to heavenly bliss). Heavenly prosperity, on the other hand, is unattainable by one that is without true wisdom.‡ The righteous say that there are various kinds of gates, all difficult of being guarded, for giving access to the last kind of prosperity. These are truth, uprightness, modesty, self-control, purity (of mind and conduct) and knowledge (of the *Vedas*). These six are destructive of vanity and ignorance.'"§

SECTION XLII.

"Dhritarashtra said,—'What is the object of asceticism (*mauna*)? Of the two kinds of *mauna*, (*viz.*, the restraining of speech and meditation), which is approved by thee? O learned one, tell me the true aspect of *mauna*! Can a person of learning by that *mauna* attain to a state of quietude and emancipation (*mauna*)? O *Muni*, how also is asceticism (*mauna*) to be practised here?'¶

---

* The Srutis expressly declare that he that winneth esteem by sacrifices, is no better than a sacrificial animal for the gods.—T.

† i. e., ascribe the respect that is paid to him the very nature of those that pay that respect, or to their learning, but never to his own fitness for winning respect.—T.

‡ Sri (worldly prosperity) is here contrasted with Brahmi Sri (heavenly prosperity) or the prosperity that is represented by knowledge of the Vedas.—T.

§ For Shanmanamoha pratibandhakani some texts read Yatha na mohapratibodhanani. If the latter reading be adopted, the sense would substantially be the same.—T.

¶ The word mauna in these two lines is successively used in very different senses. Grammatically, mauna is a derivative of muni, meaning the state,

"Sanat-sujata said,—'Since the Supreme Soul cannot be penetrated by both the *Vedas* and the mind, it is for this that that Soul itself is called *mauna*. That from which both the *Vedic* syllable *Om* and this one (ordinary sounds) have arisen, —*that* One, O king, is displayed as the Word.'*

"Dhritarashtra said,—'Is he that knoweth both the *Rich* and the *Yajus Vedas*, is he that knoweth the *Sama Veda*, sullied or not by sins when he committeth sins?'

"Sanat-sujata said,—'I tell thee truly that the man that hath not restrained his senses is not rescued from his sinful acts by either the *Sama* or the *Rich*, or the *Yajus Veda*! The *Vedas* never rescue from sin the deceitful person living by deceit. On the other hand, like new-fledged birds forsaking their nest, the *Vedas* forsake such a person at the end.'

"Dhritarashtra said,—'O thou that hast restrained thy senses, if, indeed, the *Vedas* are not competent to rescue a person without the aid of virtue, whence then in this delusion of the Brahmanas that the *Vedas* are always destructive of sins?'

"Sanat-sujata said,—'O magnanimous one, this universe hath sprung from that Supreme Soul by the union of Conditions respecting name, form, and other attributes. The *Vedas* also, pointing it out duly, declare the same and inculcate that the Supreme Soul and the universe are different and not identical. It is for attaining to that Supreme Soul that asceticism and sacrifices are ordained, and it is by these two that the man of learning earneth virtue. Destroying sin

---

or condition, or practices of a muni or one devoted to ascetic austerities. As the condition or practices of a muni, it necessarily means "listening to words of wisdom, reflection, and (Yoga) meditation." It also means the restraining of speech or the vow of silence as observed by ascetics of a certain class. The Sloka is made up of altogether five questions. I have retained the word mauna in the translation in order to give the reader unacquainted with Sanskrit an idea of the fame of the questions.—T.

* It is difficult to conceive how what the Rishi says can be an answer to the questions put by Dhritarashtra. The subject is evidently treated in a mystical way that is beyond ordinary comprehension. Nilakantha professes to explain the passage in a note of some length. According to him, the first sentence spoken by the Rishi disposes of the four first questions. If (he says) Para-Brahma (or the Supreme Soul) itself be mauna, then the object of asceticism or mauna is to attain to that which is beyond the reach of language and the mind, and secondly, true mauna must consist not in the mere restraining of speech but the absolute restraint of all the senses and the mind. Thirdly, the aspect, form, or nature of mauna, must necessarily be the loss of all consciousness of both the objective and the subjective and the concentration of consciousness on Brahma alone. Fourthly, when such a state is reached, Brahma (or quietude and emancipation) is reached The last sentence of the Rishi's answer is explained by Nilakantha thus:—Brahma is the Vedic syllable Om representing the gross, the subtile, and the Cause. Mauna is attainble by the gradual merging of the gross in the subtile, and the subtile in the Cause, and the Cause in Brahma itself. Mysticism such as this is intelligible only to the initiates.—T.

by virtue, his soul is enlightened by knowledge. The man of knowledge, by the aid of knowledge, attaineth to the Supreme Soul. Otherwise, he that coveteth the four objects of human pursuit,* taking with him all that he doth here, enjoyeth their fruits hereafter, and (as those fruits are not everlasting) cometh back to the region of action (when the enjoyment is over). Indeed, the fruits of ascetic austerities performed in this world have to be enjoyed in the other world (as regards those persons who have not obtained the mastery of their souls). As regards those Brahmanas employed in ascetic practices (who have the mastery of their souls) even *these* regions are capable of yielding fruits'

"Dhritarashtra said,—'O Sanat-sujata, how can ascetic austerties, which are all of the same kind, be sometimes successful and sometimes unsuccessful? Tell us this in order that we may know it!'

"Sanat-sujata said,—'That asceticism which is not stained by (desire and other) faults is said to be capable of procuring emancipation, and is, therefore, successful, while the asceticism that is stained by vanity and want of true devotion is regarded unsuccessful. All thy inquiries, O Kshatriya, touch the very root of asceticism. It is by asceticism that they that are learned know *Brahma* and win immortality!'

"Dhritarashtra said,—'I have listened to what thou hast said about asceticism unstained by faults, and by which I have succeeded in knowing an eternal mystery. Tell me now, O Sanat-sujata, about asceticism that is stained by faults!'

"Sanat-sujata said,—'O king, the twelve including anger, as also the thirteen kinds of wickedness, are the faults of asceticism that is stained. Anger, lust, avarice, ignorance of right and wrong, discontent, cruelty, malice, vanity, grief, love of pleasure, envy, and speaking ill of others, are generally the faults of human beings. These twelve should always be avoided by men. Any one amongst these can singly effect the destruction of men, O bull among men. Indeed, every one of these wait for opportunity in respect of men like a hunter expectant of opportunities in respect of deer. Assertion of one's own superiority, desire of enjoying other's wives, humiliating others from excess of pride, wrathfulness, fickleness, and refusing to maintain those worthy of being maintained,—these six acts of wickedness are always practised by sinful men defying all dangers here and hereafter. He that regards the gratification of lust to be one of life's aims, he that is exceedingly proud, he that grieves having given away, he that never spends money, he that persecutes his subjects by exacting hateful taxes, he that delights in the humiliation of others, and he that hates his own wives,—these seven are others that are also called wicked. Righteousness, truth (abstention from injury and truthfulness of speech), self-restraint, asceticism, delight in the happiness of others, modesty, forbearance, love of others, sacrifices, gifts, perseverance, knowledge of the scriptures,—these twelve constitute the

* Dharma, Artha, Kama, and Moksha.—T.

practices of Brahmanas. He that succeeds in acquiring these twelve, becomes competent to sway the entire earth. He that is endued with three, two, or even one, of these, should be regarded as possessed of heavenly prosperity, Self-restraint, renunciation, and knowledge of Self,—in these are emancipation. Those Brahmanas that are endued with wisdom say that these are attributes in which truth predominates. Self-restraint is constituted by eighteen virtues. Breaches and non-observance of ordained acts and omissions, falsehood, malice, lust, wealth, love of (sensual) pleasure, anger, grief, thirst, avarice, deceit, joy in the misery of others, envy, injuring others, regret, aversion from pious acts, forgetfulness of duty, calumniating others, and vanity,—he that is freed from these (eighteen) vices is said by the righteous to be *self-restrained.* The eighteen faults (that have been enumerated) constitute what is called *mada* or pride. Renunciation is of six kinds. The reverse of those six again are faults called *mada.* (The faults, therefore, that go by the name of *mada* are eighteen and six). The six kinds of renunciation are all commendable. The third only is difficult of practice, but by that all sorrow is overcome. Indeed, if that kind of renunciation be accomplished in practice, he that accomplishes it overcomes all the pairs of contraries* in the world.

" 'The six kinds of renunciation are all commendable. They are these :—The first is never experiencing joy on occasions of prosperity. The second is the abandonment of sacrifices, prayers, and pious acts. That which is called the third, O king, is the abandonment of desire, or withdrawing from the world. Indeed, it is in consequence of this third kind of renunciation that a person is said to be above description. That is renunciation of desire which is evidenced by the abandonment of all objects of enjoyment (without enjoying them) and not their abandonment after having enjoyed them to the fill nor by abandonment after acquisition, nor by abandonment only after one has become incompetent to enjoy from loss of appetite. (The fourth kind of renunciation consists in this :) One should not grieve nor suffer his self to be afflicted by grief when one's actions fail notwithstanding one's possession of all the virtues and all kinds of wealth. Or, when anything disagreeable happens, one feeleth no pain. The fifth kind of renunciation consists in not soliciting even one's sons, wives, and others that may all be very dear. The sixth kind consists in giving away to a deserving person who solicits and which act of gifts is always productive of merit. By these again, one acquires the knowledge of Self.† As regards this last attribute, it involves eight qualities. These are truth, meditation, distinction of subject and object, capacity for drawing inferences, withdrawal from the world, never taking what belongeth to others, the practice of *Brahmacharya* vows (abstinence), and non-acceptance (of gifts).

---

* Such as heat and cold, pleasure and pain, &c.—T.

† The word used is apramadin which is employed in this particular senses here as in sloka 22 supra.—T.

"'So also the attribute of *mada* (the opposite of *dama* or self-restraint) hath faults which have all been indicated (in the scriptures). These faults should be avoided. I have spoken (to thee) of renunciation and self-knowledge. And as self-knowledge hath eight virtues, so the want of it hath eight faults. Those faults should be avoided. O Bharata, he that is liberated from his five senses, mind, the past and the future, becomes happy.* O king, let thy soul be devoted to truth ; all the worlds are established on truth ; indeed, self-control, renunciation, and self-knowledge are said to have truth for their foremost attribute. Avoiding (these) faults, one should practise asceticism here. The Ordainer hath ordained that truth alone should be the vow of the righteous. Asceticism that is dissociated from these faults and endued with these virtues becomes the source of great prosperity. I have now briefly told thee about that sin-destroying and sacred subject which thou hadst asked me and which is capable of liberating a person from birth, death, and decrepitude.'

"Dhritarashtra said,—'With *Akhyana* (*Paranas*) as their fifth, the *Vedas* declare the Supreme Soul to be this universe consisting of mobile and immobile things. Others regard four God-heads ; and others three ; others again regard two ; and others only one ; and others regard *Brahma* alone as the sole existent object, (there being nothing else possessing a separate existence.) Amongst these, which should I know to be really possessed of the knowledge of Brahma ! †

---

* Happiness is this who prevaileth over these four, i. e., the senses, the mind, the past and the future. A person is said to prevail over the past an the future when neither the past nor the future can move him in the least.—T.d

† The question that Dhritarashtra asks briefly alludes to nearly all the theories current in the principal schools of Hindu philosophy in respect of the Supreme Soul. Bhuishtham is explained by Nilakantha as Namadi-prapanchat-adhikatamam bhumakhyam param Brahma, i. e., the Supreme or Brahma called Bhu or Bhuma which is superior to the visible universe originating in the conditions of name, &c. Janas is explained as the universe consisting of mobile and immobile things. Six different opinions are cited in the question. The first is that which is taught by the Vedas and the Puranas (regarded as the fifth Veda) and is to the effect that that which is called the Supreme Soul is this universe of mobile and immobile things. The latter has a real existence and is identical with the Supreme Soul in so far as the Supreme Soul, by itself undergoing transformations, has become diverse. The second opinion is that of the sect called the Chaturvedins who hold that there are four Godheads or existences indepedent of one another. These are the Carira-purusha, the Cahandas-purusha, the Veda-purusha, and the Mahapurusha. The third is the opinion of the sect called the Trivedins who hold that there are three God heads or independent existences named the Kshara, the Akshara, and the Uttama. The fourth sect called the Dwivedins believe in the existehce of two Godheads or independent existences uamed the universe (Prapancha) or Cabda-Brahma and the Deity and Para-Brahma. According to these, the universe is distinct from the Deity. The fifth sect called the Ekavedins hold that there is but One Brahma and He is this Prapancha or universe. They differ from the sect first named is this : the first sect hold

"Sanat-sujata said,—"There is but one *Brahma* which is Truth's self. It is from ignorance of that One that god-heads have been conceived to be diverse. But who is there, O king, that hath attained to Truth's self or *Brahma*? Man regardeth himself wise without knowing that One object of knowledge, and from desire of happiness is engaged in study and the practices of charity and sacrifices.* They that have deviated from Truth (*Brahma*) entertain purposes corresponding (with their state) and hence, relying on the truth of Vedic texts, perform sacrifices. Some perform (or attain the object of) sacrifices by the mind (meditation); some, by words (recitation of particular prayers, or *Yapa*); and some, by acts (actual consummation of the *Yatishtoma* and other costly rites.) The person, however, who seeketh *Brahma* through Truth, obtaineth his desired objects at once. When, however, one's purposes become abortive (through absence of knowledge of Self), one should adopt vows of silence and such like call d *Dikshavrata*. Indeed, *Diksha* cometh from the root *Diksh* meaning the observance of vows. As regards those that have knowledge of Self, with them Truth is the highest object of pursuit.

"The fruits of knowledge are visible; asceticism yieldeth fruits hereafter. A Brahman who (without knowledge and asceticism) hath only read much should only be known as a great reader. Therefore, O Kshatriya, never think that one can be a *Brahmana* (*Brahma*-knowing) by only reading the scriptures. He, on the other hand, should be known by thee to be possessed of the knowledge of *Brahma* who doth not deviate from Truth. O Kshatriya, the verses that were recited by Atharvan and a conclave of great sages, in days of old, are known by the name of *Cchandas*. They are not to be regarded as acquainted with the *Cchandas* who have only read the *Vedas* through without having attained to the knowlehge of Him who is to be known through the *Vedas*. The *Cchandas*, O best of men, become the means of obtaining *Brahma* independently and without the necessity of anything foreign. They cannot be regarded as acquainted with the *Cchandas* who are acquainted only with the modes of sacrifice enjoined in the *Vedas*. On the other hand, having waited upon those that are acquainted with the *Vedas*, have not the righteous attained to the Object that is knowable by the *Vedas*? There is none who hath truly caught the sense of the *Vedas* or there may be some who have, O king, caught the sense. He that hath only read the *Vedas* doth not know the Object knowable by them. He, however, that is established in Truth knoweth the Object knowable by the *Vedas*. Amongst those faculties which lead to perception of the body as the acting agent,

Brahma to be this universe; the Ekavedins hold that this universe is Brahma. The sixth sect called the Anrichs hold that there is nothing but Brahma. With the last the Prapancha is unreal.—T.

* Literally,—'Gift, study, and sacrifice,—all these proceed from desire of happiness." In order to make the connection more obvious, I have rendered the passage freely.—T.

there is none by which true knowledge may be acquired. By the mind alone one cannot acquire the knowledge of Self and Not-self. Indeed, he that knoweth Self knoweth also what is Not-self. He, on the other hand, that knoweth only what is Not-self, doth not know Truth. He, again, that knoweth the proofs knoweth also that which is sought to be proved. But what that Object in its nature is (which is sought to be proved) is not known to either the *Vedas* or those that are acquainted with the *Vedas*. For all that, however, those Brahmanas that are (truly) acquainted with the *Vedas* succeed in obtaining a knowledge of the Object knowable (by the *Vedas*) through the *Vedas*.* As the branch of a particular tree is sometimes restored to for pointing out the lunar digit of the first day of the lighted fortnight, so the *Vedas* are used for indicating the highest attributes of the Supreme Soul. I know him to be a *Brahmana* (possessing a knowledge of *Brahma*) who expoundeth the doubts of others having himself mastered all his own doubts, and who is possessed of the khowledge of Self. One cannot find what the Soul is by seeking in the East, the South, the West, the North, or in the subsidiary directions, or horizontally. Very rarely can it be found in him who regardeth this body to be Self. Beyond the conception of even the *Vedas*, the man of *Yoga* meditation only can behold the Supreme. Completely restraining all thy senses and thy mind also, seek thou that *Brahma* which is known to reside in thy own Soul! He is not a *Muni* who practiseth only *Yoga* meditation;

---

* These two Slokas 53, and 54 are very difficult. The words Vedam. and Vedan, and Vedyam, have been used in very different senses successively, Some scholars are of opinion that a translator's task would be accomplished if only he gives a mere "Iinguistic reproduction, "Ieaving the reader, if he is so disposed, to find out the meaning. Linguistic reproductions, however, of such passages are absoultely impossible, for the simple reason that the grammatical is not very often the true meaning of the words employed. The necessity, therefore, of taking the commentatars for one's guide becomes apparent. Earnest reflection has convinced me that Nilakantha has correctly explained these Slokas. His interpretation involves no self-contradiction and s well consistent with the entire Sanat-sujata doctrine. I have accordingly iadopted it.

(Vaddnam (sloka. 53) is explained as Ahankaradinam achetananam ; Vedyena the instrumental of Vedyam), as Chetasa ; Vedam,. Self ; and Vedyam, Not-self. In the second line of sl. 53, Vedam and Vedyam are also used for Self and Not-self. In 54, Vedan is explained as Pramanani ; the Vedyam following it, as Prameyam. In the second Iine, the accusative Vedam is explained as Self or the atma. I apend below a linguistic version of the passage, taking the words in their ordinary grammatical sense.

"There is no one who truly knoweth the Vedas ; the contents only of the Vedas would not help one to know the Vedas or the great Object of knowe ledge. He that truly knoweth the Vedas knoweth also the Object knowable by them. He again, that knoweth only the sacrifices and rites enjoined by the Veda doth not know truth (or Brahma.) He that truly knoweth the Vedas knoweth also the Object knowable by them. Those, however, that are merely acquainted with contents of the Vedas, are ignorant of that object quite as much as the books themselves called the Vedas (which are without Iife.)"

nor he who liveth only in the woods, (having retired from the world). He, however, is a *Muni* and is superior to all who knoweth his own nature.* In consequence of one's being able to expound every object (*Vyakaranat*), one is said to be endued with universal knowledge (*Vaiyakaranas*); and, indeed, the science itself is called *Vyakarana* owing to its being able to expound every object to its very root (which is *Brahma*). The man who beholdeth all the regions as present before his eyes is said to be possessed of universal knowledge. He that stayeth in Truth and knoweth *Brahma* is said to be a *Brahmana*, and a *Brahmana* possesseth universal knowledge. A *Kshatriya* also, that practises such virtues, may behold *Brahma*. He may also attain to that high state by ascending step by step according to what is indicated in the *Vedas!* Knowing it for certain, I tell thee this!' "

SECTION XLIII.

"Dhritarashtra said,—'Excellent, O Sanat-sujata, as this thy discourse is, treating of the attainment of *Brahma* and the origin of the universe,† I pray thee, O celebrate *Rishi*, go on telling me words such as these, that are unconnected with objects of worldly desire‡ and are, therefore, rare among men!'

"Sanat-sujata said,—That *Brahma* about which thou askest me with such joy is not to be attained soon. After (the senses have been restrained and) the will hath been merged in the pure intellect,¶ the state that succeeds is one of utter absence of worldly thought.$ Even that is knowledge (leading to the attainment of *Brahma*). It is attainable only by practising *Brahmacharya*,||

---

* The speaker here wishes to show the superiority of Knowledge to ascetic austerities or Yoga meditation. "Knoweth his own nature" is explained by Nilakantha to mean "knoweth his own origin and the connection of the universe with the Supreme Soul."—T.

† Viswarupam is explained by Nilakantha to mean Viswa-prakasikam, i. e., that which "unfolds the universe" or explains its origin and course.—T.

‡ Param hi kamena is explained to mean Vishya-varta-hina, the particle hi being only expletive. Kama is used here for the object of Kama, and param in the sense of separated or dissociated.—T.

¶ Budhau viline manasi. The word manas as used in Hindu philosophy to signify the faculties of conation. (The commentator explains it as Samkalpatmakas manas). The merging of the will in the pure intellect (Budhi) means, as I apprehend, abstraction from all worldly objects for Yoga meditation.—T.

$ Prachintya—the absence of chinta or (worldly) thoughts. (Pragatam chintyam Yasyam.—T.

|| Brahmacharya—i. e. study and meditation in the house of the preceptor, or living with the preceptor. The Rishi wishes to declare that the particular

"Dhritarashtra said,—'Thou sayest that the knowledge of *Brahma* dwelleth of itself in the mind,* being only *discovered* by *Brahmacharya* ;† that, dwelling in the mind, it requires for its manifestation no efforts (such as are necessary for work),‡ being manifested (of itself) during the seeking|| (by means of *Brahmacharya*). How then is the immortality associated with the attainment of *Brahma* attained ?'§

"Sanat-sujata said,—'Though residing in and inherent to the mind, the knowledge of *Brahma* is still *unmanifest.* It is by the aid of the pure intellect and *Brahmacharya* that that knowledge is made manifest. Indeed, having attained to that knowledge *Yogins* forsake this world. It is always to be found among eminent preceptors. I shall now discourse to thee on that knowledge.'$

"Dhritarashtra said,—'What should be the nature of that *Brahmacharya* by which the knowledge of *Brahma* might be attained without much difficulty ? O regenerate one, tell me this !'

"Sanat-sujata said,—'They who, residing in the abodes of their preceptors and winning their good will and friendship, practise *Brahmacharya* austerities, become even in this world the embodiments of *Brahma*, and casting off their

---

state of mind he describes as fit for the reception of Brahma, in order to be reached, requires Sadhana (practice) under the guidance of a competent preceptor.—T.

* Sanatanim is explained as signifying natural, or residing of itself or inhering in. Its Sanskrit equivalent is nitya-siddham.—T.

† Brahmacharyena siddham—discovered, made manifest, by Brahmacharya.—T.

‡ Anarambham is explained as Karmabat-arambha-ayogyam, i. e., not requiring efforts such as are necessary for work.—T.

|| Karya-kale—i. e., during the seeking or act of making it manifest.—T.

§ Dhritarashtra's question is not unintelligible. What he wants to know is that if the knowledge of Brahma (as may be implied from the first answer of the Rishi) dwells of itself in the mind, being only made manifest by Brahmacharya, what then is the use of Brahmacharya ? Nobody strives to win that which is already his. The knowledge of Brahma, therefore, being already in the mind (inherent to it by nature), what is the use of Brahmacharya which simply makes that knowledge manifest ? When people strive, therefore, to obtain that knowledge, it seems that it does not dwell in the mind naturally. How then is it obtained ? What are those means ?—Immortality associated with the attainment of Brahma.—The question would remain substantially the sâme if instead of this periphrasis it were simply—how then is Brahma (or a knowledge of Brahma) obtained.—T.

$ Avyakta-vidyam : . vyakta or un-manifest means Brahma. Puranim is the same as Sanatanim explained before. Siddham is used in the same sense here as in the previous Slokas. The Rishi's answer is,—Yes, the knowledge of Brahma doth dwell in the mind. It is not discovered or manifested except by the pure intellect and Brahmacharya. Hence the use of Brahmacharya. No other means are necessary. Pure intellect—Intellect in which the will has been merged.—T.

bodies are united with the Supreme Soul.* They that in this world desirous of obtaining the state of *Brahma*, subdue all desires, endued as they are with righteousness, succeed in dissociating the Soul from the body like a blade projected from a clump of heath. The body, O Bharata, is created by these, *viz.*, the father and the mother; the (new) birth, however, that is due to the preceptor's instructions is sacred, free from decrepitude, and immortal. Discoursing upon *Brahma* and granting immortality, he who wraps all persons with (the mantle of) truth, should be regarded as father and mother; and bearing in mind the good he does, one should never do him any injury.† A disciple must habitually salute his preceptor with respect, and with purity (of body and mind) and well-directed attention, must betake to study. He must not consider any service as mean and must not harbour anger. Even this is the first step of *Brahmacharya*.‡ The practices of that disciple who acquires knowledge by observing the duties ordained for one of his class are regarded also as the first step of *Brahmacharya*.§ A disciple should, with his very life and all his possessions, in thought, word, and deed, do all that is agreeable to the preceptor. This is regarded as the second of *Brahmacharya*. He should behave towards his preceptor's wife and also son in the same way as towards his preceptor himself. This also is regarded as the second step of *Brahmacharya*. Bearing well in mind what has been done to him by the preceptor, and understanding also its object, the disciple should, with a delighted heart, think,—*I have been taught and made great by him!* This is the third step of *Brahmacharya*.¶ Without requiting the preceptor by payment of the final gift, a wise disciple must not betake to another mode of life; nor should he say or even think of in his mind—*I make this gift.* This is the fourth step of *Brahmacharya*.‖ He attaineth the first step of (acknowledge of *Brahma* which is) the object of *Brahmacharya* by aid of time; the second step, through the preceptor's prelections; the third, by the power

* Yonim—abode (in the accusative). Garve bhutwa—winning cordial friendship. Sastrakaras—lit. authors of scriptures, The srutis declare the identity of these with Brahma. Paramam yogam yanti—obtain the highest of all unions, i.e., become united with or are absorbed in the Supreme Soul.—T.

† Ritma kurvan is explained by Nilakantha to mean Brahma vacha aviskurvan.—T.

‡ Nilakantha explains suchi as having performed his ablutions, and apramatta as always attentive in the service of the preceptor.—T.

§ Sishya-vritti—the duties ordained for a disciple. This is explained by Nilakantha to mean maintaining himself by alms without being a burden to the preceptor."

¶ Bhavita is explained by Nilakantha to mean Vardhita. Better—"taught and made great."—T.

‖ There can be no question that the suffix nich in bhashayeta is not used in a causal sense as correctly explained by Nilakantha. The Burdwan Pundits, by taking the suffix as used in a causal sense, have mistaken the meaning by supposing that the disciple is directed not to do anything to make the preceptor express his satisfaction with the final fee.—T.

of his own understanding; and, finally, the fourth, by discussion.* The learned have said that *Brahmacharya*, which is constituted by the twelve virtues, those *Yoga* practices which are called the *Angas*, and perseverance in *Yoga* meditation called *Valam*, is crowned with success in consequence of the preceptor's aid and the union of *Brahma* and Work.† Whatever wealth a disciple, thus engaged, may earn, should all be given to the preceptor. It is thus that the preceptor obtaineth his highly praise-worthy livelihood. And thus also should the disciple behave towards the preceptor's son. Thus stationed (in *Brahmacharya*), the disciple thriveth by all means in this world and obtaineth numerous progeny and fame. Men also from all directions shower wealth upon him; and many people come to his abode for practising *Brahmacharya*. It is through *Brahmacharya* of this kind that the celestials attained to their divinity, and sages, highly blessed and of great wisdom, have obtained the region of *Brahma*. It is by this that the *Gandharvas* and the *Apsaras* acquired such personal beauty, and it is through *Brahachmarya* that Surya riseth to make the day. Like seekers of the philosopher's stone‡ when they obtain the object of their search, those mentioned above (the celestials and others), on completing this *Brahmacharya*, derive great happiness in consequence of being able to have whatever they desire. He, O king, who, devoted to the practice of ascetic austerities, betaketh himself to *Brahmacharya* in its entirety and thereby purifieth his body, is truly wise, for by this he becometh like a child (free form all evil passions) and triumpheth over death at last. Men, O Kshatriya, by Work, however pure, obtain only worlds that are perishable: he, however, that is blessed with Knowledge, attaineth, by the aid of that Knowledge, to *Brahma* which is everlasting. There is no other path (than Knowledge or the attainment of *Brahma*) leading to emancipation.'

"Dhritarashtra said,—'The existence of *Brahma*, thou sayest, a wise man perceiveth in his own soul. Now, is *Brahma* white, or red, or black, or blue, or purple? Tell me what the true form and color of the Omnipresent and Eternal *Brahma* is!'

---

* Nilakantha explains Kala, i. e., time, as indicative of the gradaul growth or maturity of the understanding, and Castrena as discussion with fellow students.—T.

† Angam—The several postures of sitting called asana, and also the regulation, by constant practice, of the five vital airs called Prana, Apana, Samana, Udana, Vyana, as designated the Angas. These constitute the physical part of Yoga practices. Valam is explained by Nilakantha to mean Yoge nitya Udyama. Brahmarthayogena means the union of Brahma and Artha, i. e., the ordinances of the Vedas which lead to Brahma through work. The sense of the passage, therefore, is that Brahmacharya becomes successful through the preceptor explaining by his teachings the ordinances of the Vedas—T.

‡ Rasaveda is a fabulous gem of the name of "Chintamani" which is supposed to yield whatever the owner requires.—T.

"Sanat-sujata said,—'Indeed, *Brahma* (as perceived) may appear as white, red, black, brown, or bright. But neither on the earth, nor in the sky, nor in the waters of the ocean, is there anything like it. Neither in the stars, nor in lightning, nor in the clouds, is its form to be seen ; nor is it visible in the atmosphere, nor in the deities, nor in the moon, nor in the sun. Neither in the *Rich*, nor among the *Yajus*, nor among the *Atharvans*, nor in the pure *Samans*, it is to be found. Verily, O king, it is not to be found in *Rathantara* or *Varhadratha*, nor in great sacrifices. Incapable of being compassed and lying beyond the reach of the limited intellect, even the universal Destroyer, after the Dissolution, is himself lost in it. Incapable of being gazed at, it is subtile as the edge of the razor, and grosser than mountains. It is the basis upen which everything is founded ; it is unchangeable ; it is this visible universe (omnipresent) ; it is vast ; it is delightful ; creatures have all sprung from it and are to return to it. Free from all kinds of duality, it is manifest as the universe, and all-pervading. Men of learning say that it is without any change except in the language used to describe it. They are emancipated that are acquainted with That in which this universe is established.'"

SECTION XLIV.

"Sanat-sujata said,—'Sorrow, anger, covetousness, lust, ignorance, laziness, malice, self-importance, continuous desire of gain, affection, jealousy, and evil speech,—these twelve, O monarch, are grave faults that are destructive of men's lives. Each of these, O monarch, wait for opportunities to seize mankind. Afflicted by them, men lose their senses and commit sinful acts. He that is covetous, he that is fierce, he that is harsh of speech, he that is garrulous, he that is given to nursing anger, he that is boastful,—these six of wicked disposition, on obtaining wealth, can not treat others with courtesy. He that regardeth sensual gratification as the aim of life, he that is self-conceited, he that boasteth having made a gift, he that never spendeth, he that is weak in mind, he that is given to self-admiration, and he that hateth his own wife,—these seven are counted as wicked men of sinful habits. Righteousness, truth, asceticism, self-restraint, contentment, modesty, renunciation, love of others, gift, acquaintance with the scriptures, patience, and forgiveness,—these twelve are the practices of a *Brahmana*. He that doth not fall off from these twelve, may sway the entire earth. He that is endued with three, or two, or even one, of these, doth never reward anything as his own to the exclusion of others. Self-restraint, renunciation, and knowledge,—in these reside emancipation. These are the attributes of *Brahmanas* endued with wisdom and regarding *Brahma* as the highest of all objects of attainment. True or false, it is not laudable for a *Brahmana* to speak ill of others ; they that do this have hell for their abode. *Mada* hath eighteen faults which have not yet been enumerated by me. They are ill-will

towards others,* throwing obstacles in the way of virtuous acts, detraction, falsehood in speech, lust, anger, dependence, speaking ill of others, finding out the faults of others for report, waste of wealth, quarrel, insolence, cruelty on living creatures, malice, ignorance, disregard of those that are worthy of regard, loss of the senses of right and wrong, and always seeking to injure others. A wise man, therefore, should not give way to *mada*, for the accompaniments of *mada* are censurable. Friendship is said to possess six indications. Firstly, friends delight in the prosperity of friends, and secondly, are distressed at their adversity. If any one asketh for anything which is dear to his heart but which should not be asked for, a true friend surely giveth away even that. Fourthly, a true friend who is of a righteous disposition, when asked, can give away his very prosperity, his beloved sons, and even his own wife. Fifthly, a friend should not dwell in the house of a friend on whom he may have bestowed everything; but should enjoy what he earneth himself. Sixthly, a friend stoppeth not to sacrifice his own good (for his friend). The man of wealth who seeketh to acquire those good qualities, and who becometh charitable and righteous, restraineth his five senses from their respective objects. Such restraint of the senses is asceticism. When it groweth in degree, it is capable of winning regions of bliss hereafter (unlike Knowledge which leadeth to success even here). They that have fallen off from patience (and are incapable, therefore, of attaining to Knowledge) acquire such asceticism in consequence of the purpose they entertain, *viz.*, the attainmeut of bliss in the high regions hereafter. In consequence of his ability to grasp that Truth (*Brahma*) from which sacrifices flow, the *Yogin* is capable of performing sacrifices by the mind. Another performeth sacrifices by Words (*Yapa*) and another by Work. Truth (*Brahma*) resides in him who knoweth *Brahma* as vested with attributes. It dwelleth more completely in him who knoweth *Brahma* as divested of attributes. Listen now to something else from me. This high and celebrated philosophy should be taught (to disciples). All other systems are only a farrago of words. The whole of this (universe) is established in this *Yoga* philosophy. They that are acquainted with it are not subject to death. O king, one can not, by Work, however well accomplished, attain to Truth (*Brahma*). The man that is destitute of Knowledge, whether he poureth *homa* libations or performeth sacrifices, can never, by Work, O king, attain to immortality (emancipation). Nor doth he enjoy great happiness at the end. Restraining all the external senses and alone, one should seek *Brahma*. Giving up Work, one should not exert even mentally. One should also (while thus engaged) avoid experiencing joy at praise or anger at blame. O Kshatriya, by conducting himself in this way according to the successive steps indicated in the *Vedas*, one may, even here, attain to *Brahma*. This, O learned one, is all that I tell thee!' "

* Lokadeshya—Nilakantha explains this as equivalent to "taking away of others' wives."—T.

SECTION XLV.

"Sanat-sujata said,—'The primary Seed (of the universe), called *Mahadyasas*, is destitute of accidents, is pure Knowledge, and blazeth with effulgence. It leadeth the senses, and it is in consequence of that Seed that *Surya* shineth. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* It is in consequence of that Seed (which is Joy's self) that *Brahma* becomes capable of Creation, and it is through it that *Brahma* increaseth in expansion. It is that Seed which entering into luminous bodies giveth light and heat. Without deriving its light and heat from any other thing it is Self-luminous, and is an object of terror to all luminous bodies. The Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† The body composed of the five grosser elements that are themselves sprung from the five subtiler ones,—the latter, in their turn, originating in one homogeneous substance called *Brahma*,—is upheld (realised) in consciousness by both the creature-Soul endued with life and *Iswara*. (These two, during sleep and the universal dissolution, are deprived of consciousness.) *Brahma*, on the other hand, which is never reft of consciousness, and which is the Sun's Sun, upholdeth both these two and also the Earth and the Heaven. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).‡ That Seed upholdeth the two gods, the Earth and the Heaven, the

---

* Sukra is explained as "the seed or the prime cause of the origin of the nniverse;" mahat stands separately, meaning "divested of accdents." I render upadhi as "accidents" or, "conditions," though, perhaps, there is no English equivalent for the word. What is meant by an upadhi is an attribute or quality attaching to a particular object and concealing its real nature, very much like a disguise. The example ordinarily cited is that of the crystal and the red flower. The redness of the former in consequence of the latter's reflection is an upadhi of the former. Brahma, as such, is without the conditions of time, space, the vital airs, the senses, &c. Jyotis is explained as "pure Knowledge." Devas is often used as signifying the "senses." It occurs also in other forms such as anu Devas, or, Devas anu. Tadvaideva upasate literally rendered is—"the senses follow it." Surya is regarded by Nilakantha to be used here figuratively, meaning "Brahma vested with conditions, i.e., Iswara (of the Sankhya system) endued with the capacity of producing the universe." Bhagavantam (the accusative of Bhagavat) is explained as "endued with all the attributes of Iswara."—T.

† Sukra here is used in the sense of "Pure Joy," for the primary Seed is, as the srutis declare, "Pure Joy." The first half of the first line, therefore, means that "Brahma which is totally divested of conditions, when it comes in contact with that Joy, becomes capable of creation." "Entering into luminous bodies giveth heat;"—this idea occurs in almost the same form in the Bhagavat-gita. "Is a terror to them," i.e., these work in their ordained spheres from fear of Iswara.—T.

‡ Reduced to prose order, the first half of the first line would stand as Salilasya madhye adbhyas apas, &c. Apas (the accusative of ap) literally means water. As, however, there are five elements of which ap is one and

Directions, and the whole Universe. It is from that Seed that the directions (points of the compass) and rivers spring, and the vast seas also have derived their origin. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). The body is like a car destined to destruction. Its acts, however, are undying. Tied to the wheels of that car (which are represented by the acts of past lives), the Senses that are as steeds lead, through the region of consciousness, the man of wisdom towards that Increate and Unchangeable One. That eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* The form of that One can not be displayed by any comprision. None ever beholdeth Him by the eye. They that know Him by the rapt faculties, the mind, and the heart, become freed from death. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). The stream of illusion is terrible; guarded by the gods it hath twelve fruits. Drinking of its waters and beholding many sweet things in its midst, men swim along it too and fro. This stream flows from that Seed. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† Destined to sojourn to and fro, the creature-Soul, having reflected, enjoyeth (in the other world) only half of the fruits of his acts. It is that creature-Soul which is *Iswara*. Pervading everything in the universe; it is *Iswara* that hath ordained sacrifices. That Eternal One endued with Divinity is beheld

---

these all are mentioned in the same breath, the practice is very frequent of naming only one of the five (whichever it may be) as a representative of all the five together. Apas, therefore, here signifies the body, or the living organism made of ap and the other elements. Adbhyas (the ablative of ap) signifies also water, i.e., water and the four others. The distinction, therefore, between the two words as nsed here is that ap signifies the body as made of the five grosser elements, while the other word signifies the same five elements in their subtile state of existence. The former class of elements are called Bhuts, and the latter, Mahabhuts. Salila also means water, i. e., (as Nilakantha correcty explains) "Brahma as a homogeneus whole' as regards its ingredients. Ubhau devau means lit. the two gods, i. e., the creature-Soul and the Superior Soul or Iswara. (The creature-Soul becomes Iswara and Iswara also becomes the creature-Soul). What is meant by both living beings and Iswara holding the body in consciousness, is not very plain. Probably, this means that the body is unreal and exists only in consciousness as regards both living creatures and Iswara who when vested with conditions transforms himself into the former. The existence of the Objective world is denied by this school of philosophers, everything with it being only Subjective.—T.

* The senses leading a wise man towards the Supreme Being, evidently means that the senses, when subdued, assist one's progress towards Divinity. It is possible for every Soul vested with conditions to cast off, by Yoga, those conditions and attain to an unconditioned existence which is Brahma.—T.

† The twelve which are afloat on the stream of life or Avidya (Ignorance) are, Chitta, Smarana, Crotra, Cravana, Vaka, Vachana, Cavda, Viyat, Prana, Cwasana, Samskara, and Sukrita. As far as one can understand these, there seems to be no order or principle of connection in the enumeration.—T.

by *Yogins.* (by their mental eye).* Souls divested of accidents, resorting to *Avidya* which is like unto a tree of golden foliage, assume accidents and take births in different orders according to their propensities. That Eternal One endued with Divinity (in Whom all those Souls are united) is beheld by *Yogins* (by their mental eye)†. Accidents (which coming in contact with *Brahma* make the latter assume many forms) raise the universe in its Fulness from that *Brahma* which is Full. Those accidents also, in their Fulness, arise from *Brahma* in its Fulness. When one succeeds in dispelling all accidents from *Brahma* which is ever Full, that which remains is *Brahma* in its Fulness. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).‡ It is from that Seed that the five elements have arisen, and it is in

---

* The necessity of such a theory is apparent. Work can be performed only in this world, the fruits whereof are enjoyable hereafter. If all the fruits of one's work here are exhausted by enjoyment in the other world, the necessity of returning is over, for then every soul would be emancipated. Hence, all the fruits of work are not exhausted. A portion remains, in consequence of which souls have to return to this world and commence work anew in consequence of the balances to their credit with which they are re-born. Brahmara is explained as "a wandering Soul," and madhu is typical of "the fruits of work."—T.

† Hiranya is explained as Haran-sila, i. e., "diverting one away from the true end which is Brahma." Aswatha is explained as na-cwo-api vartate, i. e., very transitory or ephemeral. The doctrine that is laid down here is the well-known one of the Vedantists. It is Iswara when vested with conditions that become the creature-Soul. Originally without wings, i. e., without conditions, it assume conditions or wings here, i. e., in this atmosphere or region of Avidya ; and when conditions have been fully assumed,re-births take place in different orders according to the predominance of particular propensities. The fact is, in this school of philosophy, it is believed that when the linga carira is destroyed, a subtile body is assumed in which all the constituent elements of the linga carira, i. e., vital airs, the will, the intellect, and the ten senses, exist in what is called Tanmatra, i. e., as abstract capacities alone dissociated from their grosser forms. That subtile existence also is destroyed by Yoga, and the process of destruction goes on till nothing like Upadhi remains, till, in fact, the absolute and unconditioned state, which is complete emancipation or Brahma, is attained. This chit Soul or those that are divested of grosser Upadhis and are, therefore, almost akin to Brahma, notwithstanding such divestment, are not yet freed from the abstract capacities. According as a particular capacity predominates, the canine, the bovine, the human, &c., the chit is re-born as a dog, a bull, a man, &c.—T.

‡ What the Rishi says here is briefly this :—If it is Brahma that becomes Jiva or living creatures, when vested with Upadhi, the question then that arises is,—Is Brahma in its entirety vested with Upadhi, or are its parts so vested ? If it is Brahma in its entirety that is so vested, the consequence would be only one living creature and not many, because One, under such circumstances, cannot apparently be diversed. If, however, the visible plurality arises from the parts of Brahma coming in contact with Upadhis, the consequence would be the admission of the divisibility of Brahma when the Srutis declare that "It is not divisible ; it has no parts ; it is always whole and full.' These difficulties are got over by the supposition that while Brahma is whole and full, the Upadhis (diverse in number

it that the power resideth for controlling them. It is from that Seed that both the consumer and the consumed (called *Agni* and *Soma*) have sprung, and it is in it that the living organism with the senses rest. Everything should be regarded to have sprung from it. That Seed called in the *Vedas* THAT (*Tad*), we are unable to describe. That eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* The vital air called *Apana* is swallowed up by the air called *Prana*; *Prana* is swallowed up by the Will, and the Will by the Intellect, and the Intellect by the Supreme Soul. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† The Supreme Soul (endued with four legs called respectively Waking, Dream, profound Sleep, and *Turiya*), like unto a swan, treading above, doth not put forth one leg that is hid deep. Unto him that beholdeth that leg (*viz.*, *Turiya*) as put forth for the purpose of guiding the other three, both death and emancipation are the same. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).‡ Of the measure of the thumb, ever Full, and different from this external organism, coming in contact with the vital airs, the Will, the Intellect, and the ten senses, it moveth to and fro. That Supreme Controller, worthy of reverential hymns, capable of everything when vested with accidents, and the prime Cause of everything, is manifest as Knowledge in creature-Souls. Fools alone do not behold Him. That Eternal One endued with Divinity is beheld by *Yogin* (by their mental eye).§ Among individuals there are those that have obtained the mastery of their minds,

---

and proportion) over as so many mirrors for catching so many reflections of Brahma. The plurality of the universe, therefore, in no way interferes with the wholeness or fulness of Brahma. Regarding the Upadhis themselves, they also have no existence separate from or independent of Brahma, or, as put in the text, Purnat Purnani chakrire, thus harmonising with the declarations of the Srutis, viz., "Everything is Brahma. There is nothing but Brahma. Brahma alone is everything."

Regarding the different meanings of Purnani used in the text, there are sufficient indications in the text of the translation above.—T.

* Vayu used symbolically for all the five elements. Atatas is lit. "spread,", hence, "resting upon."—T.

† This is intelligible only to those that are familiar with Yoga practices. Chandramas and Aditya are used figuratively for the Will and the Intellect.—T.

‡ This is, perhaps, one of the most difficult Slokas of all in this section, I have rendered it freely because a literal version would be thoroughly unintelligible. It should be observed here that the foot, called Turiya, of Brahma, is that state of knowledge which Yogins only arrive at. When reached, the past and the future become as present. Distance also is annihilated. Satatam is equivalent to Vyaptam ; and Urddhaya (dative in the sense of purpose or object) is explained as Padatrayaya, tesham parichalandya. —T.

§ Of the measure of the thumb ; by this is intended that the abode of the Supreme Soul is the heart which is of that measure. Purusha is full. Anukalpam (accusative) means "capable of everything when vested with attributes," or, as Nilakantha says, Upadhimanu sarvakaryeshu.—T.

and those that have not. Yet in all men the Supreme Soul may be seen equally. Indeed, it resideth equally in him that is emancipate and in him that is not, with only this difference that they that are emancipate obtain honey flowing in a thick jet. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* When one maketh life's sojourn, having attained to the knowledge of Self and Not-self, then it matters little whether his *Agni-hotra* is performed or not. O monarch, let not thy words discover any abjectness. The Supreme Soul hath another name, *viz.*, Pure Knowledge. They only that have restrained their minds obtain Him. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye)†. Even such is He. Illustrious and Full, all living creatures are swallowed up in Him. He that knoweth that embodiment of Fulness attaineth to his object (emancipation) even here. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). That which flieth away stretching forth thousands of thousands of wings, yea, if endued with the speed of the mind, must yet come back to the central Spirit within the living organism. (That which the most distant things reside)—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye).‡ His form cannot be an object of sight. They only that are of pure hearts can behold Him. When one seeketh the good of all, succeedeth in controlling his mind, and never suffereth his heart to be affected by grief, then is he said to have purified his heart. Those again that can abandon the world and all its cares, become immortal. (That Supreme Soul which is undying),—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye). Like serpents concealing themselves in holes, there are persons who following the dictates of their preceptors or by their own conduct conceal their vices from scrutiny's gaze. They that are of little sense are deceived by these. In fact, bearing themselves outwardly without any impropriety, these deceive their victims for leading them to hell. (Him, therefore, who may be attained by companionship with persons of the very opposite class),—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye).§ He that is emancipate thinks,—This transitory organism can never make me liable to joy and grief and the other attributes inhering to it: nor can there be, in my case, anything like death and birth: and, furher, when *Brahma*, which hath

---

* Maddhya (adjective of Madhu) Utsam means "a honeyed jet." The sense is that they are emancipate know him more completely and derive great joy from such knowledge.—T.

† Ubhau lokau is Self and Not-Self, or Soul and Not-Soul. Vyapya is Jnatavya or Prakacya.—T.

‡ Madhye is Sarirasya madhye, and Madhyame is Madhyasthe, Paramesware.—T.

§ This distinctly alludes to a class of preceptors who while outwardly professing purity of behavior, were addicted to dark and unholy practices.—T.

no opposing force to contend against and which is alike in all times and all places, constitutes the resting-place of both realities and unrealities, how can emancipation be mine? It is I alone that am the origin and the end of all causes and effects.—(Existing in the form of I or Self) that Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* The *Brahma*-knowing person, who is equal unto *Brahma* itself, is neither glorified by good acts nor defiled by bad ones. It is only in ordinary men that acts, good or bad, produce different results. The person that knoweth *Brahma* should be regarded as identical with *Amrita* or the state called *Kaivalya* which is incapable of being affected by either virtue or vice. One should, therefore, disposing his mind in the way indicated, attain to that essence of sweetness (*Brahma.*) That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). Slander grieveth not the heart of the person that knoweth *Brahma*, nor the thought—*I have not studied* (the *Veda*), *or, I have not performed my Agni-hotra.* The knowledge of *Brahma* soon imparteth to him that wisdom which they only obtain who have restrained their minds. (That *Brahma* which freeth the Soul from grief and ignorance)—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye). He, therefore, that beholdeth his own Self in everything, hath no longer to grieve, for they only have to grieve who are employed in diverse other occupations of the world. As one's purposes (appeasing thirst &c.), may be served in a well as in a large reservoir of vast expanse, so the various purposes of the *Vedas* may all be derivable by him that knoweth the Soul.† Dwelling in the heart, and of the measure of the thumb, that illustrious One—the

---

* Asathritas is explained by Nilakantha as meaning Sukha-duskha-jara-maranadi-dharma-van.—T.

† This is a rather difficult Sloka, corresponding, almost word for word, with Sloka 46, Chap. II, of the Bhagavat-gita. It is somewhat strange that none of the European or Indian translators of the Gita, while particularly noticing Sloka 46 of Chap. II, has referred to the existence of Sloka 26 of this Section of the Udyoga. The Gita has a whole host of clever commentators and no wonder that various interpretations should be suggested of such a passage. Of all these, Sridhara's explanation appears to me to be the best and easiest and consistent with both grammar and rhetoric. I am disposed to understand Sloka 26 here in the same sense, and accordingly I have rendered it above. Nilakantha interprets it in a wholly different way. The meaning he suggests is,—The Vedas contain many things. He that knows his Soul may easily seize from within them their essence, just as a man who is athirst or who wants to bathe need only take a small quantity of water from a reservoir of wide expanse. The meaning that Mr. K. T, Telang, the learned metrical translator of the Gita, suggests (with diffidence though) is,—"a man can find in the Vedas the means of accomplishing various desires of one class, as he can find in a large reservoir the means of accomplishing various desires of another class." This is scarcely satisfactory. —T.

embodiment of Fulness—is not an object of sight.* Unborn he moveth, awake day and night. He that knoweth Him, becometh both learned and full of joy. *I* am called the mother and father. *I* am again the son. Of all that is, of all that was, and of all that will be, *I* am the *S*oul.† O Bharata, *I* am the old grandsire, *I* am the iather, *I* am the son. Ye are staying in my soul, yet ye are not mine, nor am *I* yours ! The Soul is the cause of my birth and procreation. *I* am the warp and woof of the universe. That upon which *I* rest is indestructible. Unborn I move, awake day and night. It is *I* knowing whom one becometh both learned and full of joy. Subtiler than the subtile, of excellent eyes, capable of looking into both the past and the future, *Brahma* is awake in every creature. They that know Him know that that Universal Father dwelleth in the heart of every created thing !' "

SECTION XLVI.

Vaisampayana said,—"Thus conversing with Sanat-sujata and the learned Vidura, the king passed that night. And after the night had passed away, all the princes and chiefs, entered the court hall with joyous hearts and desirous of seeing that *Suta* (who had returned). And anxious to hear the message of the Parthas fraught with virtue and profit, all the kings with Dhritarashtra at their head, went to that beautiful hall. Spotlessly white and spacious, it was adorned with a golden floor. And effulgent as the moon and exceedingly beautiful, it was sprinkled over with sandal water. And it was spread over with excellent seats made of gold and wood, and marble and ivory. And all the seats were wrapped with excellent covers. And Bhishma and Drona and Kripa and Salya, and Kritavarman and Jayadratha, and Aswatthaman and Vikarna,and Somadatta and Valhika and Vidura of great wisdom and Yuyutsu the great car-warrior,—all these heroic kings in a body, O bull among the Bharatas, having Dhritarashtra at their head, entered that hall of great beauty. And Dussasana and Chitrasena, and Sakuni the son of Suvala, and Durmukha and Dussaha, and Karna and Uluka and Vivinsati,—these also, with Duryodhana the wrathful king of the Kurus at their head, entered that hall, O monarch,like the celestials forming the train of Sakra himself. And filled with these heroes possessed of arms like maces of iron, that hall looked, O king, like a mountain-cave filled with lions. And all these mighty bowmen endued with great energy and blazing with

---

* In this Sloka, Brahma is described as both with and without attributes, for the Srutis declare,—"He hath attributes, and yet He hath no attributes."—T,

† Nasti—what is not, i. e., both the past and the future, as explained by Nilakantha.—T.

solar effulgence, entering the hall, seated themselves on those beautiful seats. And after all those kings, O Bharata, had taken their seats, the orderly-in-waiting announced the arrival of the *Suta's* son, saying,—'Yonder cometh the car that was despatched to the Pandavas! Our envoy hath returned quickly, by the aid of well-trained steeds of the *Sindhu* breed!' And having approached the place with speed and alighted from the car, Sanjaya adorned with ear-rings entered that hall full of high-souled kings. And the *Suta* said,—'Ye Kauravas, know that having gone to the Pandavas I am just returning from them! The sons of Pandu offer their congratulations to all the Kurus according to the age of each. Having offered their respects in return, the sons of Pritha have saluted the aged ones, and those that are equal to them in years, and those also that are younger, just as each should, according to his years, be saluted. Listen, ye kings, to what I, instructed before by Dhritarashtra, said to the Pandavas, having gone to them from this place'"

SECTION XLVII.

"Dhritarashtra said,—'I ask thee, O Sanjaya, in the presence, O child, of these kings, what words were said by the illustrious Dhananjaya of might that knoweth no diminution,—that leader of warriors,—that destroyer of the lives of the wicked?'

"Sanjaya said,—'Let Duryodhana listen to the words which the high-souled Arjuna, eager for fight, uttered, with Yudhishthira's sanction and in the hearing of Kesava! Fearless (in battle) and conscious of the might of his arms, the heroic Kiritin, eager for fight, spoke thus unto me in the presence of Vasudeva,—Do thou, O *Suta*, say unto Dhritarashtra's son, in the presence of all the Kurus, and also in the hearing of that *Suta's* son of foul tongue and wicked soul, of little sense, stupid reason, and numbered days, who always desires to fight with me, and also in the hearing of those kings assembled for battling with the Pandavas, and do thou see that all the words now uttered by me are heard well by that king with his counsellors! O monarch, (continued Sanjaya), even as the celestials eagerly listen to the words of their chief armed with the thunderbolt, so did the Pandavas and the Srinjayas listen to those words of grave import uttered by Kiritin! Even these are the words spoken by Arjuna the wielder of *Gandiva*, eager for the fight and with eyes red as the lotus,—If Dhritarashtra's son doth not surrender to king Yudhishthira of the Ajamida race his kingdom, then (it is evident) there must be some sinful act committed before by the sons of Dhritarashtra, whose consequences are yet unreaped by them, for it can be nothing else when they desire battle with Bhimasena and Arjuna, and the Aswins and Vasudeva, and Sini's son and Dhrishtadyumna infallible in arms, and Sikhandin, and Yudhishthira who

is like Indra himself and who can consume heaven and earth by merely wishing them ill! If Dhritarashtra's son desireth war with these, then are all the aims of the Pandavas accomplished! Do not, therefore, propose peace for the sons of Pandu, but have war if thou likest. That bed of woe in the woods which was Yudhishthira's when that virtuous son of Pandu lived in exile. Oh, let a more painful bed than that, on the bare earth, be now Duryodhana's and let him lie down on it as his last, deprived of life! Win thou over those men that were ruled by the wicked Duryodhana of unjust conduct to the side of Pandu's son endued with modesty and wisdom and asceticism and self-restraint and valour and might regulated by virtue! Endued with humility and righteousness, with asceticism and self-restraint and with valour regulated by virtue, and always speaking the truth, our king, though afflicted by numerous deceptions, hath forgiven all and hath patiently borne great wrongs. When the eldest son of Pandu, of soul under proper control, will indignantly dart at the Kurus his terrible wrath accumulated for years, then will the son of Dhritarashtra repent for this war. As a blazing fire burning all around consumeth dry grass in the hot season, so will Yudhishthira, inflamed with wrath, consume the Dhritarashtra host by glance alone of his eye. When Dhritarashtra's son will behold Bhimasena, that wrathful Pandava of terrific impetus, stationed on his car, or mace in hand, vomiting the venom of his wrath, then will Duryodhana repent for this w r. Indeed, when he will behold Bhimasena who always fighteth in the van, accoutered in mail,scarcely capable of being looked at even by his own followers, felling hostile heroes and devastating the enemy's ranks like *Yama* himself, then will the exceedingly vain Duryodhana recollect these words. When he will behold elephants, looking like mountain peak,s felled by Bhimasena, blood flowing from their broken heads like water from broken casks, then will Dhritarashtra's son repent for this war. When falling upon the sons of Dhritarashtra the fierce Bhima of terrible mien, mace in hand, will slaughter them like a huge lion falling upon a herd of kine, then will Duryodhana repent for this war. When the heroic Bhima undaunted even in situations of great danger and skilled in weapons,—when that grinder of hostile hosts in battle,—mounted on his car and alone, will crush by his mace crowds of superior cars and entire ranks of infantry, seize by his nooses strong as iron the elephants of the hostile army, and mow down the Dhartarashtra host like a sturdy woodsman cutting a forest down with an axe, then will Dhritarashtra's son repent for his war. When he will behold the Dhartarashtra host consumed like a hamlet full of straw-built huts by fire, or a field of ripe corn by lightning,—indeed, when he will behold his vast army scattered, its leaders slain, and the men running with their backs towards the field afflicted with fear, and all the warriors humbled to the dust, being scorched by Bhimasena with the fire of his weapons,—then will the son of Dhritarashtra repent for this war. When Nakula, that warrior of wonderful feats, that foremost of all car-warriors, dexterously shooting arrows by hundreds, will mangle the car-

warriors of Duryodhana, then will the son of Dhritarashtra repent for this war. Accustomed to enjoy all the comforts and luxuries of life, when Nakula, recollecting that bed of woe on which he had slept for a long time in the woods, will vomit the poison of his wrath like an angry snake, then will the son of Dhritarashtra repent for this war. Ready to lay down their very lives, the (allied) monarchs, O *Suta*, urged to battle by king Yudhishthira the just, will furiously advance, on their resplendent cars, against the (hostile) army. Beholding this, the son of Dhritarashtra will certainly have to repent. When the Kuru prince will behold the five heroic sons (of Draupadi), children in years but not in acts, and all well-versed in arms, rush, reckless of their lives, against the Kauravas, then will that son of Dhritarashtra repent for this war. When bent upon carnage Sahadeva, mounted on his car of noiseless wheels and motion incapable of being obstructed, and set with golden stars and drawn by well-trained steeds, will make the heads of monarchs roll on the field of battle with volleys of arrows,—indeed, beholding that warrior skilled in weapons seated on his car in the midst of that frightful havoc, turning now to the left and now to the right and falling upon the foe in all directions,—then will the son of Dhritarashtra repent for this war. Indeed, when the modest but mighty Sahadeva, skilled in battle, truthful, conversant with all the ways of morality, and endued with great activity and impetuousness, will fall upon the son of Gandhara in fierce encounter and rout all his followers, then will the son of Dhritarashtra repent for this war. When he will behold the sons of Draupadi, those great bowmen, those heroes skilled in weapons and well-versed in all the ways of car-fight, dart at the foe like snakes of virulent poison, then will the son of Dhritarashtra repent for this war. When that slayer of hostile heroes, Abhimanyu skilled in arms like Krishna himself, will overpower the foe showering upon them like the very clouds a thick downpour of arrows,—then will the son of Dhritarashtra repent for this war. Indeed, when he will behold that son of Subhadra, a child in years but not in energy, skilled in weapons and like unto Indra himself, falling like death's self upon the ranks of the foe, then will the son of Dhritarashtra repent for this war. When the youthful *Prabhadrakas*, endued with great activity, well-versed in battle, and possessed of the energy of lions will overthrow the sons of Dhritarashtra with all their troops, then will Duryodhana repent for this war. When those veteran car-warriors Virata and Drupada will assail, at the head of their respective divisions, the sons of Dhritarashtra and their ranks, then will Duryodhana repent for this war. When Drupada, skilled in weapons, and seated on his car, desirous of plucking the heads of youthful warriors, will wrathfully strike them off with arrows shot from his bow, then will the son of Dhritarashtra repent for this war. When that slayer of hostile heroes, Virata, will penetrate into the ranks of the foe, grinding all before him with the aid of his *Matsya* warriors of cool courage, then will the son of Dhritarashtra repent for this war. When he will behold in the very van the eldest son of the

Matsya king, of cool courage and collected mien, seated on his car and accoutred in mail on behalf of the Pandavas, then will the son of Dhritarashtra repent for this war. I tell thee truly that when that foremost of Kaurava heroes, the virtuous son of Santanu, will be slain in battle by Sikhandin, then all our foes, without doubt, will perish. Indeed, when, overthrowing numerous car-warriors, Sikhandin, seated on his one well-protected car, will proceed towards Bhishma, crushing multitudes of (hostile) cars by means of his own powerful steeds, then will the son of Dhritarashtra repent for this war. When he will behold Dhristadyumna unto whom Drona hath imparted all the mysteries of the science of weapons, stationed in splendour in the very van of the Srinjaya ranks, then will the son of Dhritarashtra repent. Indeed, when that leader of the Pandava host, of immeasurable prowess and capable of withstanding the rush of any force, will proceed to attack Drona in battle, crushing with his arrows the Dhartarashtra ranks, then will Duryodhana repent for this war. What enemy can withstand him who hath, for fighting in his van, that lion of the Vrishni race, that chief of the Somakas, who is modest and intelligent, mighty and endued with great energy, and blessed with every kind of prosperity?* Say also this (unto Duryodhana),—Do not covet (the kingdom). We have chosen, for our leader, the dauntless and mighty car-warrior Satyakin the grandson of Sini, skilled in weapons and having none on earth as his equal. Of broad chest and long arms, that grinder of foes, unrivalled in battle, and acquainted with the best of weapons,—the grandson of Sini, skilled in arms and perfectly dauntless, is a mighty car-warrior wielding a bow of full four cubit's length. When that slayer of foes, that chief of the Sinis, urged by me, will shower like the very clouds his arrows on the foe, completely overwhelming their leaders with that downpour, then will the son of Dhritarashtra repent for this war. When that illustrious warrior of long arms and firm grasp of the bow musters his resolution for fight, the foe then, like kine smelling the scent of the lion, fly away from him before even commencing the encounter. That illustrious warrior of long arms and firm grasp of the bow is capable of splitting the very hills and destroying the entire universe. Practised in weapons, skilled (in battle), and endued with exceeding lightness of hand, he shineth on the field of battte like the Sun himself in the sky. That lion of the Vrishni race, that scion of Yadu's line, of superior training, hath diverse wonderful and excellent weapons. Indeed, Satyaki is possessed of a knowledge of all those uses of weapons that are said to be highly excellent. Whe he will behold in battle the golden car of Satyaki of Madhu's race, drawn by four white steeds, then will that wretch of uncontrolled passions, the son of Dhritarashtra, repent. When also he will behold my terrible car endued with the effulgence of gold and bright gems, drawn by white steeds and furnished with the banner bearing the device of the ape and guided

* Satyaki,—T.

by Kesava himself, then will that wretch of uncontrolled passions repent. When he will hear the fierce twang produced by the constant stretch of the bow-string with fingers cased in leathern fence,—that terrible twang, loud as the rolling of the thunder, of my bow *Gandiva* wielded by me in the midst of the great battle,—then will that wicked wretch, the son of Dhritarashtra, repent, beholding himself abandoned by his troops flying away like kine from the field of battle in all directions overwhelmed by the darkness created by my arrowy downpour. When he will behold innumerable keen-edged arrows furnished with beautful wings and capable of penetrating in the very vitals, shot from the string of *Gandiva*, like fierce and terrible flashes of lightning emitted by the clouds, destroying enemies by thousands, and devouring numberless steeds and elephants clad in mail, then will the son of Dhritarashtra repent for this war. When he will behold the arrows shot by the enemy turned off or turned back struck by my shafts or cut to pieces pierced transversely by my arrows, then will the foolish son of Dhritarashtra repent for this war. When broad-headed arrows shot by my hands will strike off the heads of youthful warriors like birds* picking off fruits from tree-tops, then will the son of Dhritarashtra repent for this war. When he will behold excellent warriors of his falling down from their cars, and elephants and steeds rolling on the field, deprived of life by my arrows, then will the son of Dhritarashtra repent for this war. When he will behold his brothers, before even fairly coming within the range of the enemy's weapons, die all around, without having achieved anything in battle, then will the son of Dhritarashtra repent for this war. When pouring my blazing shafts incessantly, I will, like Death himself with mouth wide open, destory on all sides multitudes of cars and foot-soldiers, then will that wretch repent. When he will behold his own troops, covered with the dust raised by my car wandering in all directions, torn to pieces by *Gandiva* and reft of senses, then will that wretch repent. When he will behold his whole army running away in fear on all directions, mangled in limbs, and bereft of sense ; when he will behold his steeds, elephants, and foremost of heroes slain ; when he will see his troops thirsty, struck with panic, wailing aloud, dead and dying, with their animals exhausted, and hair, bones and skulls lying in heaps around like half-wrought works of the Creator, then will that wretch repent. When he will behold on my car, *Gandiva*, and Vasudeva, and the celestial conch *Panchajanya*, myself, my couple of inexhaustible quivers, and my conch called *Devadatta*, as also my white steeds, then will the son of Dhritarashtra repent for this war. When I will consume the Kauravas, like *Agni* consuming innumerable wicked souls assembled together at the time of ushering in another *Yuga* at the end of the last one, then Dhritarashtra with all his sons repent. When the wicked-hearted and the wrathful son of Dhritarashtra will be deprived of prosperity

---

* Dwija or "twice born" means any oviparous animal, as a bird, a snake, a fish Here the word means "birds," and not, as some explain, 'the twice-born Brahmanas."—T.

with brothers and army and followers, then, reft of pride and losing heart and trembling all over, will that fool repent. One morning when I had finished my water-rites and prayers, a Brahmana spoke unto me these pleasant words,—O Partha, thou shalt have to execute a very difficult task ; O Savyasachin, thou shalt have to fight with thy fœs ! *Either Indra riding on his excellent steed and thunder-bolt in hand will walk before thee slaying thy foes in battle, or Krishna, the son af Vasudeva, will protect thee from behind riding on his car drawn by the steeds headed by Sugriva !* Relying on those words, I have, in this battle, passing over Indra the wielder of the thunder-bolt, preferred Vasudeva as my ally. That Krishna hath been obtained by me for the destruction of those wicked ones ! I see the hand of the deities in all this ! The person whose success is only wished for by Krishna without the latter's actually taking up arms in his behalf, is certain to prevail over all enemies, even if these be the celestials with Indra at their head, while anxiety there is none if they be human.* He that wisheth to conquer in battle that foremost of heroes, Vasudeva's son Krishna endued with great energy, wisheth to cross by his two arms alone the great ocean of wide expanse and immeasurable water. He that wisheth to split by a slap of his palm the high Kailasa mountain, is not able to do the slightest damage to the mountain although his hand only with its nails is sure to wear away. He that would conquer Vasudeva in battle, would, with his two arms, extinguish a blazing fire, stop the Sun and the Moon, and plunder by force the *Amrita* of the gods,—that Vasudeva, *viz.*, who, having moved down in battle by main force all the royal warriors of the Bhoja race, had carried off on a single car Rukmini of great fame for making her his wife and in whom was afterwards born Praddyumna of high soul ! It was this favorite of the gods, who, having speedily smashed the Gandharas and conquered all the sons of Nagnajit, forcibly liberated from confinement king Sudarsana of great energy. It was he that slew king Pandya by striking his breast‡ against his, and mowed down the Kalingas in battle. Burnt by him, the city of Varanasi remained for many years without a king. Incapable of being defeated by others, Ekalavya the king of the Nishadas always used to challenge this one to battle ; but slain by Krishna he lay dead like the Asura *Jambha* violently thrashed on a hillock. It was Krishna who, having Baladeva for his second, slew Ugrasena's wicked son seated in court in the midst of the Vrishnis and the Andhakas, and then gave unto Ugrasena the kingdom. It was Krishna who fought with king Salva, the lord of Saubha, fearless in consequence of his powers of illusion and stationed in the skies, and it was he who at the gate of Saubha caught with his hands

---

*Many texts omit this Sloka.—T.

† Lalama in the sense of "beautiful" or "charming" is confined by many authorities to the neuter gender. It ought to be connected, therefore, with the personal pronoun Ayam, and not with Sudarsanam.—T.

‡ Some texts read Kapate nijaghana meaning "slew in the city of Kapata."—T.

the fierce *Sataghni** (hurled by Saubha's lord). What mortal is able to bear his might. The *Asuras* had a city named *Pragyotisha* which was formidable, inaccessible and unbearable. It was there that the mighty Naraka, the son of the Earth, kept the jewelled ear-rings of Aditi, having brought them by force. The very gods who, fearless of death, assembled together with Sakra at their head, were incapable of conquering him. Beholding Kesava's prowess, and might, and weapon that is irresistible, and knowing also the object of his birth, the gods employed him for the destruction of those *Asuras.* Vasudeva, too, endued with all the divine attributes that ensure success, agreed to undertake that exceedingly difficult task. In the city of *Nirmochana* that hero slew six thousand *Asuras,* and cutting into pieces innumerable keen-edged shafts, he slew Mura and hosts of Rakshasas, and then entered that city. It was there that an encounter took place between the mighty Naraka and Vishnu of immeasurable strength. Slain by Krishna, Naraka lay lifeless there like a *Karnikara* tree uprooted by the wind. Having slain the Earth's son Naraka, and also Mura, and recovered those jewelled ear-rings, the learned Krishna of unparalleled prowess come back, adorned with beauty and undying fame. Having witnessed his terrible feats in that battle, the gods then and there granted him boons, saying, *Fatigue will never be thine in fight ; neither the firmament nor the waters shall stop thy course ; nor shall weapons penetrate thy body* ! And Krishna, at all this, regarded himself amply rewarded. Immeasurable, and possessed of great might, in Vasudeva are ever all the virtues ! And yet the son of Dhritarashtra seeketh to vanquish that unbearable Vishnu of infinite energy, for that wretch often thinks of imprisoning him. Krishna, however, beareth all this for our sake only. That wretch seeketh to create a sudden disunion between Krishna and myself. How far, however, he is capable of taking away the affection of Krishna from the Pandavas, he will see on the field of battle. Having bowed down unto Santanu's son, and also Drona with his son, and the unrivalled son of Saradwat, I shall fight for regaining our kingdom. The god of justice himself will bring destruction on that sinful man, I am sure, who will fight with the Pandavas ! Deceitfully defeated at dice by those wretches, ourselves of royal birth had to pass twelve years in great distress in the forest and one long year in a state of concealment. When those Pandavas are still alive, how shall the sons of Dhritarashtra rejoice, possessing rank and affluence ? If they vanquish us in fight, aided by the very gods hehaed by Indra, the practice then of vice would be better than virtue, and surely there would be nothing like righteousness on earth. If man is affected by his acts, if we be superior to Duryodhana, then, I hope that, with Vasudeva as my second, I shall slay Duryodhana with all his kinsmen. O lord of men, if the act of robbing us of our kingdom be wicked, if these our own good deeds be not fruitless, then

* This is the ancient-Indian rocket. It is so called probably from its ability to kill a hundred warriors at a time. Some have even supposed it to represent a rude cannon,—T.

beholding both this and that, it seems to me that the overthrow of Duryodhana is certain. Ye Kauravas, ye will see it with your eyes that, if they fight, the sons of Dhritarashtra shall certainly perish! If they act otherwise instead of fighting then they may live; but in the event of a battle ensuing, none of them will be left alive! Slaying all the sons of Dhritarashtra along with Karna, I shall surely wrest the whole of their kingdom. Do ye, meanwhile, whatever ye think best, and enjoy also your wives and other sweet things of life! There are, with us, many aged *Brahmanas* versed in various sciences, of amiable behaviour, well-born, acquainted with the cycle of the years, engaged in the study of astrology, capable of understanding with certainty the motions of planets and the conjunctions of stars as also of explaining the mysteries of fate and answering questions relating to the future, acquainted with the signs of the Zodiac, and vested with the occurrences of every hour, who are prophesying the great destruction of the Kurus and the Srinjayas, and the ultimate victory of the Pandavas, so that Yudhishthira who never made an enemy already regardeth his objects fulfilled in consequence of the slaughter of his foes! And Janarddana also, that lion among the Vrishnis, endued with the knowledge of the invisible future, without doubt, beholdeth all this. And I also, with unerring foresight, myself behold that future, for that foresight of mine, acquired of old, is not obstructed! The sons of Dhritarashtra, if they fight, will not live! My bow, *Gandiva*, yawneth without being handled; my bowstring trembleth without being stretched; and my arrows also, issuing from my quiver's mouth, are again and again seeking to fly. My bright scimitar issueth of itself from its sheath like a snake quitting his own decayed slough; and on the top of my flagstaff are heard terrific voices—*When shall thy car be yoked, O Kiritin*!—Innumerable jackals set up hideous howls at night, and *Rakshasas* frequently alight from the sky; deer and jackals and peacocks, crows and vultures and cranes, and wolves and birds of golden plumage, follow in the rear of my car when my white steeds are yoked unto it! Single-handed, I can despatch, with arrowy showers, all warlike kings, to the regions of Death. As a blazing fire consumeth a forest in the hot season, so, exhibiting diverse courses, I will hurl those great weapons called *Sthuna-karna*, *Pasupata*, and *Brahma*, and all those that Sakra gave me, all of which are endued with fierce impetuosity. And with their aid, setting my heart on the destruction of those monarchs, I will leave no remnant of those that come to the field of battle. I will rest, having done all this. Even this is my chief and decided resolve. Tell them this, O son of Gavalgani! Look at the folly of Duryodhana! O *Suta*, they that are invincible in battle even if encountered with the aid of the very gods headed by Indra,—even against them that son of Dhritarashtra thinketh of warring! But so let it be even as the aged Bhishma the son of Santanu, and Kripa, and Drona with his son, and Vidura endued with great wisdom, are saying! May the Kauravas all live long!—'"

SECTION XLVIII.

Vaisampayana said,—"In the midst, O Bharata, of all those assembled kings, Bhishma the son of Santanu then said these words unto Duryodhana,—'Once on a time, Vrihaspati and Sakra went to Brahma. The Maruts also with Indra, the Vasus with Agni, the Adityas, the Sadhyas, the seven celestial *Rishis*, the *Gandharvas*, Viswavasu, and the beautiful tribes of the Apsaras, all approached the ancient Grandsire. And having bowed down unto that Lord of the universe, all those dwellers of heaven sat around him. Just then, the two ancient deities, the *Rishis* Nara and Narayana, as if drawing unto themselves by their own energy the minds and energies of all who were present there, left the place. Thereupon Vrihaspati asked Brahma, saying, —*Who are these two that leave the place without worshipping thee? Tell us, O Grandsire, who they are!*—Thus asked, Brahma said,—These two, endued with ascetic merit, blazing with effulgence and beauty, illuminating both the earth and the heaven, possessed of great might, and pervading and surpassing all, are Nara and Narayana, dwelling now in the region of *Brahma*, having arrived from the other world. Endued with great might and prowess, they shine in consequence of their own asceticism. By their acts they always contribute to the joy of the world. Worshipped by the gods and the Gandharvas, they exist only for the destruction of *Asuras!*—'

"Bhishma continued,—'Having heard these words, Sakra went to the spot where those two were practising ascetic austerities, accomplished by all the celestials and having Vrihaspati at their head. At that time the dwellers of heaven had been very much alarmed in consequence of a war raging between themselves and the *Asuras*. And Indra asked that illustrious couple to grant him a boon. Thus solicited, O best of the Bharata race, those two said,—*Name thou the boon.*—Upon this Sakra said unto them,—*Give us your aid!*—They then said unto Sakra, —*We will do what thou wishest!*—And then it was with their aid that Sakra subsequently vanquished the *Daityas* and the *Danavas*. The chastiser of foes, Nara, slew in battle hundreds and thousands of Indra's foes among the *Paulomas* and the *Kalakanjas*. It was this Arjuna who, riding on a whirling car, served in battle, with a broad-headed arrow, the head of the *Asura* Jambha while the latter was about to swallow him. It was he who afflicted (the *Daitya* city of) Hiranyapura on the other side of the ocean, having vanquished in battle sixty thousands of Nivata-kavachas. It was this conqueror of hostile towns, this Arjuna of mighty arms, that gratified Agni, having vanquished the very gods with Indra at their head. And Narayana also hath, in this world, destroyed in the same way numberless other *Daityas* and *Danavas*. Even such are those two of mighty energy that are now seen united with each other. It hath heen heard by us that the two heroic and mighty car-warriors, Vasudeva and Arjuna, that are now united with each other, are those same ancient gods, the divine Nara and Narayana! Amongst all on earth they are incapable of being vanquished by the *Asuras* and the gods headed by Indra himself. That

Narayana is Krishna, and that Nara is Falguna. Indeed, they are one Soul born in twain. These two, by their acts, enjoy numerous eternal and inexhaustible regions, and are repeatedly born in those worlds when destructive wars are necessary. For this reason their mission is to fight. Even this is what Narada, conversant with the *Vedas*, had said unto the Vrishnis. When thou, O Duryodhana, wilt see Kesava with conchshell and discus, and mace in hand, and that terrible wielder of the bow, Arjuna, armed with weapons, when thou wilt behold those eternal and illustrious ones, the two Krishnas seated on the same car, then wilt thou, O child, remember these my words ! Why should not such danger threaten the Kurus when thy intellect, O child, hath fallen off from both profit and virtue ? If thou heedest not my words, thou shalt then have to hear of the slaughter of many, for all the Kuravas accept thy opinion !* Thou art alone in holding as true the opinion, O bull of the Bharata race, of only three persons, *viz*,, Karna a low-born *Suta's* son cursed by Rama, Sakuni the son of Suvala, and thy mean and sinful brother Dussasana !'

"Karna said,—'It behoveth thee not, O blessed grandsire, to use such words towards me, for I have adopted the duties of the *Kshatriya* order without falling off from those of my own ! Besides, what wickedness is there in me ? I have no sin known to any one of Dhritarashtra's people ! I have never done any injury to Dhritarashtra's son ; on the other hand, I will slay all the Pandavas in battle ! How can they that are wise make peace again with those that have before been injured ? It is always my duty to do all that is agreeable to king Dhritarashtra, and especially to Duryodhana, for he is in possession of the kingdom !' "

Vaisampayana continued.—"Having listened to these words of Karna, Bhishma the son of Santanu, addressing king Dhritarashtra, again said,—'Although this one often boasteth, saying,—*I shall slay the Pandavas*,—yet he is not equal to even a sixteenth part of the high-souled Pandavas ! Know that the great calamity that is about to overtake thy sons of wicked souls, is the act of this wretched son of a *Suta* ! Relying upon him, thy foolish son Suyodhana hath insulted those heroes of celestial descent, those chastisers of all foes ! What, however, is that difficult feat achieved by this wretch before that is equl to any of those achieved of old by every one of the Pandavas ? Beholding in the city of Virata his beloved brother slain by Dhananjaya who displayed such prowess, what did this one then do ? When Dhananjaya, rushing against all the assembled Kurus, crushed them and took away their robes, was this one

*I think the reading tavaiva is a mistake for tadeva. If this correction were made, the meaning would be more significant. The sense then would be—"Even that is the opinion regardfully accepted by all the Kurus !" The contrast also of this with what follows would then be very pointed, and Duryodhana's folly is listening to the counsels of only three persons would appear nore strongly. As, however, none of the printed editions have tadeva, I have followed the reading I have found without correcting it.—T.

not there then? When thy son was being led away as a captive by the *Gandharvas* on the occasion of the tale of the cattle, where was this son of a *Suta* then who now belloweth like a bull? Even there, it was Bhima, and the illustrious Partha, and the twins, that encountered the *Gandharvas* and vanquished them! Ever beautiful, and always unmindful of both virtue and profit, these, O bull of the Bharata race, are the many false things. blessed be thou, that this one uttereth!'

"Having heard these words of Bhishma, the high-souled son of Bharadwaja, having paid due homage unto Dhritarashtra and the assembled kings, spoke unto him these words,—'Do that, O king, which the best of the Bharatas, Bhishma, hath said! It behoveth thee not to act according to the words of those that are covetous of wealth. Peace with the Pandavas, before the war breaks out, seems to be the best. Everything said by Arjuna and repeated here by Sanjaya, will, I know, be accomplished by that son of Pandu, for there is no bowman equal unto him in the three worlds!' Without regarding, however, these words spoken by both Drona and Bhishma, the king again asked Sanjaya about the Pandavas. From that moment, when the king returned not a proper answer to Bhishma and Drona, the Kauravas gave up all hopes of life."

SECTION XLIX.

"Dhritarashtra said,—'What did that Pandava-king, the son of Dharma, say, O Sanjaya, after hearing that a large force hath been assembled here for gladdening us? How also is Yudhishthira acting, in view of the coming strife, O *Suta*? Who amongst his brothers and sons are looking up to his face, desirous of receiving his orders? Provoked as he is by the deceptions of my wicked sons, who again are dissuading that king of virtuous behaviour and conversant with virtue, saying,—*Have peace?*'"

"Sanjaya said,—'All the Panchalas along with the other sons of Pandu are looking up to Yudhishthira's face, blessed be thou, and he too is restraining them all. Multitudes of cars belonging to the Pandavas and the Panchalas are coming in separate bodies for gladdening Yudhishthira the son of Kunti ready to march to the field of battle. As the sky brightens up at the advent of the rising sun, so the Panchalas are rejoicing at their union with Kunti's son of blazing splendour risen like a flood of light. The Panchalas, the Kekayas, and the Matsyas, along with the very herdsmen that attend on their kine and sheep, are rejoicing and gladdening Yudhishthira the son of Pandu. Brahmani and Kshatriya girls, and the very daughters of the Vaisyas, in large numbers, are coming in playful mood for beholding Partha accoutred in coat of mail!'

"Dhritarashtra said,—"Tell us, O Sanjaya, of the forces of Dhrishtadyumna, as also of the Somakas, and of all others, with which the Pandavas intend to fight with us !' "

Vaisampayana continued,—"Thus interrogated, in the midst of the Kurus and in their very hall, the son of Gavalgani became thoughtful for a moment and seemed to draw repeatedly deep and long sighs. And suddenly he fell down in a swoon without any apparent reason. Then, in that assembly of kings, Vidura said loudly,—'Sanjaya, O great king, hath fallen down on the ground senseless, and cannot utter a word, bereft of sense and his intellect clouded !'

"Dhritarashtra said,—'Without doubt, Sanjaya, having seen those mighty car-warriors, the sons of Kunti, hath his mind filled with great anxiety in consequence of those tigers among men.' "

Vaisampayana continued,—'Having recovered consciousness, and being comforted, Sanjaya addressed king Dhritarashtra in the midst of that concourse of Kurus in that hall, saying,—'Indeed, O king of kings, I saw those great warriors the sons of Kunti,thinned in body in consequence of the restraint in which they had lived in the palace of the king of the Matsyas. Hear, O king, with whom the Pandavas will contend against you ! With that hero Dhrishtadyumna as their ally, they will fight against you ! With that personage of virtuous soul, who never fosaketh truth through anger or fear, temptation or the sake of wealth, or disputation ; and who is, O king, a very authority in matters of religion, himself being the best of those that practise virtue ;—with him who hath never made an enemy, the sons of Pandu will fight against you ! He unto whom no one on earth is equal in might of arms, and who wielding his bow bad brought all kings under subjection, and who vanquished of old the people of Kasi and Anga and Magadha, as also the Kalingas ;—with that Bhima-sena will the sons of Pandu fight against you ! Indeed, he through whose might the four sons of Pandu quickly alighted on the earth, having issued forth from the (burning) house of lac ; that son of Kunti, Vrikodara, who became the means of their rescue from the cannibal Hidimva; that son of Kunti, Vrikodara, who became their refuge when the daughter of Yajnasena was being ravished by Jayadratha ; indeed, with that Bhima who rescued the assembled Pandavas from the conflagration at *Varanavata* ; even with him (as their ally) will they fight against you. He who for the gratification of Krishna slew the *Krodhavasas*, having penetrated the rugged and terrible mountains of *Gandhamadana*, he to whose arms hath been imparted the might of ten thousand elephants ; with that Bhimsena (as their ally) the Pandavas will fight against you. That hero who, for the gratification of *Agni*, with Krishna only for his second, bravely vanquished of yore Purandara in fight ; he who gratified by combat that God of gods, the trident-bearing lord of Uma—*Mahadeva* himself having the mountains for his abode ; that foremost of warriors who subjugated all the kings of the earth ; with that Vijaya (as their ally) the Pandavas will encounter

you in battle. That wonderful warrior Nakula, who vanquished the whole of the western world teeming with *Mlecchas*, is present in the Pandava camp. With that handsome hero, that unrivalled bowman, that son of Madri, O Kauravya, the Pandavas will fight against you ! He who vanquished in battle the warriors of Kasi, Anga, and Kalinga,—with that Sahadeva will the Pandavas encounter you in battle ! He who in energy hath for his equals only four men on earth, *viz.*, Aswatthaman and Dhrishtaketu and Rukmi and Pradyumna,—with that Sahadeva youngest in years, that hero among men, that gladdener of Madri's heart,—with him, O king, will you have a destructive battle ! She who, while living of yore as the daughter of the king of Kasi, had practised the austerest penances ; she who, O bull of the Bharata race, desiring even in a subsequent life to compass the destruction of Bhishma, took her birth as the daughter of Panchala, and accidently became afterwards a male ; who, O tiger among men, is conversant with the merits and demerits of both sexes : that invincible prince of Panchala who encountered the Kalingas in battle, with that Sikhandin skilled in every weapon, the Pandavas will fight against you. She whom a *Yaksha* for Bhishma's destruction metamorphosed into a male, with that formidable bowman the Pandavas will fight against you ! With those mighty bowmen, brothers all, those five *Kekaya* princes, with those heroes clad in mail, will the Pandavas fight against you ! With that warrior of long arms, endued with great activity in the use of weapons, possessed of intelligence and prowess incapable of being baffled, with that Yuyudhana the lion of the Vrishni race, will you have to fight ! He who had been the refuge of the high-souled Pandavas for a time, with that Virata ye will have an encounter in battle ! The lord of Kasi, that mighty car-warrior who ruleth in Varanasi, hath become an ally of theirs ; with him will the Pandavas fight against you ! The highsouled sons of Draupudi, children in years but invincible in battle, and unapproachable like snakes of virulent poison, with them will the Pandavas fight against you ! He that in energy is like unto Krishna and in self-restraint unto Yudhishthira, with that Abhimanyu will the Pandavas fight against you ! That warlike son of Sisupala, Dhrishtaketu of great fame, who in energy is beyond compare and who when angry is incapable of being withstood in battle, with that king of the *Chedis* who has joined the Pandavas at the head of an *Akshauhini* of his own, will the sons of Pandu fight against you. He that is the refuge of the Pandavas even as Vasava is of the celestials, with that Vasudeva will the Pandavas fight against you. He also, O bull of Bharata race, Sarabha the brother of the king of the *Chedis*, who again is united with Karakarsa,—with both these will the Pandavas fight against you. Sahadeva the son of Jarasandha, and Jayatsena, both unrivalled heroes in battle, are resolved upon fighting for the Pandavas. And Drupada too, possessed of great might, and followed by a large force, and reckless of his life, is resolved to fight for the Pandavas. Relying upon these and other kings by hundreds, of both the Eastern and Northern countries, king Yudhishthira the just is prepared for battle.'"

SECTION L.

"Dhritarashtra said,—'All these named by thee are, indeed, endued with great courage, but all of them together are equal to Bhima singly. My fear, O child, from the wrathful Bhima is, indeed, very great, like that of a fat * deer from an enraged tiger! I pass all my nights in sleeplessness, breathing deep and hot sighs afeared of Vrikodara, O child, like an animal of any other species afeared of the lion! Of mighty arms, and in energy equal unto Sakra himself, I see not in this whole army even one that can withstand him in battle. Exceedingly wrathful and firm in animosity, that son of Kunti and Pandu smileth not even in jest, is mad with rage, casteth his glances obliquely, aad speaketh in a voice of thunder. Of great impetuosity and great courage, of long arms and great might, he will not, in battle, leave even one of my foolish sons alive! Indeed, Vrikodara, that bull among the Kurus, whirling his mace in battle, will, like a second Yama mace in hand, slay all my sons who are afflicted by a heavy calamity! Even now I see that terrible mace of his, with eight sides, made of steel, and adorned with gold, uplifted like a Brahmana's curse !† As a lion of developed strength among a flock of deer, Bhima will range among my troops! He only (amongest his brothers) always displayed his strength cruelly towards my sons! Eating voraciously, and endued with great impetuosity, from his very childhood he hath been behaving inimically towards my children! My heart trembleth (to remember) that even in their childhood, Duryodhana and other sons of mine, while fighting with him (sportively), were always ground down by the elephant-like Bhima. Alas, my sons have always been oppressed by his might, and it is that Bhima of terrible prowess that hath been the cause of this rupture! Even now I behold Bhima, mad with rage, fighting in the very van, and devouring the whole of my host consisting of men, elephants, and steeds! Equal unto Drona and Arjuna in weapons, his speed equal unto the velocity of the wind, and in wrath like unto Maheswara himself, who is there, O Sanjaya, that would slay that wrathful and terrible hero in battle? I think it to be a great gain that my sons were not even then slain by that slayer of enemies who is endued with such energy! How can a human being withstand the impetuosity of that warrior in battle who slew *Yakshas* and *Rakshasas* before of terrible might? O Sanjaya, even in his childhood he was never completely under my control. Injured by my

---

*Lit.—"a reader of the larger species."—T.

†It is difficult to guess what is really meant by Brahma-danda-mivodyatam. Vasistha, it is said, by uplifting this Brahma-danda, frustrated all the weapons, human, Asura, and celestial, hurled at him by Viswamitra during his Kshatriya existence. (Ramayana—Adikanda). Lit. it may mean the Brahmana's thin staff of bamboo branch Possibly this was supposed to possess miraculous powers.—T.

wicked sons, how can that son of Pandu come under my control now? Cruel and extremely wrathful, he would break but not bend. Of oblique glances and contracted eye-brows, how can he be induced to remain quiet? Endued with heroism, of incomparable might and fair complexion, tall like a palmyra-tree, and in height taller than Arjuna by the span of the thumb, the second son of Pandu surpasseth the very steeds in swiftness and elephants in strength, speaketh in indistinct accents, and possesseth eyes having the hue of honey. As regards form and might, even such was he in his very boyhood as I truly heard long before from the lips of Vyasa! Terrible and possessed of cruel might, when angry he will destroy in battle with his iron mace cars and elephants and men and horses. By acting against his wishes, that foremost of smiters who is ever wrathful and furious hath before been, O child, insulted by me! Alas, how will my sons bear that mace of his which ts straight, made of steel, thick, of beautiful sides, adorned with gold, capable of slaying a hundred, and producing a terrible sound when hurled at the foe? Alas, O child, my foolish sons are desirous of crossing that inaccessible ocean constituted by Bhima, which is really shoreless, without a raft on it, immeasurable in depth, and full of currents impetuous as the course of arrows! Fools in reality though boasting of their wisdom, alas, my children do not listen to me even though I cry out! Beholding only the honey they do not see the terrible fall that is before them!* They that will rush to battle with Death himself in that human shape are certainly doomed to destruction by the Supreme Ordainer like animals within the lion's view. Full four cubits in length, endued with six sides and great might, and having also a deadly touch, when he will hurl his mace from the sling, how shall my sons, O child, bear its impetus? Whirling his mace and breaking therewith the heads of (hostile) elephants, licking with his tongue the corners of his mouth and drawing long breaths, when he will rush with loud roars against mighty elephants, returning the yells of those infuriate beasts that might rush against him, and when entering the close array of cars he will slay, after taking proper aim, the chief warriors before him, what mortal of my party will escape from him looking like a blazing flame? Crushing my forces and cutting a passage through them, that mighty-armed hero, dancing with mace in hand, will exhibit the scene witness during the universal Dissolution at the end of the *Yuga*. Like an infuriate elephant crushing trees adorned with flowers, Vrikodara will, in battle, furiously penetrate the ranks of my sons. Depriving my cars of their warriors, drivers, steeds, and flag-staffs, and afflicting all warriors fighting from cars and the backs of elephants, that tiger among men will, O Sanjaya, like the impetuous current of *Ganga* throwing down diverse trees standing on its banks, crush in battle the troops of my sons! Without doubt,

*This figure is very often used by ancient writers. Honey was collected by a class of persons who had to roam over mountain-breasts, their steps being guided by solitary bees on the wing, and deaths by fall were frequent.—T.

O Sanjaya, afflicted by the fear of Bhimasena, my sons and their dependents and all the allied kings will fly in different directions. It was this Bhima who, having entered of old, with Vasudeva's aid, the innermost apartments of Jarasandha, overthrew that king endued with great energy. That lord of Magadha, the mighty Jarasandha, having fully brought under his subjection the goddess Earth, oppressed her by his energy. That the Kauravas in consequence of Bhishma's prowess, and the Andhakas and the Vrishnis in consequence of their policy, could not be subjugated by him was due only to their good fortune. What could be more wonderful than that the heroic son of Pandu, of mighty arms and without any weapon, having approached that king, slew him in a trice? Like a venomous snake whose poison hath accumulated for years, Bhima will, O Sanjaya, vomit in battle the poison of his wrath upon my sons! Like the foremost of the celestials, the great Indra, smiting the Danavas with his thunder-bolt, Bhimasena will, mace in hand, slay all my sons! Incapable of being withstood or resisted, of fierce impetus and prowess, and with eyes of a coppery hue, I behold even now that Vrikodara falling upon my sons! Without mace or bow, without car or coat of mail, fighting with his bare arms only, what man is there that could stand before him? Bhishma, the regenerate Drona, and Kripa the son of Saradwat,—these are as much acquainted as I myself with the energy of the intelligent Bhima. Acquainted with the practice of those that are noble, and desirous of death in battle, these bulls among men* will take their stand in the van of our army. Destiny is everywhere powerful, especially in the case of a male person,† for beholding the victory of the Pandavas in battle, I do not yet restrain my sons! These mighty bowmen of mine, desirous of treading in that ancient track leading up to heaven, will lay down their lives in battle, taking care, however, of earthly fame! O child, my sons are the same to these mighty bowmen as the Pandavas are to them, for all of them are grandsons of Bhishma and disciples of Drona and Kripa! O Sanjaya, the little acceptable services that we have been able to do unto these three venerable ones, will certainly be repaid by them owing to their own noble dispositions! It is said that death, in battle, of a Kshatriya who taketh up arms and desireth to observe Kshatriya practices is, indeed, both good and meritorious. I weep, however, for all those that will fight with the Pandavas! That very danger hath now come which was foreseen by Vidura at the outest. It seems, O Sanjaya, that wisdom is incapable of dispelling woe; on the other hand, overwhelming woe it is that dispelleth wisdom! When the very sages, that are emancipated from all worldly concerns and that behold, standing aloof, all the affairs of the universe, are affected by prosperity and adversity, what wonder is there that I should grieve, I who have my affections fixed on a thou-

*Bhishma, Drona, Kripa, &c.—T.

†There is a current adage among the Hindus, of probably very ancient date, saying the very same thing. It is to this effect,—"the destiny of a male person, and the disposition of women, are not known to the very gods, let alone men!"—T.

sand things such as sons, kingdom, wives, grandsons, and relatives? What good can possibly be in store for me on the accession of such a frightful danger? Reflecting on every circumstance, I see the certain destruction of the Kurus! That match at dice seems to be the cause of this great danger of the Kurus! Alas, this sin was committed from temptation by the foolish Duryodhana desirous of wealth; I believe all this to be the untoward effect of fleet Time that bringeth on everything! Tied to the wheel of Time like its periphery I am not capable of flying away from it. Tell me, O Sanjaya, where shall I go? What shall I do, and how shall I do it? These foolish Kauravas will all be destroyed, their Time having come! Helplessly shall I have to hear the wailings of women when my century of sons will all be slain! Oh, how may death come upon me! As a blazing fire in the summer season, when urged by the wind, consumeth dry grass, so will Bhima, mace in hand, and united with Arjuna, slay all on my side!'"

SECTION LI.

"Dhritarashtra said,—'He whom we have never heard to speak a falsehood, he who hath Dhananjaya to fight for him, may have the sovereignty of even the three worlds! Reflecting from day to day I do not find the warrior who may, on his car, advance in battle against the wielder of *Gandiva*. When that wielder of *Gandiva* will shoot winged arrows and *Nalikas** and shafts capable of piercing the breasts of warriors, there is no rival of his in battle. If those bulls among men, those heroes,—Drona and Karna,—those foremost of mighty men, versed in weapons and invincible in battle, withstand him, the result may be very doubtful, but I am sure that the victory will not be mine. Karna is both compassionate and heedless, and the preceptor is aged and hath affection for this pupil. Partha, however, is able and mighty, of firm grasp (of the bow) and indefatigable. Terrible will be the encounter between them, without resulting in any one's defeat. Conversant with weapons and endued with heroism, all of them have earned great fame. They may relinquish the very sovereignty of the gods but not the chance of winning victory. There would be peace, without doubt, upon the fall of either of these two (Drona and Karna) or of Falguna. There is none, however, who can either slay or vanquish Arjuna! Alas, how may his wrath that hath been excited against my foolish sons be pacified! Others there are acquainted with the use of weapons, that conquer or are conquered; but it is heard that Falguna

---

* A Nalika, from its description as giving in other places, would appear to have been some kind of musket. Here, however, it seems that a Nalika was some species of arrow, unless asyatas Nalikan means "shooting muskets." I am not sure what kind of weapon a Nalika really was.—T.

always conquereth. Three and thirty years have passed away since the time when Arjuna, having invited Agni, gratified him at Khandava, vanquishing all the celestials. We have never heard of his defeat anywhere O child, like the case of Indra, victory is always that Aajuna's who hath for his car-driver in battle Hrishikesa endued with the same character and dis position. We hear that the two Krishnas on the same car and the stringed *Gandiva*,—these three forces,—have been united together! As regards ourselves, we have not a bow of that kind, or a warrior like Arjuna, or a car-driver like Krishna! The foolish followers of Duryodhana are not aware of this! O Sanjaya, the blazing thunder-holt falling on the head leaveth something undestroyed, but the arrows, O child, shot by Kiritin leave nothing undestroyed! Even now I behold Dhananjaya shooting his arrows and committing a havoc around, picking off heads from bodies with his arrowy shower! Even now I behold the arrowy conflagration, blazing all around, issuing from *Gandiva*, consuming in battle the ranks of my sons! Even now it seemeth to me that, struck with panic at the rattle of Savyasachin's car, my vast army consisting of diverse forces is running away in all directions! As a tremendous conflagration, wandering in all directions, of swelling flames and urged by the wind, consumeth dry leaves and grass, so will the great flame of Arjuna's weapons consume all my troops! Kiritin, appearing as a foe in battle, will vomit innumerable arrows and become irresistible like all-destroying Death urged forward by the Supreme Ordainer. When I will constantly hear of evil omens of diverse kinds happening in the homes of the Kurus, and around them and on the field of battle, then will destruction, without doubt, overtake the Bharatas!' "

SECTION LII.

"Dhritarashtra said,—'Endued with great prowess and eager for victory, even as the sons themselves of Pandu are so are their followers who are all resolved to sacrifice their lives and determined to win victory! Even thou, O son, hast told me of my mighty enemies, *viz.*, the kings of the Panchalas the Kekayas, the Matsyas, and the Magadhas! He, again, who at his will can bring under his subjection all the three worlds with Indra at their head, even that Creator of the universe, the mighty Krishna is bent on giving victory to the Pandavas. As regards Satyaki, he acquired in no time the whole science of arms from Arjuna. That scion of Sini's race will stand on the battle-field, shooting his shafts like husbandmen sowing seeds! The prince of Panchala, Dhrishtadyumna, that mighty car-warrior of cruel deeds, acquainted with all superior weapons, will fight with my host! Great is my fear, O child, from the wrath of Yudhishthira, from the prowess of

Arjuna, and from the twins and Bhimasena. When those lords of men will, in the midst of my army, spread their superhuman net of arrows, I fear my troops will not come out of it! It is for this, O Sanjaya, that I weep! That son of Pandu, Yudhishthira, is handsome, endued with great energy, highly blessed, possessed of *Brahma* force, intelligent, of great wisdom, and virtuous soul. Having allies and counsellors, united with persons ready for battle, and possessing brothers and father-in-law who are all heroes and mighty car-warriors, that tiger among men, the son of Pandu, is also endued with patience, capable of keeping his counsels, compassionate, modest, of powers incapable of being baffled, possessed of great learning, with soul under proper control, ever waiting upon the aged, and of subdued senses. Possessed thus of every accomplishment, he is like unto a blazing fire. What fool, doomed to destruction and deprived of sense, will jump, mothlike, into that blazing and irresistible *Pandava* fire? Alas, I have behaved deceitfully towards him. The king, like unto a fire of long flames, will destroy all my foolish sons in battle without leaving any alive! I, therefore, think that it is not proper to fight with them! Ye Kauravas, be ye of the same mind! Without doubt, the whole race of Kuru will be destroyed, in case of hostilities being waged! This appears to me very clearly, and if we act accordingly, my mind may have peace! If war with them doth not seem beneficial to you, then we will strive to bring about peace! Yudhishthira will never be indifferent when he sees us distressed, for he censures me only as the cause of this unjust war!'"

SECTION LIII.

"Sanjaya said,—'It is even so, O great king, as thou, O Bharata, sayest! On the event of a battle, the destruction of the Kshatriyas by means of *Gandiva* is certain! This, however, I do not understand, how when thou art always wise and especially acquainted with the prowess of Savyasachin, thou followest yet the counsels of thy sons! Having, O bull of the Bharata race, injured the sons of Pritha from the very beginning, having, in fact, committed sins repeatedly, this is not, O great king, the time (to grieve)!* He that occupies the position of a father and a friend, if he is always watchful and of good heart, should seek the welfare (of his children); but he that injures, can not be called a father! Hearing of the defeat of the Pandavas at dice, thou hadst, O king, laughed like a child, saying,—*This is won, this is*

---

*I am not sure that I have understood the Sloka correctly. I have followed the Burdwan Pundits in interpreting it. Nilkantha suggests a different meaning. Naisha kalas is explained by him as—Esha kalas —esha kalana buddhis—tava naiva sthasyati, i. e., "This frame of mind will not last," or "thy mind will not be always so." To explain Kalas as Kalana seems to me to be very far-fetched, indeed.—T.

acquired !—When the harshest speeches were addressed to the sons of Pritha, thou didst not then interfere, pleased at the prospect of thy sons winning the whole kingdom. Thou couldst not, however, then see before thee the inevitable fall ! The country of the Kurus, including the region called *Jangala*, is, O king, thy paternal kingdom. Thou hast, however, obtained the whole earth won by those heroes. Won by the strength of their arms, the sons of Pritha made over to thee this extensive empire. Thou thinkest, however, O best of kings, that all this was acquired by thee ! When thy sons, seized by the king of the *Gandharvas*, were about to sink in a shoreless sea without a raft to save them, it was Partha, O king, that brought them back. Thou hadst, like a child, repeatedly laughed, O monarch, at the Pandavas when they were defeated at dice and were going into exile ! When Arjuna poureth a shower of keen arrows, the very oceans dry up, let alone beings of flesh and blood ! Falgoona is the foremost of all shooters ; *Gandiva* is the foremost of all bows ; Kesava is the foremost of all beings ; the *Sudarsana* is the foremost of all weapons : and of cars, that furnished with the banner bearing the blazing ape on it is the foremost. That car of his, bearing all these and drawn by white steeds, will, O king, consume us all in battle like the upraised wheel of Time ! O bull of the Bharata race, his is even now the whole earth and he is the foremost of all kings, who hath Bhima and Arjuna to fight for him ! Beholding thy host sinking in despair when smitten by Bhima, the Kauravas headed by Duryodhana will all meet with destruction ! Struck with the fear of Bhima and Arjuna, thy sons, O king, and the kings following them, will not, O lord, be able to win victory ! The Matsyas, the Panchalas, the Kekayas, the Salwas and the Surasenas, all decline to pay thee homage now, and all disregard thee. Acquainted with the energy of that wise king, all of them, however, have joined that son of Pritha, and for their devotion to him they are always opposed to thy sons ! He that, by his evil deeds, afflicted the sons of Pandu who are all wedded to virtue and undeserving of destruction, he that hateth them even now,—that sinful man, O monarch, who is none else than thy son,—should, with all his adherents, be checked by all means ! It behoveth thee not to bewail in this strain ! Even this was said by myself as well as by the wise Vidura at the time of the match at dice ! These thy lamentations in connection with the Pandavas, as if thou wert a helpless person, are, O king, all useless !' "

SECTION LIV.

"Duryodhana said,—'Fear not, O king ! Nor shouldst thou grieve for us ! O monarch, O lord, we are quite able to vanquish the foe in baltle ! When the Parthas had been exiled to the woods, there came unto them the slayer of Madhu with a vast army in battle array and capable of crushing hostile king-

doms. And there also came unto them the Kekayas, and Dhrishtaketu, and Dhrishtadyumna of Prishata's race, and numerous other kings in their train. And all those great car-warriors were assembled in a place not far from *Indraprastha*. And having assembled together they censured thee and all the Kurus. And, O Bharata, all those warriors with Krishna at their head paid their homage unto Yudhishthira clad in deer-skin and seated in their midst. And all those kings then suggested to Yudhishthira that he should take back the kingdom. And all of them desired to slay thee with all thy followers. And hearing of all this, O bull of the Bharata race, I addressed Bhishma and Drona and Kripa, struck with fear, O king, at the prospect of the ruin that threatened our kindred. And I said unto them,—I think the Pandavas will not abide by the agreement made by them; Vasudeva desireth our utter extinction. I think also that with the exception of Vidura all of you will be slain, although the chief of the Kurus, Dhritarashtra, conversant with morality, will not be included in the slaughter! O sire, effecting our complete destruction, Janarddana wisheth to bestow upon Yudhishthira the entire kingdom of the Kurus! What should be done? Shall we surrender, or fly, or shall we fight the foe giving up every hope of life? If, indeed, we stand up against them, our defeat is certain, for all the kings of the earth are under Yudhishthira's command! The people of the realm are all annoyed with us, and all our friends also are angry with us. All the kings of the earth are speaking ill of us, and especially all our friends and relatives. There can be no fault in our surrender, for from time immemorial, the weaker party is known to conclude peace. I grieve, however, for that lord of men, my blind father, who may, on my account, be overtaken by woe and misery that is endless! [It is known to thee, O king, even before this, that thy other sons were all opposed to the foe for pleasing me only !*] Those mighty car-warriors, the sons of Pandu, will, indeed, avenge their wrongs by destroying the whole race of king Dhritarashtra with all his counsellors!—(It was thus that I addressed them then, and) seeing me afflicted by great anxiety and my senses tortured, Drona and Bhishma and Kripa and Drona's son then addressed me, saying,—Fear not, O represser of foes, for if the foe wage hostilities with us, they will not be able to vanquish us when we take the field! Every one of us is singly capable of vanquishing all the kings of the earth! Let them come! With keen-edged arrows we will curb their pride! Inflamed with anger upon the death of his father, this Bhishma (amongst us) in days of old had conquered all the kings of the earth, on a single car. O Bharata, his wrath excited, that best of the Kurus smote numberless ones amongst them, whereupon, from fear, they all surrendered to this Devavrata, seeking his protection. That Bhishma, united with us, is

*. This is evidently an interpolation. Duryodhana addresses this sentence to his father. Its place, however, is extremely akward, considering that the prince is repeating a conversation that he at one time had with Bhishma, Drona, Kripa, &c. All the printed texts have this Sloka. I am sure, it is misplaced,—T.

still capable of vanquishing the foe in battle! Let thy fears, therefore, O bull of the Bharata race, be all dispelled!—'

"Duryodhana continued,—'Even this was the resolve then formed by these heroes of immeasurable energy! The whole earth was formerly under the foe's command. Now, however, they are incapable of vanquishing us in battle, for our enemies, the sons of Pandu, are now without allies and destitute of energy. O bull of the Bharata race, the sovereignty of the earth now resteth in me, and the kings also, assembled by me, are of the same mind* with me in weal or woe! Know thou, O best of the Kuru race, that all these kings, O slayer of foes, can, for my sake, enter into the fire or the sea! They are all laughing at thee, beholding thee filled with grief and indulging in these lamentations like one out of his wits, and affrighted at the praises of the foe! Every one amongst these kings is able to withstand the Pandavas! Indeed, sire, every one regardeth himself; let thy fears, therefore, be dispelled!† Even Vasava himself is not capable of vanquishing my vast host! The Self-create Brahman himself, if desirous of slaying it, cannot annihilate it! Having given up all hopes of a town, Yudhishthira craveth only five villages, affrighted, O lord, at the army I have assembled and at my power! The belief thou entertainest in the prowess of Vrikodara the son of Kunti, is unfounded. O Bharata, thou knowest not the extent of my prowess! There is none on earth equal to me in an encounter with the mace. None have ever surpassed me in such an encounter, nor will any surpass me! With devoted application and undergoing many privations, I have lived in my preceptor's abode. I have completed my knowledge and exercises there. It is for this that I have no fear either of Bhima or of others! When I humbly waited upon Sankarshana (my preceptor), blessed be thou, it was his firm conviction that Duryodhana hath no equal in the mace! In battle I am Sankarshana's equal, and in might there is none superior to me on earth! Bhima wtll never be able to bear the blow of my mace in battle! A single blow, O king, that I may wrathfully deal unto Bhima will certainly, O hero, bear him without delay to the abode of Yama! O king, I wish to see Vrikodara mace in hand! This hath been my long-cherished desire! Struck in battle with my mace, Vrikodara the son of Pritha will fall dead on the ground, his limbs shattered! Smitten with a blow of my mace, the mountains of *Himavat* may spilt into a hundred thousand fragments. Vrikodara himself knoweth this truth, as also Vasudeva and Arjuna, that *there is no one equal to Duryodhana in the use of the mace.* Let thy fears, therefore, caused by Vrikodara be dispelled, for I will certainly slay him in fierce coflict! Do not, O king, give way to melancholy! And after I have slain him, numerous car-warriors of equal or superior energy, will, O bull among the Bharatas, speedily throw Arjuna down! Bhishma, Drona, Kripa and Drona's son, Karna and Bhurisravas, Salya the king of *Pragjyotish* and

* Ekarthas is, lit, "Of the same purpose."—T.

† The sense seems to be—"Do not show thy abjectness in this way."

Jayadratha the king of the Sindhus,—every one of these, O Bharata, is singly capable of slaying the Pandavas! When united together, they will, within a moment, send him to the abode of Yama! There, indeed, is no reason why the united army of all the kings will be incapable of vanquishing Dhananjaya singly. A hundred times shrouded by immeasurable arrows shot by Bhima and Drona and Drona's son and Kripa, and deprived of strength, Partha will have to go unto Yama's abode! Our grandsire born of *Ganga* is, O Bharata, superior to Santanu himself! Like unto a regenerate saint, and incapable of being withstood by the very celestials, he took his birth amongst men. There is no slayer of Bhishma, O king, on earth, for his father, gratified, gave him the boon—*Thou shalt not die except when it is thy own wish*! And Drona took his birth in a water-pot from the regenerate saint Bharadwaja. And from Drona hath taken his birth his son having a knowledge of the highest weapons. And this the foremost of preceptors, Kripa also, hath taken his birth from the great *Rishi* Gautama. Born in a clump of heath, this illustrious one, I think, is incapable of being slain. Then again, O king, the father, mother and maternal uncle of Aswathaman,—these three,—are not born of woman's womb! I have that hero also on my side. All these mighty car-warriors, O king, are like unto celestials, and can, O bull of the Bharata race, inflict pain on Sakra himself in battle! Arjuna is incapable of even looking at any one of these singly. When united together, these tigers among men will certainly slay Dhananjaya! Karna also, I suppose, is equal unto Bhishma and Drona and Kripa! O Bharata, Rama himself had told him,—*Thou art equal unto me*! Karna had two ear-rings born with him, of great brilliance and beauty; for Sachi's gratification Indra begged them of that represser of foes, in exchange, O king, for an infallible and terrible dart! How would Dhananjaya, therefore, escape with life from Karna who is protected by that dart! My success, therefore, O king, is as certain as a fruit held fast in my own grasp! The utter defeat also of my foes is already bruited about on earth! This Bhishma, O Bharata, killeth every day ten thousand soldiers. Equal unto him are these bowmen, Drona, Drona's son, and Kripa! Then, O represser of foes, the ranks of the *Sansaptaka** warriors have made this resolution,—*Either we will slay Arjuna or that ape-bannered warrior will slay us*! There are other kings also, who firm in their resolve of slaying Savyasachin, regard him as unequal to themselves. Why dost thou then apprehend danger from the Pandavas? When Bhimasena will be slain, O Bharata, who else (amongst them) will fight? Tell me this, O represser of foes, if thou knowest any amongst the foe! The five brothers, with Dhrishtadyumna and Satyaki,—these seven warriors of the enemy, O king, are regarded as their chief strength. Those, however, amongst us, that are our chief warriors, are Bhishma, Drona, Kripa, Drona's son, Karna, Somadatta, Vahlika, and Salya the king of Pragjyotisha, the two kings (Vinda and Anuvinda) of Avanti, and Jayadratha;

* The Sansaptakas were soldiers who swore to conquer or die. They would, on no account, turn their backs on the battle field.—T.

and then, O king, thy sons Dussasana, Durmukha, Dussaha, Srutayu, Chitrasena, Purumitra, Vivinsati, Sala, Bhurisravas, and Vikarna ! O king, I have assembled one and ten *Akshauhinis* ! The army of the enemy is less than mine, amounting only to seven *Akshauhinis.* How then can I be defeated ? Vrihaspati hath said that *an army which is less by a third ought to be encountered.* My army, O king, exceedeth that of the foe by a third ! Besides, O Bharata, I know that the enemy hath many defects, while mine, O lord, are endued with many good virtues ! Knowing all this, O Bharata, as also the superiority of my force and the inferiority of the Pandavas, it behoveth thee not to lose thy senses !'

"Having said this, O Bharata, that conqueror of hostile chiefs, Duryodhana, asked Sanjaya again, anxious to know more about of the doings of the Pandavas."

SECTION LV.

"Duryodhana said,—'Having obtained, O Sanjaya, an army numbering seven *Akshauhinis*, what is Yudhishthira the son of Kunti, with the other kings in his company, doing in view of the war ?

"Sanjaya said,—'Yudhishthira, O king, is very cheerful in view of the battle. And so also are Bhimasena and Arjuna. The twins also are perfectly fearless. Desirous of making an experiment of the *mantras* (obtained by him), Vibhatsu the son of Kunti, yoked his celestial car illuminating all the directions. Accoutred in mail, he looked like a mass of clouds charged with lightning. After reflecting for a while, he cheerfully addressed me, saying,—*Behold, O Sanjaya, these preliminary signs* ! *We will certainly conquer* !—Indeed, what Vibhatsu said unto me appeared to me to be true !'

"Duryodhana said,—'Thou rejoicest to applaud those sons of Pritha defeated at dice ! Tell us now what sort of steeds are yoked unto Arjuna's car and what sort of banners are set up on it.'

"Sanjaya said,—'O great king, the celestial artificer called Tashtri or Bhaumana, aided by Sakra and Dhatri, created forms of diverse kinds and great beauty for Arjuna's car ! And displaying divine illusion they placed on his flagstaff those celestial forms, large and small, of great value. And at Bhimasena's request, Hanumat the son of the Wind-god, will also place his own image on it. And Bhaumana has, in its creation, had recourse to such illusion that that banner covers, both perpendicularly and laterally, an area of one *Yojana*, and even if trees stand in its way, its course cannot be impeded. Indeed, even as Sakra's bow of diverse colors is exhibited in the firmament and nobody knows of what it is made, so hath that banner been contrived by Bhaumana, for its form is varied and ever varying. And as a column of smoke mixed with fire riseth up, covering the sky and displaying many bright hues and elegant shapes,

so doth that banner contrived by Bhaumana rear its head. Indeed, it hath no weight, nor is it capable of being obstructed. And unto that car are a century of excellent celestial steeds of white hue and endued with the speed of the mind, all presented by Chitrasena (the king of the *Gandharvas*). And neither on earth, O king nor in the sky, nor in heaven, their course can be impeded. And formerly a boon hath been granted to the effect that their number would always remain full how often so ever they might be slain. And unto Yudhishthira's car are yoked large steeds of equal energy and white in hue like ivory. And unto Bhimasena's car are yoked coursers endued with the speed of the wind and the splendour of the seven *Rishis*. And steeds of sable bodies and backs variegated like the wings of the *Tittiri* bird, all presented by his gratified brother Falguna, and superior to those of the heroic Falguna himself, cheerfully bear Sahadeva. And Nakula of Ajmida's race, the son of Madri, is borne, like Indra the slayer of Vitra, by excellent steeds presented by the great Indra himself, all mighty as the wind and endued with great speed. And excellent steeds of large size, equal unto those of the Pandavas themselves in age and strength, endued with great swiftness and of handsome make, and all presented by the celestials, carry those youthful princes, the sons of Subhadra and Draupadi !' "

SECTION LVI.

"Dhritarashtra said,—'Whom hast thou, O Sanjaya, seen to have, from affection, arrived there, and who will, in behalf of the Pandavas, fight my son's forces ?'

"Sanjaya said,—'I have seen Krishna, the foremost of the Andhakas and the Vrishnis, arrived there, and Shekitana, as also Satyaki otherwise called Yuyudhana. And those two mighty car-warriors, proud of their strength and famed over all the world, have joined the Pandavas, each with a separate *Akshauhini* of troops. And Drupada, the king of the Panchalas, surrounded by his ten heroic sons—Satyajit and others—headed by Dhrishtadyumna, and well protected by Sikhandin, and having furnished his soldiers with every necessary, hath come there with a full *Akshauhini*, desirous of honoring Yudhishthira. And that lord of earth, Virata, with his two sons Sankha and Uttara, as also with those heroes Suryadatta and others—headed by Madiraksha and surrounded by one *Akshauhini* of troops, hath, thus accompanied by brothers and sons, joined the son of Pritha. And the son of Jarasandha the king of Magadha, and Dhrishtaketu the king of the Chedis, have separately come there, each accompanied by an *Akshauhini* of troops. And the five brothers of Kekaya, all having purple flags, have, joined the Pandavas, surrounded by an *Akshauhini* of troops. These, numbering to this extent, have I seen assembled there, and these, on behalf of the Pandavas, will

encounter the Dhartarashtra host! That great car-warrior, Dhrishtadyumna, who is acquainted with human, celestial, *Gandharva* and *Asura* arrays of battle, leadeth that host. O king, Bhishma the son of Santanu has been assigned to Sikhandin as his share. And Virata with all his Matsya warriors will support Sikhandin. The mighty king of the Madras hath been assigned to the eldest son of Pandu as his share, though some are of opinion that those two are not well matched. Duryodhana with his sons and his century of brothers, as also the rulers of the East and the South, have been assigned to Bhimasena as his share. Karna the son of Vikartana, and Jayadratha the king of the *Sindhus*, have been assigned to Arjuna as his share. And those heroes also on the earth who are incapable of being withstood and who are proud of their might, have been accepted by Arjuna as his share. And those mighty bowmen, the five royal brothers of Kekaya, will put forth their strength in battle, accepting the Kekaya warriors (on Dhritarashtra's side) as antagonists. And in their share are included the Malavas also, and the Salwakas, as also the two famous warriors of the Trigarta host who have sworn to conquer or die.* And all the sons of Duryodhana and Dussasana, as also king Vrihadvala, have been assigned to Subhadra's son as his share. And those great bowmen, the son of Draupadi, having cars furnished with gold-embroidered banners, all headed by Dhrishtadyumna, will, O Bharata, advance against Drona. And Shekitana on his car desireth to encounter Somadatta in single combat on his, while Satyaki is anxious to battle against the Bhoja chief Kritavarman. And the heroic son of Madri, Sahadeva, who setteth up terrible roars in battle, hath intended to take as his share thy brother-in-law, the son of Suvala. And Nakula also, the son of Madravati, hath intended to take as his share the deceitful Uluka and the tribes of the Saraswatas. As for all the other kings of the earth, O monarch, who will go to battle, the sons of Pandu have, by naming them, distributed them in their own respective shares. Thus hath the Pandava host been distributed into divisions. Do thou now, without delay, with thy sons, act as thou thinkest best!' "

"Dhritarashtra said,—'Alas, all my foolish sons addicted to deceitful dice, are already dead. when it is the mighty Bhima with whom they desire an encounter in the field of battle! All the kings of the earth too, consecrated by Death himself for sacrifice, will rush to the *Gandiva*, fire like so many moths! Methinks my host is already put to flight by those illustrious warriors injured before by me! Who, indeed, shall follow to battle my warriors whose ranks will be broken by the sons of Pandu in the encounter? All of them are mighty car-warriors, possessed of great bravery, of famous achievements, endued with great prowess, equal unto the sun or the fire in energy, and all victorious in battle! Those that have Yudhishthira for their leader, the slayer of Madhu for their protector, the heroic Savyasachin and Vrikodara for their warriors, and Nakula, and

* The word used is Samsaptaka, i. e.. a warrior who swears to conquer or die but never to turn his back on the field,—T.

Sahadeva, and Dhrishtadyumna the son of Prishata, and Satyaki, and Drupada, and Dhrishtaketu with his son, and Uttamaujas, and the unconquerable Yudhamanyu of the Panchalas, and Sikhandin, and Kshatradeva, and Uttara the son of Virata, and Kasayas, the Chedis, the Matsyas, the Srinjayas, Vabhru the son of Virata, the Panchalas, and the Prabhadrakas, for fighting for them, those, indeed, from whom Indra himself cannot, if they are unwilling, snatch this earth,—those heroes, cool and steady in fight, who can split the very mountains—alas, it is with them that are endued with every virtue and possessed of superhuman prowess that this wicked son of mine, O Sanjaya, desireth to fight, disregarding me even though I am crying myself hoarse !"

"Duryodhana said,—'Both the Pandavas and ourselves are of the same race ; both they and we crawl on the same earth ! Why then dost thou think that victory will declare itself for only the Pandavas ! Bhishma, Drona, Kripa, the unconquerable Karna, Jayadratha, Somadatta, and Aswatthaman,—all mighty bowmen and endued with great energy,—are incapable of being vanquished by Indra himself united with the celestials ! What sayst thou then, O father, of the Pandavas ? All these noble and heroic kings of the earth, bearing weapons, O father, are quite capable, for my sake, of withstanding the Pandavas, while the latter are not capable of even gazing at my troops ! I am powerful enough to encounter in battle the Pandavas with their sons. O Bharata, all those rulers of the earth who are anxious for my welfare will certainly seize all the Pandavas like a herd of young deer by means of a net ! I tell thee, in consequence of our crowds of cars and nets of arrows, the Panchalas and the Pandavas will all be routed !'"

"Dhritarashtra said,—'O Sanjaya, this my son speaketh like a mad man, for he is incapable of vanquishing in battle Yudhishthira the just ! This Bhishma truly knoweth the might of the famous, powerful, virtuous, and high-souled Pandavas and their sons, for he doth not wish a battle with those illustrious ones ! But tell me again, O Sanjaya, of their movements ! Tell me, who are inciting those illustrious and mighty bowmen endued with great activity like priests enkindling (*homa*) fires with libations of clarified butter !'

"Sanjaya said,—'O Bharata, Dhrishtadyumna is always urging the Pandavas to war, saying,—Fight, ye best among the Bharatas ! Do not entertain the least fear ! All those rulers of the earth who, courted by Dhritarashtra's son, will come to that fierce encounter marked by showers of weapons,—indeed, I alone will encounter all those angry kings assembled together with their relatives, like a whale seizing little fishes from the water.* Bhishma and Drona and Kripa and Karna and Drona's son and Salya and Suyodhana,—them all I will withstand like the bank resisting the swelling sea ! Unto him saying thus, the virtuous king Yudhishthira said,—The Panchalas and the Pandavas wholly depend upon thy prowess and steadiness ! Rescue us safely from the war ! I know, O mighty-armed one that thou art firm in the duties of the

*Salilat,—The use of the ablative here is peculiar to Sanskrit.—T.

Kshatriya order! Thou art, indeed, quite competent to smite alone the Kauravas! When the latter, eager for fight, will stand before us, what thou, O represser of foes, wilt arrange, will certainly be for our good! Even this is the opinion of those acquainted with the scriptures that the hero who, displaying his prowess, rallieth those that after the rout run away from the battle-field, seeking for protection, is to be bought with a thousand! Thou, O bull among men, art brave, mighty, and powerful! Without doubt, thou art that deliverer of those that are over-powered with fear on the field of battle!—And when the righteous Yudhishthira the son of Kunti said this, Dhrishtadyumna fearlessly addressed me in these words,—Go thou, O *Suta*, without delay, and say unto all those that have come to fight for Duryodhana, say unto the Kurus of the *Pratipa* dynasty with the Valhikas, the son of Saradwata, and Karna and Drona, and Drona's son, and Jayadratha, and Dussasana, and Vikarna, and king Duryodhana, and Bhishma,—*Do not suffer yourselves to be slain by Arjuna, who is protected by the celestials. Before that happens, let some good man approach Yudhishthira and entreat that son of Pandu, that best of men, to accept the kingdom* (*surrendered by them*) *without delay. There is no warrior on the earth like unto Savyasachin, son of Pandu, of prowess incapable of being baffled. The celestial car of the holder of Gandiva is protected by the very gods. He is incapable of being vanquished by human beings. Do not, therefore, bend your mind to war!*—'"

———

SECTION LVII.

"Dhritarashtra said,—'Yudhishthira the son of Pandu is endued with *Kshatriya* energy and leadeth the *Brahmacharya* mode of life from his very youth. Alas, with him these foolish sons of mine desire to fight, disregarding me that am thus bewailing! I ask thee, O Duryodhana, O foremost of the Bharata race, desist from hostility! O chastiser of foes, under any circumstances, war is never applauded! Half the earth is quite enough for the maintenance of thyself and all thy followers! Give back unto the sons of Pandu, O chastiser of foes, their proper share! All the Kauravas deem even this to be consistent with justice that thou shouldst make peace with the high-souled sons of Pandu! Reflect thus, O son, and thou wilt find that this thy army is for thy own death! Thou understandest not this from thy own folly! I myself do not desire war, nor Vahlika, nor Bhishma, nor Drona, nor Aswatthaman, nor Sanjaya, nor Somadatta, nor Sala, nor Kripa, nor Satyavrata, nor Purumitra, nor Jaya, nor Bhurisravas,—in fact, none of these desireth war! Indeed, those warriors upon whom the Kauravas, when afflicted by the foe, will have to rely, do not applaud war! O child, let that be acceptable to thee! Alas, thou dost not seek it of thy own will, but it is Karna and the evil-minded Dussasana and Sakuni the son of Suvala that are leading thee to it!'

"Duryodhana said,—'I challenge the Pandavas to battle, without depending upon thyself, Drona, or Aswatthaman, or Sanjaya, or Vikarna, or Kamvoja, or Kripa, or Vahlika, or Satyavrata, or Purumitra, or Bhurisravas, or others of thy party ! But, O bull among men, only myself and Karna, O sire, are prepared to celebrate the sacrifice of battle with all the necessary rites, making Yudhishthira the victim ! In that sacrifice, my car will be the altar ; my sword will be the smaller laddle, my mace, the larger one, for pouring libations ;—my coat of mail will be the assembly of spectators ; my four steeds will be the officiating priests ; my arrows will be the blades of *Kusa* grass ; and fame will be the clarified butter ! O king, performing, in honor of Yama, such a sacrifice in battle the ingredients of which will all be furnished by ourselves, we will return victoriously, covered with glory after having slain our foes ! Three of us, O sire, *viz.*, myself and Karna and my brother Dussasana,—will slay the Pandavas in battle ! Either I, slaying the Pandavas, will sway this Earth, or the sons of Pandu, having slain me, will enjoy this Earth ! O king, O thou of unfading glory, I would sacrifice my life, kingdom, wealth, everything, but would not be able to live side by side with the Pandavas ! O venerable one, I will not surrender to the Pandavas even that much of land which may be covered by the sharp point of a needle !'

"Dhritarashtra said,—'I now abandon Duryodhana for ever ! I nevertheless grieve for you all, ye kings, that will follow this fool who is about to proceed to Yama's abode ! Like tigers among a herd of deer, those foremost of smiters—the sons of Pandu,—will smite down your principal leaders assembled for battle ! Methinks, the Bharata host, like a helpless woman, will be afflicted and crushed and hurled to a distance by Yuyudhana of long arms ! Adding to the strength of Yudhishthira's army which without him was already sufficient, Cini's son will take up his stand on the field of battle and scatter his arrows like seeds on a cultivated field ! And Bhimasena will take up his position in the very van of the combatants, and all his soldiers will fearlesssly stand in his rear as behind a rampart. Indeed, when thou, O Duryodhana, wilt behold elephants, huge as hills, prostrated on the ground with their tusks disabled, their temples crushed and bodies dyed with gore,—in fact, when thou wilt see them lying on the field of battle like riven hills, then, afraid of a contact with him, thou wilt remember these my words ! Beholding thy host consisting of cars, steeds, and elephants, consumed by Bhimasena and presenting the spectacle of a wide-spread conflagration's track, thou wilt remember these my words ! If ye do not make peace with the Pandavas, a heaving calamity will be yours ! Slain by Bhimasena with his mace, ye will rest in peace ! Indeed, when thou wilt see the Kuru host levelled to the ground by Bhima like a large forest torn up by the roots, then wilt thou remember these my words !'"

Vaisampayana continued,—"Having said this unto all those rulers of the earth, the king, addressing Sanjaya again, asked him as follows."

SECTION LVIII.

"Dhritarashtra said,—'Tell me O thou of great wisdom, what the high-souled Vasudeva and Dhananjaya said! I am anxious to hear from thee all about this.'"

"Sanjaya said,—'Listen, O king, as I tell thee the state in which I found Krishna and Dhananjaya! I will also, O Bharata, tell thee what those heroes said! O king, with looks bent down and hands joined together, and with senses well restrained, I entered the inner apartments for conferring with those gods among men! Neither Abhimanyu nor the twins can repair to that place where the two Krishnas and Draupadi and the lady Satyabhama are. There I beheld those chastisers of foes, exhilarated with *Bassia* wine, their bodies smeared with sandal paste and decked with flowery garlands. Attired in excellent robes and adorned with celestial ornaments, they sat on a golden dais decked with numerous gems and spread over with carpets of diverse texture and hue. And I beheld Kesava's feet resting upon Arjuna's lap while those of the high-souled Arjuna rested upon the laps of Krishna and Satyabhama. Partha then pointed out to me (for a seat) a foot-stool made of gold. Touching it with my hand, I seated myself down on the ground. And when he withdrew his feet from the footstool, I beheld auspicious marks on both his soles. These consisted of two longitudiual lines running from heels to fore-toe. O sire, endued with black complexions, of high statures, and erect like *Sala* trunks, beholding those youthful heoes both seated on the same seat, a great fear seized me! They seemed to me to be Indra and Vishnu seated together, though Duryodhana of dull sense knoweth it not, in consequence of his reliance on Drona aud Bhishma and on the loud vaunts of Karna! That very moment I was convinced that the wishes of Yudhishthira the just who had those two for obeying his orders were certain to succeed. Hospitably entertained with food and drink, and honored with other courtesies, I conveyed to them thy message, placing my joined hands on my head. Then Partha, removing Kesava's auspicious foot from his lap with his hand scarred by the flappings of the bowstring, urged him to speak. Sitting up erect like *Indra's banner*, adorned with every ornament, and resembling Indra himself in energy, Krishna then addressed me. And the words which that best of speakers said were sweet, charming, and mild, though awful and alarming to the sons of Dhritarashtra. Indeed, the words uttered by Krishna who alone is fit to speak, were of correct emphasis and accent, and pregnant with meaning, though heart-rending in the end! And Vasudeva said,—O Sanjaya, say thou these words unto the wise Dhritarashtra and in the hearing af that foremost of the Kurus, Bhishma—and also of Drona having first saluted at our request, O *Suta*, all the aged ones and having enquired after the welfare of the younger ones! Do ye celebrate diverse sacrifices, making presents

unto the Brahmanas, and rejoice ye with your sons and wives, for a great danger threatens ye ! Do ye give away wealth unto deserving persons, beget desirabie sons, and do agreeable offices to those that are dear to thee, for king Yudhishthira is eager for victory ! While I was at a distance, Krishna weepingly invoked me, saying—Oh Govinda ! O Govinda—That debt, accumulating with time, hath not yet been paid off by me ! Ye have provoked hostilities with that Savyasachin who hath for his bow the invincible Gandiva of fiery energy and who hath me for his help-mate ! Who, even if he were Purandara himself, would challenge Partha having me for his help-mate, unless, of course, his span were full ? He that is capable of vanquishing Arjuna in battle is, indeed, able to uphold the Earth with his two arms, to consume all created things in anger, and hurl the celestials from Heaven ! Among celestials, Asuras, and men, among Yakhas, Gandharvas, and Nagas, I do not find the person that can encounter Arjuna in battle. That wonderful story which is heard of an encounter in the city of Virata between a single person on one side and innumerable warriors on the other, is sufficient proof of this ! That ye all fled in all directions being routed in the city of Virata by that son of Pandu singly, is sufficient proof of this ! Might, prowess, energy, speed, lightness of hand, indefatigableness, and patience are not to be found in any one else save Partha !—Thus spoke Hrishikesa cheering up Partha by his words and roaring like raincharged clouds in the firmament.* Having heard these words of Kesava, the diadem-decked Arjuna of white steeds spoke to the same purpose.' "

SECTION LIX.

Vaisampayana said,—"Having heard these words of Sanjaya, the monarch endued with the eye of wisdom took that speech into his consideration as regards its merits and demerits. And having counted in detail the merits and demerits as far as he could, and having exactly ascertained the strength and weakness of both parties, the learned and intelligent king ever desirous of victory to his sons then began to compare the power† of both sides. And having at last ascertained that the Pandavas were endued with strength and energy both human and divine, and that the Kurus were much weaker, Dhritarashtra said unto Duryodhana,—'This anxiety, O Duryodhana, always filleth me ! Indeed, it doth not leave me ! Truly, it seemeth that I behold it with my eyes ! This conviction is not a matter of inference ! All created beings

---

* I have avoided an useless periphrasis for the sake of brevity. Pakasasana does not mean Indra here but clouds : and Samayavarshin means "of the rainy season," not like those of autumn which produce nothing but empty roars.—T.

† Sakti implies energy, pluck, and wisdom of counsel.—T.

show great affection for their offspring, and do, to the best of their power, what is agreeable and beneficial to them. This is generally to be seen also in the case of benefactors. They that are good always desire to return the good done to them and to do what is highly agreeable to their benefactors. Remembering what was done to him at Khandava, Agni will, no doubt, render aid to Arjuna in this terrible encounter between the Kurus and the Pandavas. And from parental affection, *Dharma* and other celestials, duly invoked, will come together to the aid of the Pandavas. I think that to save them from Bhishma and Drona and Kripa, the celestials will be filled with wrath resembling the thunderbolt in its effects. Endued with energy and well-versed in the use of weapons, those tigers among men, the sons of Pritha, when united with the celestials, will be incapable of being even gazed upon by human warriors! He who hath the irresistible, excellent, and celestial *Gandiva* for his bow; he who hath a couple of celestial quivers obtained from Varuna, large, full of shafts, and inexhaustible; he on whose banner, that like smoke is unobstructed in its action, is stationed the monkey-image of celestial origin; whose car is unequalled on the earth girt by four seas, and the rattle of which as heard by men is like the roar of the clouds and which like the rolling of the thunder frightens the foe; he whom the whole world regards as superhuman in energy; he whom all the kings of the earth know to be the vanquisher of the very gods in battle; he that taketh up five hundred arrows at a time and in the twinkling of the eye, shooteth them, unseen by others, to a great distance; that son of Pritha and tiger among car-warriors and chastiser of foes, whom Bhishma and Drona and Kripa and Drona's son and Salya the king of the Madras and, in fact, all impartial persons, regard as incapable of being vanquished by even earthly kings of superhuman prowess, when ready for fight; who shooteth at one stretch full five hundred arrows, and who is equal unto Kartavirya in strength of arms; that great bowman, Arjuna, equal unto Indra or Upendra in prowess,—I behold that great warrior committing a great havoc in this terrible battle! O Bharata, reflecting on this day and night, I am unhappy and sleepless, through anxiety for the welfare of the Kurus! A terrible destruction is about to overtake the Kurus! If there is nothing but peace for ending this quarrel, I am for peace with the Parthas and not for war! O child, I always deem the Pandavas mightier than the Kurus!'"

SECTION LX.

Vaisampayana said,—"Hearing these words of his father, the passionate son of Dhritarashtra, inflamed with great wrath, again said these words,—'Thou thinkest the Parthas having the celestials for their allies, are incapable of being vanquished. Let this thy fear, O best of kings, be dispelled! The

gods attained to their divinity for absence of desire, of envy, of covetousness, and of enmity, as also for their indifference to all worldly affairs. Formerly, Dwaipayana-Vyasa and Narada of great ascetic austerities, and Rama the son of Jamadagni, told us this. The gods never, like human beings, engage in work, O bull of the Bharata race, from desire, or wrath, or covetousuess, or envy! Indeed, if Agni, or Vayu, or Dharma, or Indra, or the Aswins had ever engaged is work from worldly desire, then the sons of Pritha could never have fallen into distress? Do not, therefore, by any means, indulge in such anxiety, because the gods, O Bharata, always set their eyes on affairs worthy of themselves. If, however, envy or lust becomes noticeable in the gods in consequence of their yielding to desire, then, according to what has been ordained by the gods themselves, such envy or lust can never prevail. Charmed by me, Agni will be instantly extinguished, even if he blazes up all around for consuming all creatures! The energy with which the gods are endued is, indeed, great. But know, O Bharata, that mine is greater than that of the gods! If the Earth herself cleaves in twain, or mountain crests split, I can re-unite them, O king, by my incantations before the eyes of all! If for the destruction of this universe of animate and inanimate, mobile and immobile creatures, there happeneth a terrific tempest or stony shower of loud roar, I can always, from compassion for created beings, stop it before the eyes of all! When the waters are solidified by me, even cars and infantry can move over them! It is I who set agoing all the affairs of both gods and *Asuras*! Unto whatever countries I go with my *Akshauhinis* on any mission, my steeds move whithersoever I desire! Within my dominions there are no fearful snakes, and protected by my incantations creatures within my territories are never injured by others that are frightful. The very clouds, O king, pour, as regards those dwelling in my dominions, showers as much as they desire and when they desire! All my subjects, again, are devoted to religion and are never subject to calamities* of season. The Aswins, Vayu, Agni, Indra with the Maruts, and Dharma will not venture to protect my foes. If these had been able to protect by their might my adversaries, never would the sons of Pritha have fallen into such distress for three and ten years! I tell thee truly that neither gods, nor *Gandharvas*, nor *Asuras*, nor *Rakshasas*, are capable of saving him who hath incurred my displeasure I have never before been baffled as regards the reward or punishment that I intended to bestow or inflict on friend or foe! If ever, O represser of foes, I said,—*this is to be*,—that hath always *been*! People, therefore, have always known me as a *speaker of truth*! All persons can bear witness to this my greatness, the fame of which hath spread all around. I mention this, O king, for thy information and not from pride! Never had I, O king, praised

* Itayas (the plural of Iti) are the six calamities of husbandry; viz., inundation, drought, locusts, rats, birds, and foreign invasions.—T.

myself before, for to praise one's own self is mean ! Thou wilt hear of the defeat of the Pandavas and the Matsyas, the Panchalas and the Kekayas, of Satyaki and Vasudeva, at my hands ! Indeed, as rivers, on entering the ocean, are entirely lost in it, so the Pandavas with all their followers, on approaching me, will all be annihilated ! My intelligence is superior, my energy is superior, my prowess is superior, my knowledge is superior, my resources are superior by far to those of the Pandavas ! Whatever knowledge of weapons is in the grandsire, in Drona, and Kripa, and Salya, and Cala, exist in me as well !'

"Having said these words, O Bharata, Duryodhana, that represser of foes, again asked Sanjaya in order to ascertain the proceedings of Yudhishthira bent upon war."*

SECTION LXI.

Vaisampayana said,—"Without much minding Dhritarashtra the son of Vichitravirya who was about to ask of Partha, Karna said unto Dhritarashtra's son these words, cheering up the spirit of the assembled Kurus. Coming to know of the false pretence † under which I obtained the *Brahma* weapon of old from Rama, the latter told me,—*When thy hour will come thy memory will fail thee in respect of this weapon* !—Even for so great an offence I was cursed so lightly by that great *Rishi*, my preceptor ! That great *Rishi* of fierce energy is capable of consuming even the entire Earth with her seas ! By attention and personal bravery, I appeased his heart. I have that weapon with me still, and my period is not yet run ! I am, therefore, fully competent (to win victory) ! Let the responsibility be mine ! Having obtained the favour of that *Rishi*, I will slaying within the twinkling of the eye the Panchalas, the Karushas, the Matsyas, and the sons of Pritha with their sons and grandsons, bestow on thee numerous regions won by my weapons ! Let the grandsire and Drona and all the kings stay with thee ! I will slay the sons of Pritha, marching forth with the chief warriors of my army ! Let that task be mine !'—Unto him speaking thus, Bhishma said,—'What sayest thou, O Karna ? Thy intellect is clouded at the approach of thy hour ? Knowest thou not O Karna, that when the chief is slain the sons of Dhritarashtra will all be slain ? Having heard of the feat achieved by Dhananjaya, with Krishna only as his ally, at the burning of the Khandava forest, it behoveth thee with thy friends and relatives to restrain thy mind ! The dart that the illustrious and adorable chief of the celestials, the great Indra, gave thee, thou wilt see, will be broken and reduced to ashes when struck by Kesava with his discus ! That other shaft of ser-

* This sloka is explained variously. Nilakantha suggests a meaning that is very far-fetched. I prefer to understand it in this way.—T.

† When Karna went to Rama to study the science of weapons, he told a lie, viz,, that he was a Brahman.—T.

pentine mouth that shineth (in thy quiver) and is respectfully worshipped by thee with flowery garlands, will, O Karna, when struck by the son of Pandu with his shafts, perish with thee ! O Karna, the slayer of Vana and Bhumi's son (Naraka), Vasudeva himself, who hath, in the thickest of battle, slain foes equal and even superior to thee—protecteth the diadem-decked Arjuna !"

"Karna said,—'Without doubt, the chief of the Vrishnis is even so ! Further, I admit, that that high-souled one is even more than that ! Let, however, the grandsire listen to the effect of the bit of harsh speech that he hath uttered ! I lay down my weapons ! The grandsire will henceforth behold me in court only and not in battle ! After thou hast become quiet, the rulers of the earth will behold my prowess in this world !'"

Vaisampayana continued,—"Having said this, that great bowman (Karna), leaving the court, went to his own abode. Bhishma, however, O king, addressing Duryodhana in the midst of the Kurus, and laughing aloud, said,—'How truly doth the *Suta's* son keep his promise ! Why, having repeatedly given his pledge, saying,—*The kings of Avanti and Kalinga, Jayadratha, and Chediddhaja and Valhika standing as spectators, I will slay hostile warriors by thousands and tens of thousands,*—how will he discharge that obligation ? Having distributed his divisions in counter array and scattering heads by thousands, behold the havoc committed by Bhimasena !* Indeed, that moment when, representing himself as a *Brahmana* unto the holy and blameless Rama, Vikartana's son obtained that weapon, that vile wretch lost both his virtue and asceticism !'—O king of kings, when Bhishma said this after Karna had gone away giving up his weapons, Duryodhana, that foolish son of Vichitravirya's son, addressed Santanu's son in these words."

---

* These three Slokas (15, 16, 17) are scarcely easy, and no wonder that the Bengali translators have differed in interpreting it. There can be no doubt, however, that the Burdwan Pundits have understood the passage correctly. The first line of Bhishma's speech is evidently ironical. The aham (sloka 16) is not Bhishma, but a quotation of Karna's oft-repeated boast. If aham were Bhishma, the whole succeeding Section in which Duryodhana says that he does not rely on Bhishma and others for winning success would be unmeaning. The whole difficulty disappears on transposing the apostrophy about Bhima's committing a great havoc after the conclusion of sloka 16 as I have done above. Not that such transposition is absolutely necessary, but without it the connection would be a little less obvious. Chediddhaj is not the youthful ruler of the Chedis—the son of Sisupala—but some other warrior, it seems, belonging to the Kuru party.—T.

SECTION LXII.

"Duryodhana said,—"The sons of Pritha are all as other men, and are, in fact, of earthly birth as other men. Why then dost thou think that they are sure to win victory? Both ourselves and they are equal in energy, in prowess, in age, in intelligence, in knowledge of the scriptures, in weapons, in the art of war, in lightness of hand, and in skill. All of us are of the same species, all being men by birth. How then, O grandsire, dost thou know that victory will be theirs? I do not seek the accomplishment of my aims by relying upon thee, or Drona, or Kripa, or Valhika, or upon the other kings! Myself, and Karna the son of Vikartana, aud my brother Dussasana, will slay in battle the five sons of Pandu by whetted arrows! Then shall we, O king, gratify *Brahmanas* by performing great sacrifices of diverse kinds, with abundant *Dakshinas*, and by gifts of kine, and horses and wealth! When my troops will drag by the aid of their mighty arms the Pandavas in battle like hunters dragging a herd of deer by a net or whirlpools drawing a crewless boat, then the sons of Pandu, beholding us their foe supported by crowds and cars and elephants, will give up their pride, and not they alone but Kesava also!'—Hearing this, Vidura said,—'Venerable persons of certain knowledge say that in this world Self-restraint is highly beneficial. In the case of Brahmana especially, it is his duty. He whose Self-restraint followeth charity, asceticism, knowledge, and study of the *Vedas*, always winneth success, forgiveness, and the fruit of his gifts.* Self-restraint enhanceth enegry, and is an excellent and holy attribute. Freed from sin and his energy increased by Self-restraint, one acquireth even *Brahma* through it. People are always afeared of those that are without Self-restraint as if the latter were very *Rakshasas*. And it is for keeping these under check that the Self-Existent created the *Kshatriyas*! It hath been said that Self-restraint is an excellent vow for all the four modes of life. I regard those attributes as its indications which owe their origin to Self-restraint. Those indications are forgiveness, firmness of mind, abstention from injury, an equal regard for all things, truthfulness of speech, simplicity, control over the senses, patience, softness of speech, modesty, steadiness, liberality, mildness, contentment, and faith. He that hath Self-restraint casteth off lust, avarice, pride, wrath, sleep, boastfulness, self-esteem, malice, and sorrow. Purity and the absence of crookedness and fraud, are the distinctive marks of a man of Self-restraint. He that is not covetous, that is satisfied with a little, that regardeth not

* This is a very difficult sloka. Nilakantha, however, explains it correctly. All the Bengalee translators have misinterpreted it ludicrously. The tasya with which the sloka begins requires a yasya before the second line, and this elipsis being supplied, the meaning becomes clear. What is meant by Self-restraint following charity, asceticism, &c., is Self-restraint existing along with these qualities.—T.

objects provoking lust, and that is as grave as the ocean, is known as a man of Self-restraint. He that is well-behaved, of a good disposition and a contented soul, that knoweth his own Self and is possessed of wisdom, winneth great regard here and attaineth to a blissful state hereafter. Possessed of mature wisdom, he that hath no fear of other creatures and whom other creatures fear not, is said to be the foremost of the men. Seeking the good of all, he is a universal friend, and no one is made unhappy by him. Endued with gravity like that of the ocean and enjoying contentment in consequence of his wisdom, such a man is always calm and cheerful. Regulating their conduct according to the acts practised by the righteous of olden times and before their eyes, they that are Self-restraint, being devoted to peace, rejoice in this world! Or, abandoning Work because contented in consequence of Knowledge, such a person, with his senses under control moveth quickly in this world, waiting for the inevitable hour and absorption into *Brahma*! And as the track of feathery creatures in the sky is incapable of being perceived, so the path of sage enjoying contentment in consequence of Knowledge is not visible.* Abandoning the world he that betaketh himself, in pursuit of emancipation, to the *Sannyasa* mode of life, hath bright and eternal regions assigned to him in heaven!"

SECTION LXIII.

"Vidura said,—'We have heard, O sire, from old men, that once on a time a fowler spread his net on the ground for catching feathery denizens of the air. And in that net were ensnared at the same time two birds that lived together. And taking the net up, the two winged creatures soared together into the air. And seeing them soar into the sky, the fowler, without giving way to despair, began to follow them in the direction they flew. Just then an ascetic living in a hermitage (close by), who had finished his morning prayers, saw the fowler running in that manner hoping still to secure the feathery creatures. And seeing that tenant of the earth quickly pursuing those tenants of the air, the ascetic, O Kauravya, addressed him in this *Sloka*,—

O fowler, it appears very strange and wonderful to me that thou that art a treader of the earth pursuest yet a couple of creatures that are tenants of the air!'

The fowler said,—These two, united together, are taking away my snare. There, however, where they wlll quarrel they will come under my control.—'

"Vidura continued,—'The two birds, doomed to death, soon after quarrelled. And when the foolish pair quarrelled, they both fell on the earth. And when, ensnared in the meshes of death, they began to contend angrily against each other, the fowler approached unperceived and seized them both. Even thus those

* The sense seems to be that having abandoned Work such a person does not leave tangible marks behind him for others to see and follow.

kinsmen who fall out with one another for the sake of wealth fall into the hands of the enemy like the birds I have cited, in consequence of their quarrel. Eating together, talking together,—these are the duties of kinsmen and not contention under any circumstances. Those kinsmen, that with loving hearts wait on the old, become unconquerable like a forest guarded by lions. While those, O bull of the Bharata race, that having won enormous riches nevertheless behave like mean-minded man, always contribute to the prosperity of their foes. Kinsmen, O Dhritarashtra, O bull of the Bharata race, are like charred brands, which blaze up when united but only smoke when disunited ! I will now tell thee something else that I saw on a mountain breast. Having listened to that also, do, O Kauravya, what is for thy best ! Once on a time we repaired to the Northern mountain accompanied by some hunters and a number of Brahmanas fond of discoursing on charms and medicinal plants. That Northern mountain, *Gandhamadana*, looked like a grove, overgrown as its breast was on all sides with trees and plants. And blazing with diverse kinds of medicinal herbs, it was inhabited by *Siddhas* and *Gandharvas*. And there we all saw a quantity of honey, of a bright yellow colour and of the measure of a jar, placed on an inaccessible precipice of the mountain. That honey, which was Kuvera's favourite drink, was guarded by snakes of virulent poison. And it was such that a mortal drinking of it would win immortality, a sightless man obtain sight, and an old man would become a youth. It was that those Brahmanas conversant with sorcery spoke about that honey. And the hunters, seeing that honey, desired, O king, to obtain it. And they all perished in that inaccessible mountain-cave abounding with snakes. In the same way this thy son desireth to enjoy the whole earth without a rival ! He beholdeth the honey, but seeth not, from folly, the terrible fall ! It is true, Duryodhana desireth an encounter in battle with Savyasachin, but I do not see that energy or prowess in him which may carry him safe through it. On a single car Arjuna conquered the whole earth. At the head of their hosts Bhishma and Drona and others were frightened by Arjuna and utterly routed at the city of Virata. Remember what took place on that occasion. He forgiveth still, looking up to thy face and waiting to know what thou dost ! Drupada, and the king of Matsyas, and Dhananjaya, when angry, will, like flames of fire urged by the wind, leave no remnant (of thy army) ! O Dhritarashtra, take up king Yudhishthira on thy lap since both parties can, under no circumstances, have victory when they engage in battle !' "

SECTION LXIV.

"Dhritarashtra said,—'Consider, O Duryodhana, O dear son, what I tell thee ! Like an ignorant traveller thou thinkest the wrong path to be the right one, since thou art desirous of robbing the energy of the five sons of Pandu who are even as the five elements of the universe in their subtile form uphold-

ing all mobile and immobile things !* Without the certain sacrifice of thy life thou art unable to vanquish Yudhishthira the son of Kunti, who is the foremost of all virtuous persons in this world ! Alas, like a tree defying the mighty tempest, thou chafest at Bhimasena who hath not his peer (among men) in might and who is equal unto Yama himself in battle ! What man of sense would encounter in battle the wielder of *Gandiva*, who is the foremost of all wielders of weapons as Meru among mountains ? What man is there whom Dhrishtadyumna the prince of Panchala cannot overthrow, shooting his arrows among the foes like the chief of the celestials hurling his thunder-bolt ? That honored warrior among the Andhakas and the Vrishnis, the irresistible Satyaki, ever engaged in the good of the Pandavas, will also slaughter thy host ! What man of sense, again, would encounter the lotus-eyed Krishna who, as regards the measure of his energy and power, surpasseth the three worlds ? As regards Krishna, his wives, kinsmen, relatives, his own soul and the whole earth, put on one scale, weigheth with Dhananjaya on the other ! That Vasudeva, upon whom Arjuna relieth, is irresistible, and that host where Kesava is, becometh irresistible everywhere ! Listen, therefore, O child, to the counsels of those well-wishers of thine whose words are always for thy good ! Accept thou thy aged grandsire, Bhishma the son of Santanu, as thy guide ! Listen thou to what I say, and what these well-wishers of the Kurus, Drona, and Kripa, and Vikarna, and king Vahlika, say ! These all are as I myself ! It behoveth thee to regard them as much as thou regardest me, since, O Bharata, all these are conversant with morality and bear affection to thee as much as I myself ! The panic and rout, before thy eyes, at the city of Virata, of all thy troops with thy brothers, after surrender of the king, —indeed, that wonderful story that is heard of an encounter at that city between one and many, are sufficient proof (of the wisdom of what I say) ! When Arjuna singly achieved all that what will not the Pandavas achieve when united together ! Take them by the hand as thy brothers, and cherish them with a share of the kingdom !' "

SECTION LXV.

Vaisampayana said,—"Having addressed Suyodhana thus, the highly blessed and wise Dhritarashtra again asked Sanjaya, saying,—'Tell me, O Sanjaya, what thou hast not yet said, *viz.*, what Arjuna told thee after the conclusion of Vasudeva's speech, for great is my curiosity to hear it !' "

"Sanjaya said,—'Having heard the words spoken by Vasudeva, the irresistible Dhananjaya the son of Kunti, when the opportunity came, said these words in the hearing of Vasudeva !—O Sanjaya, our grandsire the son of Santanu, and Dhritarashtra, and Drona, and Kripa, and Karna, and king Vahlika, and Drona's son, and Somadatta, and Sakuni the son of Suvala ; and Dussasana,

*Mahabuta—the elements in their subtile state.—T.

and Cala, and Purumitra, and Vivinsati; and Vikarna, and Chitrasena, and king Jayatsena, and Vinda and Anuvinda the two chiefs of Avanti, and Durmukha of the Kuru race; and the king of Sindhus, and Dussaha, and Bhurisravas, and king Bhagadatta, and king Jarasandha, and other rulers of the earth, assembled there to fight for the good of the Kauravas, are all on the eve of death! They have been assembled by Dhritarashtra's son for being offered up as libations on the blazing Pandava fire! In my name, O Sanjaya, enquire after the welfare of those assembled kings according to their respective ranks, paying them proper regard at the same time! Thou shouldst also, O Sanjaya, say this, in the presence of all the kings, unto Suyodhana—that foremost of all sinful men! Wrathful and wicked, of sinful soul and exceedingly covetous, do thou, O Sanjaya, see that that fool with his counsellors hears all that I say!—And with this preface, Pritha's son Dhananjaya endued with great wisdom and possessed of large eyes with red corners, glancing at Vasudeva, then spoke unto me these words pregnant with both virtue and profit!—Thou hast already heard the measured words spoken by the high-souled chief of the Madhu race! Say unto the assembled kings that those are also my words! And say this also for me, unto those kings,—*Do ye together try to act in such a way that libations may not have to be poured into the arrowy fire of the great sacrifice of battle, in which the rattle of car-wheels will sound as mantras, and the rank-routing bow will act as the ladle! If, indeed, ye do not give up unto Yudhishthira that slayer of foes his own share in the kingdom asked back by him, I shall then, by means of my arrows, send all of you, with cavalry, infantry, and elephants, into the inauspicious regions of departed spirits!*—Then bidding adieu unto Dhananjaya and Hari of four arms and bowing unto them both, I have with great speed come hither to convey those words of grave import to thee, O thou that art endued with effulgence equal that of the very gods!' "

SECTION LXVI.

Vaisampayana said,—"When Duryodhana the son of Dhritarashtra showed little regard for the words spoken by Sanjaya, and when the rest remained silent, the assembled kings rose up and retired. And after all the kings of the earth had retired, king Dhritarashtra, who always followed the counsels of his son from affection, wishing success to the assembled kings, began to enquire in secret of Sanjaya about the resolves of his own party, and of the Pandavas who were hostile to him.* And Dhritarashtra said,—'Tell me

* Some think three, and not two, parties are referred to by the words atmanascha &c., viz., "his own, of others, and of the Pandavas." The repetition of the particle cha after each word would seem to favor such a construction,—T.

truly, O son of Gavalgani, in what consists the strength and weakness of our own host! Minutely acquainted as thou art with the affairs of the Pandavas, tell me in what lies their superiority and in what, their inferiority! Thou art fully conversant with the strength of both parties. Thou knowest all things, and art well versed in all matters of vtrtue and profit! Asked by me, O Sanjaya, say, which of the parties, when engaged in battle, will perish?'

"Sanjaya said,—'I will not say anything to thee in secret, O king, for then thou mayst entertain ill-feelings towards me! Bring thou hither, O Ajamida, thy father Vyasa of high vows and thy queen Gandhari! Conversant with morality, of keen perception, and capable of arriving at the truth, they will remove any ill-feelings thou mayst cherish against me! In their presence, O king, I will tell thee everything about the intentions of Kesava and Partha!'"

Vaisampayana continued,—"Thus addressed, Dhritarashtra caused both Gandhari and Vyasa to be brought there. And introduced by Vidura they entered the court without delay. And understanding the intentions of both Sanjaya and his son, Krishna-Dwaipayana endued with great wisdom said,—'Say, O Sanjaya, unto the enquiring Dhritarashtra everything that he desireth to know! Tell him truly all that thou knowest about Vasudeva and Arjuna!'"

SECTION LXVII,

"Sanjaya said,—"Those adorable bowmen, Arjuna and Vasudeva, who are perfectly equal unto each other in respect of their godlike nature, have taken their births of their own will.* O lord, the discus owned by Vasudeva of abundant energy occupieth a space full five cubits in diameter, is capable also of being hurled at the foe (in forms large or small) according to the will of the wielder himself, and dependeth on illusion. Always conspicuous by its effulgence, it is invisible to the Kurus; and in ascertaining the strength or weakness of the Pandavas, that discus offers the best ground. Indeed, that scion of Madhu's race, endued with great might, vanquished without an effort and in seeming playfulness the formidable Naraka and Samvara and Kansa and (Sisupala) the chief of the Chedis! Possessed of divinity and of soul superior to everything, that most exalted of male beings can, by his will alone, bring the earth, firmament, and heaven under his control! Thou askest me repeatedly, O king, about the Pandavas for knowing their strength and weakness! Listen now to all that in brief! If the whole universe be

* Kamadanyatra Sambhutau is explained by Nilakantha as akamajam janma, i. e., they were born not in consequence of any act of their past lives, but of their own will, and for benefiting the earth. Sarvabhavaya Sammitau is "equal in their godlike nature." All the Bengalee translators have failed in correctly reading this sloka.—T.

placed on one scale and Janarddana on the other, even then Janarddana will outweigh the entire universe! Janarddana at his pleasure can reduce the universe to ashes, but the entire universe is incapable of reducing Janarddana to ashes! Wherever there is truthfulness, wherever virtue, wherever modesty, wherever simplicity, even there is Govinda! And thither where Krishna is, success must be! That soul of all creatures, that most exalted of male beings, Janarddana, guideth, as if in sport, the entire earth, the firmament, and the heaven! Making the Pandavas the indirect means, and beguiling the whole world, Janarddana wisheth to blast thy wicked sons that are all addicted to sin! Endued with divine attributes, Kesava, by the power of his soul, causeth the wheel of Time, the wheel of the Universe, and the wheel of the *Yuga*, to revolve incessantly!* And I tell thee truly that that glorious Being is alone the Lord of Time, of Death, and of this Universe of mobile and immobile creatures! That great ascetic *Hari*, though the Lord of the whole Universe, still betaketh himself to Work like a humble labourer that tilleth the fields! Indeed, Kesava beguileth all by the aid of his illusion. Those men, however, that have attained to Him are not deceived!'"

SECTION LXVIII.

"Dhritarashtra said,—'How hast *thou*, O Sanjaya, been able to know Madhava as the Supreme Lord of the universe? And how is it that *I* am unable to know Him as such? Tell me this, O Sanjaya!'

"Sanjaya said,—'Listen, O king! Thou hast no Knowledge, whereas *my* Knowledge hath suffered no diminution! He that is without Knowledge and is shrouded with the darkness of Ignorance, knoweth not Kesava. Aided by my Knowledge, O sire, I know the slayer of Madhu to be the union of the Gross, the Subtile, and the Cause; and that He is the Creator of all but is Himself increate; and also that, endued with Divinity, it is He from whom everything springs and it is He unto whom all things return!' †

"Dhritarashtra said,—'O son of Gavalgani, what is the nature of that Faith which thou hast in Janarddana and in consequence of which thou knowest the slayer of Madhu to be the union of the Gross, the Subtile, and the Cause?'

---

* The wheel of Time, i. e., the year with its months coming in the same round. The wheel of the Universe means the birth, existence, and destruction of all things succeeding in repeated cycles. The wheel of the Yuga means the wheel of Work, i. e., Work leading to repeated rebirths.—T.

† By Knowledge here is meant the true understanding of the Sruti and Upanishada texts——"Tattamasi,"—"Tattamasi swetaketo,"—"Aham Brahmasmi"—&c., &c.,—T.

"Sanjaya said,—'Blessed be thou, O king, I have no regard for the illusion (that is identified with worldly pleasures) and I never practise the useless virtues (of vows and work without reliance on Him and purity of Soul)! Having obtained purity of Soul through Faith, I have known Janarddana from the scriptures.' *

"Dhritarashtra said,—'O Duryodhana, seek thou the protection of Janarddana otherwise called Hrishikesa! O child, Sanjaya is one of our trustiest friends! Seek refuge with Kesava!'

"Duryodhana said,—'If the divine son of Devaki, united in friendship with Arjuna, were to slay all mankind, I cannot, even then, resign myself to Kesava!'†

"Dhritarashtra said,—'This evil-minded son of thine, O Gandhari, is resolved to sink in misery! Envious, wicked-souled, and vain, he setteth aside the words of all his superiors!'

"Gandhari said,—'Thou covetous wretch that disregardest the commands of the aged, abandoning thy father and myself and giving up prosperity and life, enhancing the joy of thy foes, and afflicting me with deep distress, thou wilt, O fool, remember thy father's words, when struck by Bhimasena thou wilt bite the dust!'

"Vyasa said,—'Listen to me, O king! Thou, O Dhritarashtra, art the beloved of Krishna. When Sanjaya hath been thy envoy, he will verily lead thee to thy good! He knoweth Hrishikesa,—that ancient and exalted One! If thou listenest to him with attention, he will certainly save thee from the great danger that hangs upon thee; O son of Vichitravirya, subject to wrath and joy, men are entangled in various nets! They that are not contented with their own possessions, deprived of sense as they are by avarice and desire, they repeatedly become subject to Death in consequence of their own acts, like blind men (falling into pits) when led by the blind! The path that is trod by the wise is the only one (that leadeth to *Brahma*). They that are superior, keeping that path in view, overcome death and reach the goal by it.'

"Dhritarashtra said,—'Tell me, O Sanjaya, of that path without terrors by which, obtaining Hrishikesa, salvation may be mine!'

"Sanjaya said,—'A man of uncontrolled mind can by no means know Janarddana whose soul is under perfect command. The performance of sacrifices without controlling one's senses is even no means to that end.

---

* i. e., the Srutis and Upanishads.—T.

† Some commentators are for interpreting this sloka as indicative of a milder disposition on the part of Duryodhana. What, accoroing to them, Duryodhana says here is,—"If Kesava slayeth all mankind &c. &c. I cannot obtain him now," i. e., "Even if I go to him, owing to my sinful heart I shall fail to obtain communion with him." I do not think, however, that this can be the sense, for a few lines lower down, even Gandhari curses him for his refusal to obey Dhritarashtra's command. Both Dhritarashtra and Gandhari take Duryodhana's reply as the very reverse of a modest one.—T.

Renunciation of the objects of our excited senses is due to spiritual light; both spiritual light and abstention from injury arise doubtless from true wisdom. Therefore, O king, resolve to subdue thy senses with all possible vigor; let not thy intellect deviate from true knowledge; and restrain thy heart from worldly temptations that surround it. Learned Brahmanas describe this subjugation of the senses to be true wisdom; and this wisdom is the path by which learned men proceed to their goal. O king, Kesava is not obtainable by men who have not subdued their senses. He that hath subdued his senses desireth spiritual knowledge, awakened by the knowledge of scriptures and the pleasure of *Yoga* absorption'"

SECTION LXIX.

"Dhritarashtra said,—'I request thee, O Sanjaya, to tell me again of the lotus-eyed Krishna; for, by being acquainted with the import of his names, I may, O son, obtain that most exalted of male beings!'"

"Sanjaya said,—'The auspicious names (of Kesava) have been previously heard by me. Of those I will tell thee as many as I know. Kesava, however, is immeasurable, being above the power of speech to describe! He is called *Vasudeva* in consequence of his enveloping all creatures with the screen of illusion, or of his glorious splendour, or of his being the support and resting-place of the gods. He is called *Vishnu* because of his all-pervading nature. He is called *Madhava*, O Bharata, because of his practices as a *Muni*, concentration of mind on truth, and *Yoga* absorption. He is called *Madhusudana* because of his having slain the Asura *Madhu* and also because of his being the substance of the twenty-four objects of knowledge. Born of the *Sattwata* race, he is called *Krishna* because he uniteth in himself what are implied by the two words *Krishi* which signifieth 'what existeth' and *na* which signifieth 'eternal peace'. He is called *Pundarikaksha* from *Pundarika* implying his high and eternal abode, and *Aksha* implying 'indestructible'; and he is called *Janarddana* because he striketh fear into the hearts of all wicked beings. He is called *Sattwata*, because the attribute of *Sattwa* is never dissociated from him and because also he is never dissociated from it; and he is called *Vrishabhekshana* from *Vrishabha* implying the 'Vedas' and *ikshana* implying 'eye' the union of the two signifying that the *Vedas* are his *eye*, or the *Vedas* are the *eyes* through which he may be seen. That conqueror of hosts is called *Aja*, or 'unborn', because he hath not taken his birth from any being in the ordinary way. That Supreme Soul is called *Damodara* because unlike the gods his effulgence is increate and his own, and also because he hath self-control and great splendour. He is called *Hrishikesa*, from *Hrishika* meaning 'eternal happiness' and *Isa* meaning 'the six divine attributes', the union signifying one having joy, happiness, and divinity. He is called *Mahavahu* because he upholdeth the earth and the sky with his two

arms. He is called *Adhokshaja*, because he never falleth down or suffereth any deterioration, and is called *Narayana* from his being the refuge of all human beings. He is called *Purusottama* from *Puru* implying 'he that createth and and preserveth' and *sa* meaning 'he that destroyeth', the union signifying one that createth, preserveth, and destroyeth the universe. He possesseth a knowledge of all things and, therefore, is called *Sarva*. Krishna is always in Truth and Truth is always in him, and Govinda is Truth's Truth. Therefore, he is called *Satya*. He is called *Vishnu* because of his prowess, and *Jishnu* because of his success. He is called *Ananta* from his Eternity, and *Govinda* from his knowledge of speech of every kind. He maketh the unreal appear as real and thereby beguileth all creatures. Possessed of such attributes, ever devoted to righteousness, and endued with divinity, the slayer of Madhu, that mighty-armed one incapable of decay, will come hither for preventing ths slaughter of the Kurus !' "

SECTION LXX.

"Dhritarashtra said,—'O Sanjaya, I envy those gifted with sight who will behold before them that Vasudeva whose body endued with great beauty shineth with effulgence, illuminating the cardinal and subsidiary points of the compass ; who will give utterance to words that will be listened to with respect by the Bharatas,—words that are auspicious to the Srinjayas, acceptable by those desirous of prosperity, faultless in every respect, and unacceptable by those that are doomed to death ; who is full of high resolves, eternal, possessed of unrivalled heroism ; who is the bull of the Yadavas and their leader ; and who is the slayer and woe-inspirer of all foes, and who is the destroyer of the fame of every enemy ! The assembled Kauravas will behold that high-souled and adorable One, that slayer of foes, that chief of the Vrishnis, uttering words full of kindness, and fascinating all of my party ! I will put myself in the hands of that Eternal one, that *Rishi* endued with knowledge of Self, that ocean of eloquence, that Being who is easily attainable by ascetics, that bird called *Arishta* furnished with beautiful wings, that destroyer of creatures, that refuge of the universe ; that one of a thousand heads, that creator and destroyer of all things, that Ancient one, that one without beginning, middle, or end, that one of infinite achievements, that cause of the prime seed, that unborn one, that Eternity's self, that highest of the high, that creator of the three worlds, that author of gods, *Asuras*, *Nagas*, and *Rakshasas*, that foremost of all learned persons and rulers of men, that younger brother of Indra !' "

SECTION LXXI.

(*Bhagavat Yana Parva*).

Janamejaya said,—"When the good Sanjaya (leaving the Pandava camp) went back to the Kurus, what did my grandsires, the sons of Pandu, then do? O foremost of Brahmanas, I desire to hear all this! Tell me this, therefere!"

Vaisampayana said,—"After Sanjaya had gone, Yudhishthira the just addressed Krishna of the Dasarha race—that chief of all the Sattwatas, saying,—'O thou that art devoted to friends, the time hath come for friends to show their friendship! I do not see any other person besides thee that can save us in this season of distress! Relying on thee, O Madhava, we have fearlessly asked back our share from Duryodhana who is filled with groundless pride and his counsellors! O chastiser of foes, thou protectest the Vrishnis in all their calamities, do thou now protect the Pandavas also from a great danger, for they deserve thy protection!'

"The divine Krishna said,—'Here am I, O mighty-armed one! Tell me what thou desirest to say, for I will, O Bharata, accomplish whatever thou wilt tell me!'

"Yudhishthira said,—'Thou hast heard what the intention is of Dhritatashtra and his son! All that Sanjaya, O Krishna, said unto me hath certainly the assent of Dhritarashtra. Sanjaya is Dhritarashtra's soul, and spoke out his mind. An envoy speaketh according to his instructions, for if he speaketh otherwise he deserveth to be slain. Without looking equally on all that are his, moved by avarice and a sinful heart, Dhritarashtra seeketh to make peace with us without giving us back our kingdom. Indeed, at Dhritarashtra's command we spent twelve years in the woods and one additional year in concealment, well believing, O lord, that Dhritarashtra would abide firmly by that pledge of ours! That we did not deviate from our promise is well known to the *Brahmanas* who were with us. The covetous king Dhritarashtra, is now unwilling to observe Kshatriya virtues! Owing to affection for his son, he is for listening to the counsels of wicked men. Abiding by the counsels of Suyodhana, the king, O Janarddana, actuated by avarice and seeking his own good, behaveth untruthfully towards us! What can be more sorrowful, O Janarddana, than this, that I am unable to maintain my mother and my friends? Having the Kasis, the Panchalas, the Chedis, and the Matsyas, for my allies, and with thee, O slayer of Madhu, for my protector, I prayed for only five villages, *viz.*, *Avishthala*, *Vrikasthala*, *Makandi*, *Varanavata*, with any other, O Govinda, as the fifth!—*Grant us*, we said, *five villages or towns, O sire, where we five may dwell in union for we do not desire the destruction of the Bharatas*!—The wicked-minded son of Dhritarashtra, however,

regarding the lordship of the world to be in him, doth not agree to even that. What can be more sorrowful than this ? When a man born and brought up in a respectable family coveteth the possessions of others, that avarice of his destroyeth his intelligence ; and intelligence being destroyed, shame is lost ; and loss of shame leadeth to a diminution of virtue ; and loss of virtue bringeth on loss of prosperity. Destruction of prosperity, in its turn, ruineth a person, for poverty is a person's death. Kinsmen and friends and Brahmanas shun a poor man as birds avoid, O Krishna, a tree that beareth neither flowers nor fruits ! Even this, O sire, is death to me that kinsmen shun me as if I were a fallen one, like the breath of life quitting a dead body ! Samvara said that no condition of life could be more distressful than that in which one is always racked by the anxiety caused by the thought—*I have no meal for today, what will become of me tomorrow ?*—It is said that wealth is the highest virtue and everything depends on wealth. They that have wealth are said to *live*, whereas those that are without wealth are more dead than alive. They that by violence rob a man of his wealtb not only kill the robbed but destroy also his virtue, profit, pleasure ! Some men when overtaken by poverty elect death ; others remove from cities to hamlets ; others retire into the woods ; while others again become religious mendicants to destory their lives. Some for the sake of wealth are driven to madness ; others, for wealth, live under subjection to their foes ; while many others, again, for the sake of wealth, betake themselves to the servitude of others. A man's poverty is even more distressful to him than death, for wealth is the sole cause of virtue and pleasure. The natural death of a person is not much regarded, for that is the eternal path of all creatures. Indeed, none among created beings around him can transgress it. O Krishna, a man who is poor from birth is not so much distressed as one who, having once possessed great prosperity and having been brought up in luxury, is deprived of that prosperity. Having through his own fault fallen into distress, such a person blameth the very gods with Indra and his own self. Indeed, knowledge of even the entire scriptures faileth to mitigate his pangs. Sometimes he getteth angry with his servants, and sometimes he cherisheth malice towards even his well-wishers. Subject to constant anger he loseth his very senses, and his senses being clouded, he practiseth evil deeds. Through sinfulness such a person contributeth to a fusion of castes. A fusion of castes leadeth to hell and is the foremost of all sinful acts. If he is not awakened in time, he goeth certainly, O Krishna, to hell, and, indeed, wisdom is the only thing that can awaken him, for if he obtaineth back the eye of wisdom he is saved ! When wisdom is regained, such a man turneth his attention to scriptures ; and attention to scriptures aideth his virtue. Then shame becometh his best ornament. He that hath shame hath an aversion from sin, and his prosperity also increaseth ; and he that hath prosperity truly becometh a man. He that is ever devoted to virtue, and hath his mind under control, and always acteth after deliberation, never inclineth towards unrighteousness and never engageth in any act this is sinful ! He

that is without shame and sense is neither man nor woman. He is incapable of earning religious merit, and is like a *Sudra*. He that hath shame gratifieth the gods, the *Pitris*, and even his own self; and by this he obtaineth emancipation, which, indeed, is the highest aim of all righteous persons!

" 'Thou hast, O slayer of Madhu, seen all this in me with thy own eyes! It is not unknown to thee how, deprived of kingdom, we have lived these years! We cannot lawfully abandon that prosperity (which had been ours)! Even death would be preferable in our struggles to regain that prosperity! As regards that matter, O Madhava, our first resolve is that both ourselves and the Kauravas united in peace will quietly enjoy our prosperity. Otherwise, we shall, after slaying the Kauravas, regain those provinces, although success through bloodshed is the worst of all fierce deeds! O Krishna, the destruction of even despicable foes that bear no relationship with us, is improper! What shall I say then of these that are related to us so nearly? We have numerous kinsmen, and numerous also are the reverend seniors that have adopted this or the other side. The slaughter of these would be highly sinful. What good, therefore, can there be in battle? Alas, such sinful practices are the duties of the Kshatriya order! Ourselves have taken our births in that wretched order! Whether those practices be sinful or virtuous, any other than the profession of arms would be censurable for us! A *Sudra* serveth; a *Vaisya* liveth by trade; the *Brahmanas* have chosen the wooden dish (for begging),* while *we* are to live by slaughter! A *Kshatriya* slayeth a *Kshatriya*; fishes live on fish; a dog preyeth upon a dog. Behold, O thou of the Dasarha race, how each of these followeth his peculiar virtue! O Krishna, Kali† is ever present in battle-fields; lives are lost all around. It is true, force regulated by policy is invoked; yet success and defeat are independent of the will of the combatants. The lives also of creatures are independent of their own wishes, and neither weal nor woe can be one's when the time is not come for it, O best of Yadu's race! Sometimes one man killeth many, and sometimes many united together kill one. A coward may slay a hero, and one unknown to fame may slay a hero of celebrity! Both parties can not win success, nor both be defeated. The loss, however, on both sides may be equal. If one flieth away, loss of both life and expense is his. Under all circumstances, however, war is a sin. Who in striking another is not struck, himself? As regards the persor., however, who is struck, victory and defeat O Hrishikesa, are the same! It is true that defeat is not much removed from death, but his loss also, O Krishna, is not less who winneth victory! He himself may not be killed, but his adversaries will kill at least some one that is dear to him, or some others, and thus the man, O sire, ‡ deprived of strength and not seeing before him his sons and brothers, becometh indifferent, O Krishna,

---

*Kapalam—a pot, dish, or vessel, for begging, generelly made of wood, or cocoanut shells or gourd shells.—T.

†The embodiment of unrighteousness. Vide the story Nala, infra.

‡ I render the vocative particle Anga as sire although it is everywhere a respectful address.—T.

to life itself ! Those that are quiet, modest, virtuous, and compassionate, are generally slain in battle, while they that are wicked escape. Even after slaying one's foes, repentance, O Janarddana, possesseth the heart ! He that surviveth among the foes giveth trouble, for the survivor, collecting a force, seeketh to destroy the surviving victor. In hopes of terminating the dispute, one often seeketh to exterminate the foe. Thus victory createth animosity, and he that is defeated liveth in sorrow ! He that is peaceful sleepeth in happiness, giving up all thoughts of victory and defeat, whereas he that hath provoked hostility always sleepeth in misery, with, indeed, an anxious heart, as if sleeping with a snake in the same room ! He that exterminates seldom winneth fame. On the other hand, such a person reapeth eternal infamy in the estimation of all ! Hostilities, waged ever so long, cease not ; for if there is even one alive in the enemy's family, narrators are never wanted to remind him of the past. Enmity, O Kesava, is never neutralised by enmity ; on the other hand, it is fomented by enmity like fire fed by clarified butter. Therefore, there can be no peace without the annihilation of one party, for flaws may always be detected of which advantage may be taken by one side or the other. They that are engaged in watching for flaws have this vice. A confidence in one's own prowess troubleth the core of one's heart like an incurable disease. Without either renouncing that at once, or death, there can be no peace. It is true, O slayer of Madhu, that exterminating the foe by the very roots may lead to good results in the shape of great prosperity, yet such an act is most cruel ! The peace that may be brought about by our renouncing the kingdom is hardly different from that death which is implied by the loss of kingdom in consequence of the designs of the enemy and the utter ruin of ourselves ! We do not wish to give up the kingdom, nor do we wish to see the extinction of our race. Under these circumstances, therefore, the peace that is obtained through even humiliation is the best. When those that strive for peace by all means, without of course wishing for war, find conciliation fail, war becomes inevitable, and then is the time for the display of prowess. Indeed, when conciliation fails, frightful results follow. The learned have noticed all this in a canine contest. First there comes the wagging of tails, then the bark, then the bark in reply, then the circumambulation, then the showing of teeth, then repeated roars, and then at last the battle. In such a contest, O Krishna, the dog that is stronger, vanquishing his antagonist, taketh the latter's meat. The same is exactly the case with men. There is no difference whatever. They that are powerful should be indifferent to avoid disputes with the weak, for the weak always bow down. The father, the king, and he that is venerable in years, always deserve regard. Dhritarashtra, therefore, O Janarddana, is worthy of our respect and worship. But, O Madhava, Dhritarashtra's affection for his son is great. Obedient to his son, he will reject our submission. What dost thou, O Krishna, think best at this juncture ? How may we, O Madhava, preserve both our interest and virtue ? Whom also, besides thee, O slayer of Madhu and foremost of men, shall we consult in this difficult affair ? What other

friend have we, O Krishna, who like thee is so dear to us, who so seeketh our welfare, who is so conversant with the course of all actions, and who is so well acquainted with truth !' "

Vaisampayana continued,—"Thus addressed, Janarddana replied unto Yudhishthira the just, saying,—'I will go to the court of the Kurus for the sake of both of you. If without sacrificing your interests I can obtain peace, O king, an act of great religious merit will be mine productive of great fruits ! I shall have then also saved from the meshes of death the Kurus and the Srinjayas inflamed with wrath, the Pandavas and the Dhartarashtras, and, in fact, this entire Earth !'

"Yudhishthira said,—'It is not my wish, O Krishna, that thou wilt go to the Kurus, for Suyodhana will never act acording to thy words, even if thou advisest him well ! All the Kshatriyas of the world, obedient to Duryodhana's command, are assembled there. I do not like that thou, O Krishna, shouldst proceed into their midst ! If any mischief be done to thee, O Madhava, let alone happiness, nothing, not even divinity nor even the sovereignty over all the gods, will delight us !'

"The holy one said,—'I know, O monarch, the sinfulness of Dhritarashtra's son, but by going there we will escape the blame of all the kings of the earth ! Like other animals before the lion, all the kings of the earth united together are not competent to stand still before me in battle when I am angry. If, after all, they do me any injury, then I will consume all the Kurus ! Even this is my intention ! My going thither, O Partha, will not be fruitless, for if our object be not fulfilled, we shall at least escape all blame !'

"Yudhishthira said,—'Do, O Krishna, as it pleaseth thee ! Blessed be thou, go then to the Kurus ! I hope to behold thee relurn successful and prosperous ! Going unto the Kurus, make thou, O Lord, such a peace that all the sons of Bharata may live together with cheerful hearts and contentedly ! Thou art our brother and friend, dear to me as much as to Vibhatsu. Such hath been our intimacy with thee that we apprehend no neglect of our interests from thee ! Go thou, therefore, for our good ! Thou knowest us, thou knowest our antagonists, thou knowest what our purposes are, and thou knowest also what to say ! Thou wilt, O Krishna, say unto Suyodhana such words as are for our benefit ! Whether peace is to be established by (apparent) sin or by any other means, O Kesava, speak such words as may prove beneficial to us ' "*

---

* A difference of reading occurs here. It is noticed by Nilakantha. I prefer the reading which Nilakantha adopts. *Adharmena samjuktam santam* is explained by him to mean (as I have rendered) "peace by sinful means" i. e., (as Nilakantha says) "brought about by the cession and acceptance of only five villages. This would be sinful for us, for we would then be renouncing our own inheritance to the injury of our capacity for benefiting friends, relatives, and also ourselves, by performance of large sacrifices." Vetarat is "or otherwise," i. e., by dice, for I Yudhishthira, since Vrihadaswa's boon, am quite competent to regain my kingdom by defeating Sakuni himself at the gaming table.—T.

SECTION LXXII.

"The holy one said,—'I have heard Sanajaya's words and now I have heard thine. I now know all about their purposes as also of thyself! Thy heart inclineth to righteousness, whereas their inclination is towards enmity. That which is obtained without war is of great value to thee. A life-long *Brahmacharya* is not, O lord of earth, the duty of a *Kshatriya*! Indeed, men of all the four orders have said that a Kshatriya should never subsist on alms.' Victory or death in battle, hath been eternally ordained by the Creator. Even that is the duty of a Kshatriya. Cowardice is not applauded (in a Kshatriya)! Subsistence, O Yudhishthira, is not possible by cowardice. O thou of mighty arms, display thy prowess, and vanquish, O chastiser of foes, thy enemies! The covetous son of Dhritarashtra, O chastiser of foes, living for a long time (with many kings) has by affection and friendship become very powerful. Therefore, O king, there is no hope* of his making peace with thee! They regard themselves strong, having Bhishma and Drona and Kripa and others with them. As long, O king, as thou, O grinder of foes, wilt behave with them mildly, they will withold thy kingdom! Neither from compassion, nor from mildness, nor from a sense of righteousness, will the sons of Dhritarashtra, O chastiser of foes, fulfil thy wishes! This, O son of Pandu, is another proof that they will not make peace with thee *viz.*, that they, having pained thee so deeply by making thee put on a *Kaupina*, were not stung with remorse! When in the very sight of the grandsire (Bhishma) and Drona and the wise Vidura, of many holy *Brahmanas*, the king, the citizens, and all the chief Kauravas, the cruel Duryodhana, deceitfully defeating thee at dice,—thee that are charitable, mild, self-restrained, virtuous, and of rigid vows—was not, O king, ashamed of his vile act, do not, O monarch, show any compassion for that wretch of such disposition! They deserve death at the hands of all, how much more then of thee, O Bharata! O Bharata, with what improper speeches did Duryodhana with his brothers, filled with gladness and indulging in many a boast, afflict thee with thy brothers! He said,—The Pandavas now have nothing of their own in this wide earth! Their very names and lineage are extinct! In time, which is never-ending, defeat will be theirs. All their virtues having merged in me, they will now be reduced to the five elements!† While the match at dice was in progress, the wretched Dussasana

---

* Paryaya is explained by Nilakantha to mean "expedient." The sense, however, of the passage is as I have rendered it.—T.

† This is how Nilakantha explains the passage. A different meaning is suggested by the Burdwan Pundits. "Their sovereignty being merged in me, they will now have to court our subjects for a living." I cannot say that this is not the meaning, considering that Prakriti means "subjects."—T.

of most wicked soul, seizing that weeping lady by the hair dragged the princess Draupadi as if she had no protectors, to the assembly of kings, and in the presence of Bhishma and Drona and others, repeatedly called her— *cow, cow* ! Restrained by thee, thy brothers of terrible prowess bound also by the bonds of virtue, did nothing to avenge it. And after thou hadst been exiled to the woods, Duryodhana having uttered such and other cruel words, boasted amid his kinsmen. Knowing thee innocent, they that were assembled sat silent in the assembly-house weeping with choked voices. The assembled kings with the Brahmanas did not applaud him for this. Indeed, all the courtiers present there censured him. To a man of noble descent, O grinder of foes, even censure is death. Death is even many times better than a life of blame. Even then, O king, he died when, upon being censured by all the kings of the earth, he felt no shame ! He whose character ia so abominable may easily be destroyed even like a rootless tree standing erect on a single weak root.* The sinful and evil-minded Duryodhana deserveth death at the hands of every one, even like a serpent. Slay him, therefore, O killer of foes, and hesitate not in the least ! It behoveth thee, O sinless one, and I like it too, that thou shouldst pay homage unto thy father Dhritarashtra and also unto Bhishma. Going thither I will remove the doubts of all men who are still undecided as to the wickedness of Duryodhana. Thither in the presence of all kings I will enumerate all those virtues of thine that are not to be met in all men, as also all the vices of Duryodhana ! And hearing me speak beneficial words pregnant with virtue and profit, the rulers of various realms will regard thee as possessed of a virtuous soul and as a speaker of truth, while at the same time they will understand how Duryodhana is actuated by avarice. I will also recite the vices of Duryodhana before both the citizens and the inhabitants of the country, before both the young and the old, of all the four orders that will be collected there. And as thou askest for peace no one will charge thee as sinful, while all the chiefs of the earth will censure the Kurus and Dhritarashtra. And when Duryodhana will be dead in consequence of his being forsaken by all men, there will be nothing left to do. Do then what should now be done. Going unto the Kurus, I shall strive to make peace without sacrificing thy interests, and marking their inclination for war and all their proceedings, I will soon come back, O Bharata, for thy victory ! I think war with the enemy to be certain. All the omens that are noticeable by me point to that. Birds and animals set up frightful screeches and howls at the approach of dusk. The foremost of elephants and steeds are assuming horrible shapes ; the very fire exhibiteth diverse kinds of terrible hues. This would never have been the case but for the fact of the world-destroying Havoc's self coming into our midst ! Making ready their weapons, machines, coats of mail, and cars, elephants, and steeds, let all thy warriors be prepared for battle, and let them take care of their elephants and horses and cars. And, O king, collect

* Praskandena is better than Praskundena. The manuscripts of Western India have the former reading.—T.

everything that thou needest for the impending war! As long as he liveth, Duryodhana will by no means be able to give back unto thee, O king, that kingdom of thine which, abounding in prosperity, had before been taken by him at dice!"

SECTION LXXIII.

Bhima said,—'Speak thou, O slayer of Madhu, in such a strain that there may be peace with the Kurus! Do not threaten them with war! Resenting everything, his wrath always excited, hostile to his own good, and arrogant, Duryodhana should not be roughly addressed! Do thou behave towards him with mildness! Duryodhana is by nature sinful, of heart like that of a robber, intoxicated with the pride of prosperity, hostile to the Pandavas, without foresight, cruel in speech, always disposed to censure others, of wicked prowess, of wrath not easily to be appeased, not suspectible of being taught, of wicked soul, deceitful in behaviour, capable of giving up his very life rather than break or give up his own opinion. Peace with such a one, O Krishna, is, I suppose, most difficult! Regardless of the words of even his wellwishers, destitute of virtue, loving falsehood he always acts against the words of his counsellors and wounds their hearts. Like a serpent hid within reeds, he naturally commits sinful acts, depending on his own wicked disposition, and obedient to the impulse of wrath. What army Duryodhana hath, what his conduct is, what his nature, what his might, and what his prowess, are all well-known to thee! Before this, the Kauravas with their sons passed their days in cheerfulness, and we also with our friends rejoiced like the younger brothers of Indra with Indra himself. Alas, by Duryodhana's wrath O slayer of Madhu, the Bharatas will all be consumed even like forests by fire at the end of the dewy season! And, O slayer of Madhu, well-known are those eighteen kings that annihilated their kinsmen friends, and relatives! Even as, when *Dharma* became extinct, Kali was born in the race of *Asuras* flourishing with prosperity and blazing with energy, so was born Udavarta among the Haihayas, Janamejaya among the Nipas, Vahula among the Talajanghas, the proud Vasu among the Krimis, Ajavindu among the Suviras, Rushardhika among the Surashtras, Arkaja among the Valihas, Dhautamulaka among the Chinas, Hayagriva among the Videhas, Varayu among the Mahaujasas, Vahu among the Sundaras, Pururavas among the Diptakshas; Sahaja among the Chedis and the Matsyas, Vrishaddhaja among the Praviras, Dharana among the Chandravatsas, Vigahana among the Mukutas, and Sama among the Nandivegas! These vile individuals, O Krishna, sprang up, at the end of each *Yuga*, in their respective races, for the destruction of their kinsmen! So hath Duryodhana, the very embodiment of sin and the disgrace of his race, been born, at the end of the *Yuga*, amongst us the Kurus! Therefore, O thou of fierce prowess, thou shouldst

address him slowly and mildly, not in keen but sweet words fraught with virtue and profit, and discoursing fully on the subject so as to attract his heart.* All of us, O Krishna, would rather in humiliation follow Duryodhana submissively, but, oh, let not the Bharatas be annihilated! O Vasudeva, act in such a way that we may rather live as strangers to the Kurus than that the sin of bringing about the destruction of the whole race should touch them! O Krishna, let the aged grandsire and the other counsellors of the Kurus be asked to bring about brotherly feelings between brothers and to pacify the son of Dhritarashtra! Even this is what I say! King Yudhishthira also applaudeth this, and Arjuna too is averse from war, for there is great compassion in him!'"

SECTION LXXIV.

Vaisampayana said,—"Hearing these words from Bhima that were fraught with such mildness and that were as unexpected as if the hills had lost their weight and fire had become cold, Rama's younger brother Kesava of Sura's race and mighty arms wielding the bow called *Sarnga*, laughed aloud, and as if to stimulate Bhima by his words, like the breeze fanning a fire, addressed him who was then so overwhelmed by the impulse of kindness, saying,—'At other times, O Bhimasena, thou applaudest war only, desirous of crushing the wicked sons of Dhritarashtra that take delight in the destruction of others! O chastiser of foes, thou dost not sleep but wakest the whole night, sitting up face downwards! Thou often utterest frightful exclamations of wrath indicative of the storm within thy heart! Inflamed with the fire of thy own fury, thou sighest, O Bhima, with an unquiet heart like a flame of fire mixed with smoke! Withdrawing from company thou liest down breathing hot sighs, like a weak man pressed down by a heavy load! They who do not know the cause regard thee as insane! As an elephant breaking into fragments uprooted trees lying on the ground grunteth in rage while trampling them under his feet, so thou also, O Bhima, runnest on, breathing deep sighs and shaking the earth under thy tread!† Here (in this region) thou takest no delight in company but passest thy time in privacy! Night or day, nothing pleases thee so much as seclusion! Sitting apart thou sometimes laughest aloud all on a sudden, and sometimes weepest in woe, and sometimes placing thy head between thy two knees thou continuest in that posture for a long time with closed eye! At other times, O Bhima, contracting thy brow frequently and biting thy lips, thou starest fiercely before thee! All this is indicative of

* I render this Sloka a little too freely.—T.

† I render the latter part of this Sloka rather freely for making the sense more clear, as the original is very elliptical.—T.

wrath ! At one time, thou hadst, in the midst of thy brothers, grasped the mace, uttering this oath,—*As the sun is seen rising in the east displaying his radiance, and as he truly setteth in the west journeying around Meru, so do I swear that I will certainly slay the insolent Duryodhana with this mace oj mine, and this oath of mine will never be untrue* ! How then doth that same heart of thine, O chastiser of foes, now follow the counsels of peace ! Alas, when fear entereth thy heart, O Bhima, it is certain that the hearts of all who desire war are upset when war becometh actually imminent ! Asleep or awake, thou beholdest, O son of Pritha, inauspicious omens ! Perhaps, it is this for which thou desirest peace ! Alas, like eunuch, thou dost not display any sign indicative of manliness in thee ! Thou art overwhelmed by panic, and it is for this that thy heart is upset ! Thy heart trembleth, thy mind is overwhelmed by despair , thy thighs quiver, and it is for this that thou desirest peace ! The hearts of mortals , O Partha, are surely as inconstant as the cods of the *Salmali* seed exposed to the force of the wind ! This frame of thy mind is as strange as articulate speech in kine ! Indeed , the hearts of thy brothers are about to sink in an ocean of despair like swimmers in the sea without a raft to rescue them . That thou , O Bhimasena , shouldst utter words so unexpected of thee is as strange as the shifting of a hill ! Recollecting thy own deeds and the race also in which thou art born , arise , O Bharata , yield not to grief, O hero , and be firm ! Such langour , O represser of foes , is not worthy of thee , for a Kshatriya never enjoyeth that which he doth not acquire through prowess !' ".

SECTION LXXV.

Vaisampayana said,—"Thus addressed by Vasudeva the ever-wrathful Bhima, incapable of bearing insults, was immediately awakened like a steed of high metal, and replied, without losing a moment, saying,—'O *Achyuta,* I wish to act in a particular way ; thou, however, takest me in quite a different light ! That I take great delight in war and that my prowess is incapable of being baffled, must, O Krishna, be wellknown to thee in consequence of our having lived together for a long time ! Or, it may be, thou knowest me not, like one swimming in a lake ignorant of its depth. It is for this that thou chidest me in such unbecoming words. Who else, O Madhava, knowing me to be *Bhimasena,* could address me in such unbecoming words as thou dost ? Therefore, I shall tell thee, O delighter of the Vrishnis, about my own prowess and unrivalled might ! Although to speak of one's own prowess is always an ignoble act, yet, pierced as I am by thy unfriendly strictures, I will speak of my own might ! Behold, O Krishna, these—the firmament and the earth—which are immovable, immense, and infinite, and which are the refuge of and in which are born these countless creatures ! If through anger these suddenly collide like two hills even I, with

my arms, can keep them asunder with all their mobile and immobile populations ! Behold the joints of these my mace-like arms ! I find not the person who can extricate himself having once come within their grasp ! The Himavat, the ocean, the mighty wielder of the thunderbolt himself, *viz.*, the slayer of Vala,—even these three cannot, with all their power, extricate the person attacked by me ! I will easily trample on the ground under my feet all the Kshatriyas who will come to battle against the Pandavas ! It is not unknown to thee O *Achyuta*, with what prowess I vanquished the kings of the earth and brought them under subjection ! If, indeed, thou really knowest not my prowess which is like the fierce energy of the midday sun, thou wilt then know it, O Janarddana, in the fierce *melee* of battle ! Thou woundest me with thy cruel words, paining me with the pain of opening a fœtid tumour ! But know me to be mightier than what I have said of myself of my own accord ! On that day when the fierce and destructive havoc of battle will begin, thou wilt then see me felling elephants and car-warriors, combatants on steeds and those on elephants, and slaying in rage the foremost of Kshatriya warriors ! Thou as well as others wilt see me doing all this and grinding down the foremost of combatants ? The marrow of my bones hath not yet decayed, nor doth my heart tremble ! If the whole world rusheth against me in wrath I do not yet feel the influence of fear. It is only for the sake of compassion, O slayer of Madhu, that I am for displaying good will to the foe ! I am for quietly bearing all our injuries, lest the Bharata race be extirpated !"

SECTION LXXVI.

'The holy one said,—'It was only through affection that I said all this, desiring to know thy mind, and not from the desire of reproaching thee, nor from pride of learning, nor from wrath, nor from desire of making a speech ! I know thy magnanimity of soul, and also thy strength, and thy deeds ! It is not for that reason that I reproaehed thee ! O son of Pandu, a thousand times greater will be the benefit conferred by thee on the Pandava cause than that which thou thinkest thyself to be capable of conferring on it ! Thou, O Bhima, with thy kinsmen and friends, art exactly that which one should be that has taken his birth in a family like thine that is regarded by all the kings of the earth ! The fact, however, is that they can never arrive at the truth who under the influence of doubt proceed to enquire about the consequences herafter of virtue and vice, or about the strength and weakness of men.* For it is seen that that which is the cause of the success of a person's object

* I have followed Nilakantha in rendering this Sloka. Devamanu-shayordharmasya Paryayam &c., means "certainty about the consequences of virtue and vice hereafter and the strength and weakness of men." Deva-dharmasya is explained by Nilakantha to mean Punya-papa-phalasya, and Manusha-dharmasya as Purushakarasya.—T.

becometh also the cause of his ruin. Human acts, therefore, are doubtful in their consequences. Learned men capable of judging of the evils of actions pronounce a particular course of action as worthy of being followed. It produces, however, consequences the very opposite of what were foreseen, very much like the course of the wind. Indeed, even those acts of men that are the results of deliberation and well-directed policy, and that are consistent with considerations of propriety, are baffled by the dispensations of Providence. Then again, Providential dispensations, such as heat and cold and rain and bunger and thirst, that are not the consequences of human acts, may be baffled by human exertion. Then again, besides those acts which a person is pre-ordained (as the result of the acts of past lives) to go through, one can always get rid of all other acts begun at his pleasure, as is testified by both the *Smritis* and the *Srutis*. Therefore, O son of Pandu, one cannot go on the world without acting. One should, hence, engage in work knowing that one's purposes would be achieved by a combination of both Destiny and Exertion. He that engageth in acts under this belief is never pained by failure nor delighted by success. This, O Bhimasena, was the intended import of my speech. It was not intended by me that victory would be certain in an encounter with the foe ! A person, when his mind is upset, should not lose his cheerfulness and must not yield either to langour or depression. It is for this that I spoke to thee in the way I did ! When the morrow comes, I will go, O Pandava, to Dhritarashtra's presence. I will strive to make peace without sacrificing your interests ! If the Kauravas make peace, then boundless fame will be mine, your purposes will be achieved, and they also will reap great benefit ! If, however, the Kauravas, without listening to my words, resolve to maintain their opinion, then there will undoubtedly be a formidable war. In this war the burthen resteth on thee, O Bhimasena ! That burthen should also be borne by Arjuna, while other warriors should all be led by both of you ! In case of war happening, I will certainly be the driver of Vibhatsu's car, for that, indeed, is Dhananjaya's wish and not that I myself am not desirous of fighting ! It is for this that, hearing thee utter thy intention, I rekindled thy energy, O Vrikodara !' "

SECTION LXXVII.

"Arjuna said,—'O Janarddana, Yudhishthira hath already said what should be said ! But, O chastiser of foes, hearing what thou hast said, it seemeth to me that thou, O lord, does not think peace to be easily obtainable either in consequence of Dhritarashtra's covetousness or from our present weakness ! Thou thinkest also that human prowess alone is fruitless, and also that without putting forth one's prowess one's purposes cannot be achieved. What thou hast said may be true, but at the same time it may not always be true ! Nothing, however, should be regarded as impracticable. It is true, peace seemeth to thee to be impossible in consequence of our distressful condition, yet they are still

acting against us without reaping the fruits of their acts ! Peace, therefore, if properly proposed, O lord, may be concluded. O Krishna, strive thou, therefore, to bring about peace with the foe ! Thou, O hero, art the foremost of all friends of both the Pandavas and the Kurus, even as Prajapati is of both the gods and the *Asuras* ! Accomplish thou, therefore, that which is for the good of both the Kurus and the Pandavas ! The accomplishment of our good is not, I believe, difficult for thee ! If thou strivest, O Janarddana, such is this act that it will be soon effected ! As soon as thou goest thither it will be accomplished ! If, O hero, thou purposest to treat the evil-minded Duryodhana in any other way, that purpose of thine will be carried out exactly aa thou wishest ! Whether it be peace or war with the foe that thou wishest, any wish, O Krishna, that thou mayst entertain, will certainly be honored by us ! Doth not the evil-minded Duryodhana with his sons and kinsmen deserve destruction when, unable to bear the sight of Yudhishthira's prosperity and finding no other faultless expedient, that wretch, O slayer of Madhu, deprived us of our kingdom by the sinful expedient of deceitful dice ? What bowman is there who, born in the Kshatriya order, and invited to combat, turneth away from the fight even if he is sure to die ? Beholding ourselves vanquished by sinful means and banished to the woods, even then, O thou of the Vrishni race, I thought that Suyodhana deserved death at my hands ! What thou, however, O Krishna, wishest to do for thy friends is scarcely strange, although it seems inexplicable how the object in view is capable of being effected by either mildness or its reverse ! Or, if thou deemest their immediate destruction to be preferable, let it be effected soon without futher deliberation ! Surely, thou knowest how Draupadi was insulted in the midst of the assembly by Duryodhana of sinful soul and how also we bore it with patience ! That that Duryodhana, O Madbava, will behave with justice towards the Pandavas is what I can not believe ! Wise counsels will be lost on him like seed sown on a barren soil ! Therefore, do without delay what thou, O thou of the Vrishni race, thinkest to be proper and beneficial for the Pandavas, or what, indeed, should next be done !' "

SECTION LXXVIII.

"The holy one said,—'It shall be, O thou of mighty arms, what thou, O Pandavas, sayest ! I will strive to bring about that which would be beneficial to both the Pandavas and the Kurus ! Between the two kinds of acts, war and peace, the latter, O Vibhatsu, is within my power ! Behold, the soil is moistened and divested of weeds by human exertion ! Without rain, however, O son of Kunti, it never yieldeth crops ! Indeed, in the absence of rain some speak of artificial irrigation as a means of success due to human exertion, but even then it may be seen that the water artificially let in is dried up in

consequence of a providential drought. Beholding all this, the wise men of old have said that human affairs are set agoing in consequence of the co-operation of both providential and human expedients. I will do all that can be done by human exertion at its best. But I shall, by no means, be able to control what is providential !* The wicked-souled Duryodhana acteth, defying both virtue and the world. Nor doth he feel any regret in consequence of his acting in that way. Moreover, his sinful inclinations are fed by his counsellors Sakuni and Karna and his brtoher Dussasana. Suyodhana will never make peace by giving up the kingdom, without, O Partha, undergoing at our hands a wholesale destruction with his kinsmen ! King Yudhishthira the just doth not wish to give up the kingdom submissively. The wicked-minded Duryodhana also will not at our solicitation surrender the kingdom. I, therefore, think that it is scarcely proper to deliver Yudhishthira's message to him. The sinful Duryodhana of Kuru's race will not, O Bharata, accomplish the objects spoken of by Yudhishthira ! If he refuse compliance he will deserve death at the hands of all. Indeed, he deserves death at my hands, as also, O Bharata, of every one, since in your childhood he always persecuted you all, and since that wicked and sinful wretch robbed you of your kingdom and could not bear the sight of Yudhishthira's prosperity. Many a time, O Partha, he strove to withdraw me from thee, but I never reckoned those wicked attempts of his. Thou knowest, O thou of mighty arms, what the cherished intentions of Duryodhana are, and thou knowest also that I seek the welfare of king Yudhishthira the just. Knowing, therefore, Duryodhana's heart and what my most cherished wishes are, why then dost thou, O Arjuna, entertain such apprehensions in respect of myself like one unacquainted with everything ? That grave act also which was ordained in heaven is known to thee ! How then, O Partha, can peace be concluded with the foe ? What, however, O Pandavas, is capable of being done by either speech or act, will all be done by me ! Do not, however, O Partha, expect peace to be possible with the foe ! About a year ago, on the occasion of attacking Virata's kine, did not Bhishma, on their way back, solicit Duryodhana about this very peace so beneficial to all ? Believe me, they have been defeated even then when their defeat was resolved on by thee ! Indeed, Suyodhana doth not consent to part with the smallest portion of the kingdom for even the shortest period of time ! As regards myself, I am ever obedient to the commands of Yudhishthira, and, therefore, the sinful acts of that wicked wretch must have again to be revolved in my mind !'"

---

* There is an apparent contradiction betweenKrishna's observation in the beginning of this speech and that which he says here. Nilakantha seems to get over this by suggesting that which Krishna means when he speaks of peace being within his power is that as envoy to the Kuru court, he is able to provoke war or make peace, much depending on his own conduct. Though this is true, yet the issue depends to some extent on providential dispensation.—T.

SECTION LXXIX.

"Nakula said,—'Much hath been said, O Madhava, by king Yudhishthira the just who is conversant with morality and endued with liberality. And thou hast heard it all! Knowing what the king's wishes are, O Madhava, Bhimasena also hath spoken both of peace and the might of his own arms! Thou hast heard what hath been said by Falguni also! As regards my own opinion, O hero, thou hast repeatedly expressed it! Hearing first what the wishes of the enemy are, and disregarding all thou hast heard (from us), do that, O foremost of men, which thou regardest to be proper for the occasion! O Kesava, diverse are the conclusions arrived at as regards diverse matters. Success, however, O chastiser of foes, is won when a man doth that which ought to be done in view of the occasion! When a thing is settled in one way on one occasion, it becometh unsuitable when the occasion becometh different. Persons, therefore, in this world, O foremost of men cannot stick to the same opinion throughout! While we were living in the woods, our hearts were inclined towards a particular course of action. While we were passing the period of concealment, our wishes were of one kind, and now, at the present time, O Krishna, when concealment is no longer necessary, our wishes have become different! O thou of the Vrishni race, while we wandered in the woods, our attachment for the kingdom was not so great as now! The period of our exile having ceased, hearing, O hero, that we have returned, an army numbering full seven *Aukshauhinis* hath, through thy grace, O Janarddana, been assembled! Beholding these tigers among men, of inconcievable might and prowess, standing addrest for battle armed with weapons, what man is there that will not be struck with fear? Therefore, going into the midst of the Kurus, speak thou first words fraught with mildness and then those fraught with threats, so that the wicked Suyodhana may be agitated with fear.* What mortal man is there, of flesh and blood, who would encounter in battle Yudhishthira and Bhimasena, the invincible Vibhatsu and Sahadeva, myself, thyself and Rama, O Kesava, and Satyaki of mighty energy, Virata with his sons, Drupada with his allies, and Dhrishtadyumna, O Madhava, and the ruler of Kasi of great prowess, and Dhrishtaketu the lord of the Chedis! No sooner wilt thou go there than thou wilt without doubt accomplish, O thou of mighty arms, the desired object of king Yudhishthira the just! Vidura, and Bhishma, and Drona, and Valhika, these at least, O sinless one, will understand thee when thou wouldst utter words of wisdom! They will solicit that ruler of men Dhritarashtra, and Suyodhana of sinful disposition with his counsellors, to act according to thy advice! When thou, O Janarddana, art the speaker and Vidura the listener, what subject is there that cannot be rendered smooth and plain?' "

---

* *Navyatheta* seems to be a misreading for *Vivyatheta.—T.*

SECTION LXXX.

'Sahadeva said,—'What hath been said by the king is, indeed, eternal virtue, but thou, O chastiser of foes, shouldst act in such a way that war may certainly happen! Even if the Kauravas express their desire for peace with the Pandavas, still, O thou of Dasarha's race, provoke thou a war with them! Having seen, O Krishna, the princess of Panchala brought in that plight into the midst of the assembly, how can my wrath be appeased without the slaughter of Suyodhana! If, O Krishna, Bhima and Arjuna and king Yudhishthira the just are disposed to be virtuous, abandoning virtue I desire an encounter with Duryodhana in battle!'

"Satyaki said,—'The high-souled Sahadeva, O thou of mighty arms, hath spoken the truth! The rage I feel towards Duryodhana can be appeased only by his death! Dost thou not remember the rage thou too hadst felt upon beholding in the woods the distressed Pandavas clad in rags and deer-skins? Therefore, O foremost of men, all the warriors assembled here unanimously subscribe to what the heroic son of Madri, fierce in battle, hath said!' "

Vaisampayana continued,—"At these words of the high-souled Yuyudhana, a leonine roar was set up by all the warriors assembled there. And all the heroes, highly applauding those words of Satyaki, praised him, saying—'*Excellent! Excellent*!' And anxious to fight, they all began to express their joy.' "

SECTION LXXXI.

Vaisampayana said,—"Hearing the peaceful words of the king that were fraught with both virtue and profit, king Drupada's daughter Krishna of long black tresses, afflicted with great grief, applauding Sahadeva and that mighty car-warrior Satyaki, addressed Madhava seated by his side. And beholding Bhimasena declare for peace, that intelligent lady, overwhelmed with woe and with eyes bathed in tears, said,—'O slayer of Madhu, it is known to thee, O thou of mighty arms, by what deceitful means, O righteous one, the son of Dhritarashtra with his counsellors robbed the Pandavas, O Janarddana, of their happiness! Thou knowest also, O thou of Dasarha's race, what message was privately delivered to Sanjaya by the king! Thou hast also heard all that was said unto Sanjaya! O thou of great effulgence, those words were even these,—*Let only five villages be granted to us, viz., Avisthala, and Vrikasthala, and Makandi, and Varanavata, and for the fifth, any other*!—O thou of mighty arms, O Kesava, even this was the message that was to have been

delivered to Duryodhana and his counsellors! But, O Krishna, O thou of Dasarha's race, hearing these words of Yudhishthira endued with modesty and anxious for peace, Suyodhana hath not acted according to them! If, O Krishna, Suyodhana desireth to make peace without surrendering the kingdom, there is no necessity of going thither for making such a peace! The Pandavas with the Srinjayas, O thou of mighty arms, are quite able to withstand the fierce Dhartarashtra host excited with rage! When they are no longer amenable to the arts of conciliation, it is not proper, O slayer of Madhu, that thou shouldst show them mercy! Those enemies, O Krishna, with whom peace cannot be established by either conciliation or presents, should be treated with severity by one desirous of saving his life. Therefore, O mighty-armed *Achyuta*, heavy should be the punishment that deserves to be speedily inflicted upon them by thyself aided by the Pandavas and the Srinjayas!* Indeed, even this would become the son of Pritha, add to thy glory, and if accomplished, will, O Krishna, be a source of great happiness to the whole Kshatriya race! He that is covetous, whether belonging to the Kshatriya or any other order, save of course a *Brahmana* even if most sinful, ought surely to be slain by a Kshatriya who is true to the duties of his own order. The exception in the case of a Brahmana, O sire, is due to a Brahmana's being the preceptor of all the other orders as also the first sharer, of everything. Persons conversant with the scriptures declare, O Janarddana, that sin is incurred in slaying one that deserveth not to be slain. So there is equal sin in not slaying one that deserveth to be slain! Act thou, therefore, O Krishna, in such a way with the forces of the Pandavas and the Srinjayas, that that sin may not touch thee! From excess of confidence in thee, O Janarddana, I will repeat what hath been said again and again! What other woman, O Kesava, is there on earth like me? I am the daughter of king Drupada, risen from amid the sacrificial altar! I am the sister of Dhrishtadyumna, and thy dear friend, O Krishna! I have by marriage become a lady of Ajamida's race,—the daughter-in-law of the illustrious Pandu! I am the queen of Pandu's sons who resemble five Indras in splendour! I have, by these five heroes, five sons that are all mighty car-warriors, and that are morally to thee, O Krishna, as Abhimanyu himself! Being such, O Krishna, I was seized by the hair, dragged into the assembly and insulted in the very sight of the sons of Pandu and in thy life-time, O Kesava! The sons of Pandu, the Panchalas, and the Vrishnis being all alive, exposed to the gaze of the assembly I was treated as a slave by those sinful wretches! And when the Pandavas beholding it all sat silent without giving way to wrath, in my heart I called upon thee, O Govinda, saying,—*Save me, O save me*!—Then the illustrious king Dhritarashtra, my father-in-law, said unto me,—*Ask thou any boon, O*

---

* The language of the original is more spirited than the English idiom will probably allow. "Heavy should be the penalty that deserves to be hurled on them," would, perhaps, be a faint reproduction of the original.—T.

princess of Panchala! Thou deservest boons and even honour at my hands!—Thus addressed I said,—*Let the Pandavas be free men with their cars and weapons!*—Upon this the Pandavas, O Kesava, were freed but only to be exiled into the woods! O Janarddana, thou knowest all these sorrows of mine! Rescue me, O lotus-eyed one, with my husbands, kinsmen, and relatives, from that grief! Morally, O Krishna, I am the daughter-in-law of both Bhishma and Dhritarashtra! Though such, I was yet forcibly made a slave! Fie to Partha's bowmanship, oh, fie to Bhimasena's might, since Duryodhana, O Krishna, liveth for even a moment! If I deserve any favor at thy hands, if thou hast any compassion for me, let thy wrath, O Krishna, be directed towards the sons of Dhritarashtra!' "

Vaisampayana continued,—"Having said this, the beautiful Krishna of eyes that were black in hue and large like lotus leaves, bathed in tears, and treading like a she-elephant, approached the lotus-eyed Krishna, and taking with her left-hand her own beautiful tresses of curly ends, deep-blue in hue and scented with every perfume, endued with every auspicious mark, and though gathered into a braid yet soft* and glossy like a mighty snake, spake these words,—'O lotus-eyed one that art anxious for peace with the enemy, thou shouldst, in all thy acts, call to thy mind these tresses of mine seized by Dussasana's rude hands! If Bhima and Arjuna, O Krishna, have become so low as to long for peace, my aged father then with his warlike sons will avenge me in battle! My five sons also that are endued with great energy, with Abhimanyu, O slayer of Madhu, at their head, will fight with the Kauravas! What peace can this heart of mine know unless I behold Dussasana's dark arm severed from his trunk and reduced to atoms? Thirteen long years have I passed in expectation of better times, hiding in my heart my wrath like a burning fire! And how pierced by Bhima's wordy darts that heart of mine is about to break for the mighty-armed Bhima now casteth his eye on morality!' Uttering these words with voice choked in tears, the large-eyed Krishna began to weep aloud, with convulsive sobs and tears gushing down her cheeks. And that lady with hips full and round began to drench her close and deep bosoms by the tears she shed and that were hot as liquid fire.† The mighty-armed Kesava then spoke, comforting her in these words,—'Soon wilt thou, O Krishna, behold the ladies of Bharata's race weep as thou dost! Even they, O timid one, will weep like thee, their kinsmen and friends being slain. They with whom, O lady, thou art angry, have their kinsmen and warriors already slain! With Bhima and Arjuna and the twins, at Yudhishthira's

---

* Nilkantha rightly explains Mridu-samharam as "bound into a braid that was yet soft!" The Burdwan Pundits erroneously suppose it to be an adjective of Uktva and render it—"sorrowfully."—T.

†Atyusnam is explained by Nilakantha to mean fire. The Burdwan Pundits have given the sense correctly but in a very round-about way, probably for not understanding correctly the meaning of this single word which is here used in a very peculiar sense.—T.

command and agreeably to fate and what hath been ordained by the Ordainer, I will accomplish all this ! Their hour having arrived, the sons of Dhritarashtra, if they do not listen to my words, will surely lie down on the earth becoming the food of dogs and jackals ! The mountains of Himavat might shift their site, the Earth herself might split into a hundred fragments, the firmament itself with its myriads of stars might fall down, still my words could never be futile ! Cease thy tears, I swear to thee, O Krishna, that soon wilt thou see thy husbands with their enemies slain, and with prosperity crowning them.'"

SECTION LXXXII.

"Arjuna said,—'Thou art now, O Kesava, the best friend of all the Kurus ! Related with both the parties, thou art the dear friend of both ! It behoveth thee to bring about peace between the Pandavas and the sons of Dhritarashtra ! Thou, O Kesava, art competent and, therefore, it behoveth thee to bring about a reconciliation ! O lotus-eyed one, proceeding hence for peace, O slayer of foes, say unto our ever-wrathful brother Suyodhana what, indeed, shoud be said ! If the foolish Duryodhana doth not accept thy auspicious and beneficial counsels fraught with virtue and profit, he will surely then be the victim of his fate !'

"The holy one said,—'Yes, I will go to king Dhritarashtra, desirous of accomplishing what is consistent with righteousness, what may be beneficial to us, and what also is for the good of the Kurus !'"

Vaisampayana continued,—"The night having passed away, a clear sun arose in the east. The hour called *Maitra* set in, and the rays of the sun were still mild. The month was (*Kaumuda Kartika*) under the constellation *Revati*. It was the season of dews, autumn having departed. The earth was covered with abundant crops all around. It was at such a time that Janarddana, that foremost of mighty persons, in enjoyment of excellent health, having heard the auspicious, sacred-sounding and sweet words of gratified Brahmanas,* like Vasava himself hearing the adorations of the (celestial) *Rishis*,—and having also gone through the customary acts and rites of the morning, purified himself by a bath, and decked his person with unguents and ornaments, worshipped both the sun and the fire. And having touched the tale† of a bull and reverently bowed to the Brahmanas, walked round the sacred

---

* i. e., performing the ceremony called Swasti-vachana, which cousisted in making a body of Brahmanas utter benedictions on the person performing it. It was always restored to on the eve of every important journey. The Brahmanas always received handsome presents of money and garments on such occasions.—T.

† For Puseha some texts read Prishtha—back or hump. To this day orthodox Hindus touch a bull on the eve of a journey.—T.

fire, and cast his eyes on the (usual) auspicious articles placed in view*, Janarddana recollect Yudhishthira's words and addressed Sini's grandson Satyaki, seated near, saying,—'Let my car be made ready and let my conch and discus along with my mace, and quivers and darts and all kinds of weapons offensive and defensive be placed on it, for Duryodhana and Karna and Suvala's son are all of wicked souls, and foes, however contemptible, should never be disregarded by even a powerful person!' Understanding the wishes of Kesava the wielder of the discus and the mace, his attendants immediately addressed themselves to yoke his car. And that car resembled in effulgence the fire that shows itself at the time of the universal dissolution, and the wind itself in speed.† And it was decked with two wheels that resembled the sun and the moon in lustre. And it bore devices of moons both crescent and full, and of fishes, animals, and birds. And it was adorned with garlands of diverse flowers and with pearls and gems of various kinds all around. And endued with the splendour of the rising sun, it was large and handsome. And variegated with gems and gold, it was furnished with an excellent flagstaff bearing beautiful pennons. And well supplied with every necessary article and incapable of being resisted by the foe, it was covered with tiger skins. And capable of robbing the fame of every foe, it enhanced the joy of the Yadavas. And they yoked unto it those excellent steeds named *Saivya* and *Sugriva* and *Meghapushpa* and *Valahaka*, after these had been bathed and attired in beautiful harness. And enhancing the dignity of Krishna still further, Gadura the lord of the feathery creation came and perched on the flagstaff of that car producing a terrible rattle. And Saurin then mounted on that car high as the summit of the *Meru* and producing a rattle deep and loud as the sound of the kettledrum or the roar of the clouds, and which resembled the celestial car coursing at the will of the rider. And taking Satyaki also upon it, that best of male beings set out, filling the earth and the welkin with the rattle of his car-wheels. And the sky became cloudless, and auspicious winds began to blow around, and the atmosphere freed from the dust became pure. Indeed, as Vasudeva set out, auspicious animals and birds whirling by his right side began to follow him. And cranes and peacocks and swans all followed the slayers of Madhu, uttering cries of auspicious significance. The very fire, fed with *Homa* libations in accompaniment with *Mantras*, freed from smoke, blazed up cheerfully, sending forth its flames towards the right. And Vasishtha and Vamadeva, and Bhuridyumna and Gaya, and Kratha and Sukra and Kusika and Bhrigu, and other *Brahmarshis*

---

* These are curds, Siddhi leaves, a water-pot full to the brim, a cow, the transplanted Musa Sapienta, mango-leaves, &c.—T.

† Akasaga is explained by Nilakantha to mean the Sun. To compare, however, the speed of anything, particularly that of a car, with the Sun is very singular. Akasaga may also mean the wind. I have accordingly rendered it as such. Some texts have Akasamiva which is erroneous, although Nilakantha tries to explain it with his usual ingenuity.—T.

and celestial *Rishis*, united together, all stood on the right side of Krishna, that delighter of the Yadavas, that younger brother of Vasava! And thus worshipped by those and other illustrious *Rishis* and holy men, Krishna set out for the residence of the Kurus. And while Krishna was proceeding, Yudhishthira the son of Kunti followed him, as also Bhima and Arjuna, and those other Pandavas, *viz.*, the twin sons of Madri. And the valiant Chekitana and Dhrishtaketu the ruler of the Chedis, and Drupada and the king of Kasi and that mighty car-warrior Sikhandin, and Dhrishtadyumna, and Virata with his sons, and the princes of Kekaya also,—all these Kshatriyas followed that bull of the Kshatriya race to honor him. And the illustrious king Yudhishthira the just, having followed Govinda to some distance, addressed him in these words in the presence of all those kings. And the son of Kunti embraced that foremost of all persons who never, from desire, or anger, or fear, or purpose of gain, committed the least wrong, whose mind was ever steady, who was a stranger to covetousness, who was conversant with morality and endued with great intelligence and wisdom, who knew the hearts of all creatures and was the lord of all, who was the God of gods, who was eternal, who was possessed of every virtue, and who bore the auspicious whirl on his breast. And embracing him the king began to indicate what he was to do!'

"Yudhishthira said,—'That lady who hath brought us up from our infancy; who is ever engaged in fasts and ascetic penances and propitiatory rites and ceremonies; who is devoted to the worship of the gods and guests; who is always engaged in waiting upon her superiors; who is fond of her sons, bearing them an affection that knows no bounds; who, O Janarddana, is dearly loved by us; who, O grinder of foes, repeatedly saved us from the snares of Suyodhana, like a boat saving a ship-wrecked crew from the frightful terrors of the sea; and who, O Madhava, however undeserving of woe herself, hath on our account endured countless sufferings,—should be asked about her welfare! Overwhelmed with grief on account of her sons, salute and embrace and, Oh, comfort her over and over by talking of the Pandavas! Ever since her marriage she hath been the victim, however undeserving, of sorrow and griefs due to the conduct of her fathers-in-law, and suffering hath been her portion! Shall I, O Krishna, ever see the time when, O chastiser of foes, my afflictions being over, I shall be able to make my sorrowing mother happy? On the eve of our exile, from affection for her children, she ran after us in anguish, crying bitterly! But leaving her behind, we went into the woods. Sorrow doth not necessarily kill. It is possible, therefore, that she is alive, being hospitably entertained by the *Anartas*, though afflicted with sorrow on account of her sons! O glorious Krishna, salute her from me! The Kuru king Dhritarashtra also, and all those monarchs who are senior to us in age, and Bhishma, and Drona, and Kripa, and king Vahlika, and Drona's son, and Somadatta, and, in fact, every one of the Bharata race, and also Vidura endued with great wisdom, that counsellor of the Kurus, of profound intellect and intimate acquaintance with morality,—should all, O slayer of Madhu, be

embraced by thee !' Having, in the presence of the kings, said these words unto Kesava, Yudhishthira, with Krishna's permission, come back, having at first walked round him. Then Arjuna, proceeding a few steps futher, said unto his friend, that bull among men, that slayer of hostile heroes, that invincible warrior of Dasarha's race,—'It is known to all the kings, O illustrious Govinda, that at our consultation it was settled that we should ask back the kingdom. If without insulting us, if honoring thee, they honestly give us what we demand, then, O mighty-armed one, they would please me greatly and would themselves escape a terrible danger ! If, however, Dhritarashtra's son, who always adopts improper means, acts otherwise, then I shall surely, O Janarddana, annihilate the Kshatriya race !' "

Vaisampayana continued,—"When Arjuna said these words, Vrikodara was filled with delight. And that son of Pandu continually quivered with rage. And while still quivering with rage and the delight that filled his heart upon hearing Dhananjaya's words, he set forth a terrible shout. And hearing that shout of his, all the bowmen trembled in fear and steeds and elephants were seen to pass urine and excreta. And having addresssed Kesava then and informed him of his resolution, Arjuna with Janarddana's permission, come back, having first embraced him. And after all the kings had desisted following him, Janarddana set out with a cheerful heart on his car drawn by *Saivya*, *Sugriva*, and others. And those steeds of Vasudeva, urged by Daruka, coursed onwards, devouring the sky and drinking the road.* And on his way Kesava of mighty arms met with some *Rishis* blazing with *Brahmic* lustre, standing on both sides of the road. And soon alighting from his car, Janarddana saluted them reverently. And worshipping them duly, he enquired of them, saying,—'Is there peace in all the worlds ? Is virtue being duly practised ? Are the other three orders obedient to the Brahmanas ?' And having duly worshipped them, the slayer of Madhu again said,—'Where have ye been crowned with success ? Whither would ye go, and for what object ? What also shall I do for yourselves ? What has brought your illustrious selves down on the earth ?' Thus addressed, Jamadagni's son, the friend of *Brahman*†—that lord of both gods and *Asuras*,—approached Govinda the slayer of Madhu, embraced him, and said,—'The celestial *Rishis* of pious deeds, and Brahmanas of extensive acquaintance with the scriptures, and royal sages, O Dasarha, and venerable ascetics,—these witnesses, O illustrious one, of the former feats of gods and *Asuras*,—are desirous of beholding all the Kshatriyas of the earth assembled from every side as also the counsellors sitting in the assembly, the kings, and thyself the embodiment of truth, O Janarddana ! O Kesava, we will go thither for beholding that grand sight ! We are also anxious, O Madhava, to listen to those words, fraught with virtue and profit, which will be spoken by thee, O chastiser of

* This figure seems to be peculiar to Sanskrit.—T.
† The Creator.—T.

foes, unto the Kurus in the presence of all the kings ! Indeed, Bhishma, and Drona, and others, as also the illustrious Vidura and thyself, O tiger among the Yadavas,—'ye all will be assembled together in conclave ! We desire, O Madhava, to hear the excellent truthful, and beneficial words that thou wilt utter and they also, O Govinda ! Thou art now informed of our purpose, O thou of mighty arms ! We will meet thee again ! Go thither safely, O hero ! We hope to see thee in the midst of the conclave, seated on an excellent seat mustering all thy energy and might !' "

SECTION LXXXIII.

Vaisampayana said,—"O smiter of foes, when Devaki's son of mighty arms set out (for Hastinapura), ten mighty car-warriors capable of slaying hostile heroes, fully armed, followed in his train. And a thousand foot-soldiers, and a thousand horsemen, and attendants by hundreds, also formed his train, carrying, O king, provisions in abundance.' "

"Janamejaya said,—"How did the illustrious slayer of Madhu, of Dasarha's race, proceed on his journey ? And what omens were seen when that hero set out ?"

Vaisampayana continued,—"Listen to me as I narrate all those natural and unnatural omens that were noticed at the time when the illustrious Krishna departed (for Hastinapura) ! Though there were no clouds in the sky, yet the roll of thunder accompanied by flashes of lightning was heard. And fleecy clouds in a clear sky rained incessantly in the rear ! The seven large rivers including the *Sindhu* (Indus) though flowing eastwards then flowed in opposite directions ! The very directions seemed to be reversed and nothing could be distinguished. Fires blazed up everywhere, O monarch, and the earth trembled repeatedly. The contents of wells and water vessels by hundreds swelled up and ran out. The whole universe was enveloped in darkness. The atmosphere being filled with dust, neither the cardinal or the subsidiary points of the horizon could, O king, be distinguished ! Loud roars were heard in the sky without any beings being visible from whom they could emanate. This wonderful phenomenon, O king, was noticed all over the country ! A south-westerly wind, with the harsh rattle of thunder, uprooting trees by thousands, crushed the city of *Hastinapura*. In those places, however, O Bharata, through which he of Vrishni's race passed, delicious breezes blew and everything became auspicious. Showers of lotuses and fragant flowers fell there. The very road became delightful, being free from prickly grass and thorns. At those places where he stayed, Brahmanas by thousands glorified that giver of wealth with (laudatory) words and worshipped him with dishes of curds, *ghee*, honey, and presents of wealth. The very.

women, coming out on the road, strewed wild flowers of great fragrance on the person of that illustrious hero devoted to the welfare of all creatures. He then came upon a delightful spot called *Salibhavana* which was filled with every kind of crops, a spot that was delicious and sacred, after having, O bull of the Bharata race, seen various villages abounding in beasts, and picturesque to the eye, and delightful to the heart, and after having passed through diverse cities and kingdoms. Always cheerful and of good hearts, well-protected by the Bharatas and therefore, free from all anxieties on account of the designs of invaders, and unacquainted with calamities of any kind, many of the critizens of Upaplavya, coming out of their town, had stood together on the way, desirous of beholding Krishna! And beholding that illustrious one resembling a blazing fire arrived at that spot, they worshipped him who deserved their worship with all the honours of a guest arrived in their abode. When at last that slayer of hostile heroes, Kesava, came to Vrikasthala, the sun seemed to redden the sky by his straggling rays of light. Alighting from his car, he duly went through the usual purificatory rites, and ordering the steeds to be unharnessed, he set himself to say his evening prayers. And Daruka also, setting the steeds free, tended them according to the rules of equine science, and taking off the yokes and traces, let them loose. After all this was done, the slayer of Madhu said,—'Here must we pass the night for the sake of Yudhishthira's mission!' Ascertaining that to be his intention, the attendants soon set a temporary abode and prepared in a trice excellent food and drink. And amongst the Brahmanas, O king, that resided in the village they that were of noble and high descent, modest, and obedient to the injunctions of the *Vedas* in their conduct, approached that illustrious chastiser of foes, Hrishikesa, and honored him with their benedictions and auspicious speeches. And having honored him of Dasarha's race that deserved honor from every one, they placed at the disposal of that illustrious personage their houses abounding in wealth. Saying unto them—'*Enough*'—the illustrious Krishna paid them proper homage, each according to his rank, and wending with them to their houses, he returned in their company to his own (tent). And feeding all the Brahmanas with sweat-meats and himself taking his meals with them, Kesava passed the night happily there!'

SECTION LXXXIV.

Vaisampayana said,—"Meanwhile, understanding from his spies that the slayer of Madhu had set out, Dhritarashtra, with his hair standing erect, respectfully addressing the mighty-armed Bhishma, and Drona, and Sanjaya, and the illustrious Vidura, said these words unto Duryodhana and his counsellors,—'O scion of Kuru's race, strange and wonderful is the news that we hear. Men, women, and children, are talking of it. Others are speaking

of it respectfully, and others again assembled together. Within houses where men congregate and in open spots, people are discussing it. All say that—*Dasarha of great prowess will come hither for the sake of the Pandavas!*—The slayer of Madhu is, by all means, deserving of honor and worship at our hands! He is the Lord of all creatures, and on him resteth the course of everything in the universe. Indeed, intelligence, and prowess, and wisdom, and energy, all reside in Madhava! Worthy of honor at the hands of all righteous persons, he is the foremost of all men, and is, indeed, eternal virtue! If worshipped, he is sure to bestow happiness; and if not worshipped he is sure to inflict misery! If that smiter of foes, Dasarha be gratified with our offerings, all our wishes may be obtained by us, through his grace, in the midst of the kings. O chastiser of foes, make, without loss of time, every arrangement for his reception! Let pavilions be set up on the road, furnished with every object of enjoyment! O mighty-armed son of Gandhari, make such arrangements that he may be gratified with thee! What doth Bhishma think in this matter?—At this, Bhishma and others, all applauding those words of king Dhritarashtra, said,—'*Excellent.*' King Duryodhana then, understanding their wishes, ordered delightful sites to be chosen for the erection of pavilions. And many pavilions were thereupon constructed abounding with gems of every kind, at proper intervals and at delightful spots. And the king sent thither handsome seats endued with excellent qualities, beautiful girls, and scents and ornaments, and fine robes, and excellent viands, and drink of diverse quality, and fragrant garlands of many kinds. And the king of the Kurus took especial care to erect, for the reception of Krishna, a highly delightful pavilion at Vrikasthala, full of precious gems. And having made all these arrangements that were godlike and much above the capacity of human beings, king Duryodhana informed Dhritarashtra of the same. Kesava, however, of Dasarha's race, arrived at the capital of the Kurus, without casting a single glance at all those pavilions and all those gems of diverse kinds."

SECTION LXXXV.

"Dhritarashtra said,—'O Vidura, Janarddana hath set out from Upaplavya! He is now staying at Vrikasthala and will come here tomorrow morning. Janarddana is the leader of the Ahukas, the foremost person amongst all the members of the Satwata race, is high-souled, and endued with great energy and great might. Indeed, Madhava is the guardian and protector of the prosperous kingdom of the Vrishnis and is the illustrious great-grandsire of even the three worlds! The Vrishnis adore the wisdom of the intelligent Krishna even as the Adityas, the Vasus, and the Rudras adore the wisdom of Vrihaspati! O virtuous one, I will, in thy presence, offer worship unto that illustrious scion of Dasarha's race! Listen to me about that worship!

I will give him sixteen cars made of gold, each drawn by four excellent and well-adorned steeds of uniform color and of the Valhika breed. O Kaurava, I will give him eight elephants with temporal juice always trickling down and tusks as large as poles of ploughs, capable of smiting hostile ranks, and each having eight human attendants. I will give him a century of handsome maid-servants of the complexion of gold, all virgins, and of man-servants I will give him as many. I will give him eighteen thousand wooden blankets, soft to the touch, all presented to us by the hill-men. I will also give him a thousand deer skins brought from China and others things of the kind that my be worthy of Kesava. I will also give him this serene gem of the purest rays that shines day and night, for Kesava alone deserves it. This car of mine drawn by mules that makes a round of full fourteen *Yojanas* a day, I will also give him. I will place before him every-day-provisions eight times greater than what is necessary for the animals and attendants that form his train. Mounted on their cars, their persons well adorned, all my sons and grandsons, save Duryodhana, will go out to receive him. And thousands of graceful and well-decked dancing girls will go out on foot to recive the illustrious Kesava. And the beautiful girls also that will go out of our town for receiving Janarddana will go out unveiled. Let all the citizens with their wives and children behold the illustrious slayer of Madhu with as much respect and devotion as they show when casting their eyes on the morning sun! Let the welkin all around, at my command, be crowded with pendants and banners, and let the road by which Kesava will come be well-watered and its dust removed. Let Dussasana's abode which is better than Duryodhana's be cleansed and well adorned without delay. That mansion is graced with many beautiful buildings, is pleasant and delightful, and abounds with the wealth of all seasons. It is in that abode that all my wealth, as also Duryodhana's, is deposited. Let all that that scion of the Vrishni race deserves be given unto him!' "

SECTION LXXXVI.

"Vidura said,—'O monarch, O best of men, thou art respected by the three worlds! Thou, O Bharata, art loved and regarded by every body! Venerable in years as thou art, what thou wilt say at this age can never be against the dictates of the scriptures or the conclusions of well-directed reason, for thy mind is ever calm! Thy subjects, O king, are well assured that like charters on stone, light in the sun, and billows in the ocean, virtue resideth in thee permanently! O monarch, every one is honored and made happy in consequence of thy numerous virtues. Strive, therefore, with thy friends and kinsmen to retain those virtues of thine! Oh, adopt sincerity of behaviour! Do not, from folly, cause a wholesale destruction of thy sons, grandsons, friends,

kinsmen, and all that are dear to thee! It is much, O king, that thou wishest to give unto Kesava as thy guest. Know, however, that Kesava deserves all this and much more, aye, the whole earth itself! I truly swear by my own soul that thou dost not wish to give all this unto Krishna either from motives of virtue or for the object of doing what is agreeable to him! O giver of great wealth, all this betrays only deception, falsehood, and insincerity! By thy external acts, O king, I know thy secret purposes! The five Pandavas, O king, desire only five villages! Thou, however, dost not wish to give them even that. Thou art, therefore, unwilling to make peace! Thou seekest to make the mighty-armed hero of Vrishni's race thy own by means of thy wealth; in fact, by this means, thou seekest to separate Kesava from the Pandavas! I tell thee, however, that thou art unable, by wealth, or attentions, or worship, to separate Krishna from Dhananjaya! I know the magnanimity of Krishna. I know the firm devotion of Arjuna towards him. I know that Dhananjaya who is Kesava's life, is incapable of being giving up the latter! Save only a vessel of water, save only the washing of his feet, save only the (usual) enquiries after the welfare (of those he will see), Janarddana will not accept any other hospitality or set his eyes on any other thing! Offer him, however, O king, that hospitality which is most agreeable to that illustrious one deserving of every respect, for there is no respect that may not be offered to Janarddana! Give unto Kesava, O king, that object in expectation of which, from desire of benefiting both parties he cometh to the Kurus! Kesava desires peace to be established between thee and Duryodhana on one side and the Pandavas on the other. Follow his counsels, O monarch! Thou art their father, O king, and the Pandavas are thy sons! Thou art old, and they are children in years, Behave as a father towards them that are disposed to pay thee filial regard!' "

SECTION LXXXVII.

"Duryodhana said,—All that Vidura hath said about Krishna, hath, indeed, been truly said; for Janarddana is greatly devoted to the Pandavas and can never be separated from them. All the diverse kinds of wealth, O foremost of kings, that are proposed to be bestowed upon Janarddana ought never to be bestowed upon him! Kesava is, of course not unworthy of our worship, but both time and place are against it, for he (Krishna), O king, on receiving our worship, will very likely think that we are worshipping him out of fear. This is my certain conviction, O king, that an intelligent Kshatriya must not do that which may bring disgrace upon him! It is well known to me that the large-eyed Krishna deserveth the most reverential worship of the three worlds. It is quite out of place, therefore, O illustrious king,

to give him anything now, for war having been decided upon, it should never be put off by hospitality !' "

Vaisampayana continued,—"Hearing these words of his, the grandsire of the Kurus spoke these words unto the royal son of Vichitravirya,—'Worshipped or not worshipped, Janarddana never becometh angry ! None, however, can treat him with disrespect, for Kesava is not contemptible. Whatever, O mighty one, he purposeth to do is incapable of being frustrated by anybody by every means in his power ! Do without hesitation what Krishna of mighty arms sayeth, and bring about peace with the Pandavas through Vasudeva as the means ! Truly, Janarddana possessed of virtuous soul will say what is consistent with religion and profit. It behoveth thee, therefore, with all thy friends, to tell him what only is agreeable to him !'

"Duryodhana said,—'O grandsire, I can, by no means, live by sharing this swelling prosperity of mine with the Pandavas ! Listen, this, indeed, is a great resolution which I have formed ! I will imprison Janarddana who is the refuge of the Panadavas ! He will come here tomorrow morning ; and when he is confined, the Vrishnis and the Pandavas, aye the whole earth, will submit to me ! What may be the means for accomplishing it, so that Janarddana may not guess our purpose and so that no danger also may overtake us, it behoveth thee to say !' "

Vaisampayana continued,—"Hearing these fearful words of his about imprisoning Krishna, Dhritarashtra with all his counsellors was very much pained and became deeply afflicted. King Dhritarashtra then spoke these words unto Duryodhana,—'O ruler of men, never say this again, this is not eternal virtue ! Hrishikesa cometh here as an ambassador ! He is, besides, related to and is dear to us ! He hath done us no wrong ; how then doth he deserve imprisonment !'

"Bhishma said,—'This wicked son of thine, O Dhritarashtra, hath his hour come ! He chooseth evil, not good, though entreated by his well-wishers ! Thou also followest in the wake of this wicked wretch of sinful surroundings, who treadeth a thorny way setting at naught the words of his well-wishers ! This exceedingly wicked son of thine, with all his counsellors, coming in contact with Krishna of unstained acts, will be destroyed in a moment ! I dare not listen to the words of this sinful and wicked wretch that hath abandoned all virtue !'

"Having said this, that aged chief of the Bharata race, Bhishma of unbaffled prowess, inflamed with rage, rose and left that place."

SECTION LXXXVIII.

Vaisampayana said,—"Rising up (from his bed) at daydawn, Krishna went through his morning rites, and taking leave of the Brahmanas, set out for the city (of the Kurus). And all the inhabitants of Vrikasthala, bidding farewell unto that mighty one of long arms while he was about to depart, all returned to their homes. And all the Dhartarashtras, except Duryodhana, attired in excellent robes, and with Bhishma, Drona, Kripa, and others, went out to meet him. And the citizens by thousands, O king, on cars of diverse kinds, and many on foot, also came out, desirous of beholding Hrishikesa. And meeting on the way Bhishma of spotless deeds, and Drona, and Dhritarashtra's sons, he entered the city, surrounded by them all. And in honour of Krishna, the city was beautifully adorned, and the principal streets were decorated with diverse jewels and gems! And, O king, O bull of the Bharata race, on that occasion no one,—man, woman, or child,—remained indoors, so eager were the citizens for beholding Vasudeva! And all the citizens came out and lined the streets and bent their heads down to the ground, singing eulogies in his honor, O king, when Hrishikesa entered the city and passed through it! And substantial mansions, filled with high-born ladies, seemed to be on the point of falling down on the ground in consequence of their living weight. And although Vasudeva's steeds were endued with great speed, yet they moved very slowly through that dense mass of human beings. And that lotus-eyed grinder of foes then entered Dhritarashtra's ash-colored palace which was adorned with numerous buildings. And having passed through the first three chambers of the palace, that chastiser of foes, Kesava, came upon the royal son of Vichitravirya. And upon that son of Dasarha's race approaching his presence, the blind monarch of great fame stood up along with Drona and Bhishma. And Kripa, and Somadatta, and king Valhika also,—all stood up for honoring Janarddana. And the Vrishni hero, having approached king Dhritarashtra of great fame, worshipped him and Bhishma with proper words and without losing any time. And having offered that worship unto them according to established usage, Madhava the slayer of Madhu greeted the other kings according to their years. And Janarddana then accosted the illustrious Drona and his son, and Valhika, and Kripa, and Somadatta. And there in that chamber lay a spacious seat of beautiful workmanship, made of gold and set with jewels. And at Dhritarashtra's request Achyuta took that seat. And the priests of Dhritarashtra duly offered, Janraddana a cow, honey and curds,and water. And after the rites of hospitality were over,Govinda remained there for a while, surrounded by the Kurus, laughing and jesting with them according to their relationship with him. And that illustrious grinder of foes, honored and worshipped by Dhritarashtra, came out with the king's

permission. And Madhava, having duly greeted all the Kurus in their assembly, then went to the delightful abode of Vidura And Vidura, having approached Janarddana of Dasarha's race thus arrived at his abode, worshipped him with every auspicious and desirable offering. And he said,—'What use, O lotus-eyed one, in telling thee of the joy I feel at this advent of thine, for thou art the inner soul of all embodied creatures !' And after the hospitable reception was over, Vidura, conversant with all the principles of morality, enquired of Govinda the slayer of Madhu about the welfare of the Pandavas. And that scion of Dasarha's race, that chief of the Vrishnis, unto whom the past and the future were as the present, knowiag that Vidura was loved by the Pandavas and friendly towards them, and learned, and firm in morality, and honest, and harbouring no wrath (against the Pandavas), and wise, began to tell him everything in detail about the doings of the sons of Pandu."*

SECTION LXXXIX.

Vaisampayana said,—"Janarddana the chastiser of foes, after his meeting with Vidura, went then in the afternoon to his paternal aunt Pritha. And beholding Krishna whose countenance beamed with the effulgence of the radiant sun arrived at her abode, she encircled his neck with her arms and began to pour forth her lamentations remembering her sons. And at the sight, after a long time, of Govinda of Vrishni's race, the companion of those mighty children of hers, the tears of Pritha flowed fast. And after Krishna, that foremost of warriors, had taken his seat having first received the rites of hospitality, Pritha, with a woe-begone face and voice choked in tears addressed him, saying,—'They who from their earliest years have always waited with reverence on their superiors, they who in friendship are attached to one another, they who are endued with humility and have hearts equal to one another's, who deprived deceitfully of their kingdom had gone to seclusion however worthy of living in the midst of friends and attendants,—they who have subjugated both wrath and joy, are devoted to Brahmanas and truthful in speech,—those children of mine who, abandoning kingdom and enjoyments and leaving my weeping self behind, had gone to the woods, plucking the very roots of my heart,—those illustrious sons of Pandu, O Kesava, who have suffered woe however undeserving of it,—how, alas, did they live in the deep

---

* A different reading occurs in *Sloka* 26, the last but one of this section. For *Vidusho-Vrishnisattamas* some texts read *Viduro-buddhisattamas.* The latter reading seems to be ungrammatical, for if *Budhisattams be an adjective* (as it must) of Dasarbas in the next Sloka, how is Viduras to be parsed ? All other adjectives in connection with Vidura here being singular, Vidushas is undoubtedly the correct word for Viduras, the latter being a nominative singular.—T.

forest abounding with lions and tigers and elephants! Deprived in their infancy of their father, they were all tenderly brought up by me! How, also, did they live in the mighty forest, without seeing both their parents! From their infancy, O Kesava, the Pandavas were waked from their beds by the music of conchs and drums and flutes! That they who, while at home, used to sleep within high palatial chambers on soft blanket and skins of the *Ranku* deer and were waked in the morning by the grunt of elephants, the neighing of steeds, the clatter of car-wheels, and the music of conchs and cymbals in accompaniment with the notes of flutes and lyres,—who, adored at early dawn with sacred-sounding hymns uttered by Brahmanas, worshipped those amongst them that deserved such worship with robes and jewels and ornaments, and who were blessed with the auspicious benedictions of those illustrious members of the regenerate order as a return for the homage the latter received,—that they, O Janarddana, could sleep in the deep woods resounding with the shrill and dissonant cries of beasts of prey can hardly be believed, undeserving as they were of so much woe! How could they, O slayer of Madhu, who were waked from their beds by music of cymbals and drums and conchs and flutes, with the honeyed strains of songstresses and the eulogies chaunted by bards and professional reciters,—alas, how could they be waked in the deep woods by the yells of wild beasts! He that is endued with modesty, is firm in truth, with senses under control and compassion for all creatures,—he that hath vanquished both lust and malice and always treadeth the path of the righteous, he that ably bore the heavy burthen borne by Amvarisha and Mandhatri and Yayati and Nahusha and Bharata and Dilipa and Sivi the son of Usinara and other royal sages of old, he that is endued with an excellent character and disposition, he that is conversant with virtue and whose prowess is incapable of being baffled, he that is fit to become the monarch of the three worlds in consequence of his possession of every accomplishment, he that is the foremost of all the Kurus lawfully and in respect of learning and disposition, who is handsome and mighty-armed and hath not an enemy,—Oh, how is that Yudhishthira of virtuous soul and complexion like that of pure gold? He that hath the strength of ten thousand elephants and the speed of the wind, he that is mighty and ever wrathful amongst the sons of Pandu, he that always doth good to his brothers and is, therefore, dear to them all, he, O slayer of Madhu, that slew Kichaka with all his relatives, he that is the slayer of the Krodhavasas, of Hidimva, and of Vaka, he that in prowess is equal unto Sakra and in might unto the Wind-god, he that is terrible and in wrath is equal unto Madhava himself, he that is the foremost of all smiters,—that wrathful son of Pandu and chastiser of foes, who, restraining his rage, might, and impatience, and controlling his soul, is obedient to the commands of his elder brother,—speak to me, O thou of the Virshni race, of that mass of energy, that illustrious hero, that foremost of all warriors, that smiter of immeasurable valor, that Bhimasena who in aspect also justifies his name! O Janarddana, tell me how is that Vrikodara possessing arms like maces, that mighty second son of Pandu!

O Krishna, that Arjuna of two arms who always regardeth himself as superior to his namesake of old with a thousand arms, and who at one stretch shooteth five hundred arrows, that son of Pandu who in the use of weapons is equal unto king Kartavirya, in energy unto Aditya in restraint of senses unto a great sage, in forgiveness unto the Earth, and in prowess unto Indra himself,—he by whose prowess, O slayer of Madhu, the Kurus amongst all the kings of the earth have obtained this extensive empire blazing with effulgence,—he whose strength of arms is always adored by the Pandavas,— that son of Pandu who is the foremost of all car-warriors and whose prowess is incapable of being baffled,—he from an encounter within whom in battle no foe ever escapeth with life,—he, O Achyuta, who is the conqueror of all but who is incapable of being conquered by any,—he who is the refuge of the Pandavas like Vasava of the celestials,—how, O Kesava, is that Dhananjaya now, that brother and friend of thine ? He that is compassionate to all creatures, is endued with modesty and acquainted with mighty weapons, is soft and delicate and virtuous, —he that is dear to me,—that mighty bowman Sahadeva, that hero and ornament of assemblies,—he, O Krishna, who is youthful in years, is devoted to the service of his brothers, and is conversant with both virtue and profit ! His brothers, O slayer of Madhu, always applaud the disposition of that high-souled and well-behaved son of mine ! Tell me, O thou of the Vrishni race, of that heroic Sahadeva, that foremost of warriors, that son of Madri who always waiteth submissively on his elder brothers and so reverentially on me ! He that is delicate and youthful in years, he that is brave and handsome in person, —that son of Pandu who is dear unto his brothers as also unto all, and who, indeed, is their very life though walking with a separate body,—he that is conversant with various modes of welfare,—he that is endued with great strength and is a mighty bowman,—tell me, O Krishna, is that dear child of mine, Nakula, who was brought up in luxury, now well in body and mind ? O thou of mighty arms, shall I ever behold again that Nakula of mine, that mighty car-warrior, that delicate youth brought up in every luxury and undeserving of woe ? Behold, O hero, I am alive today, even *I* who could know no peace by losing sight of Nakula for the short space of time taken up by a wink of the eye ! More than all my sons, O Janarddana, is the daughter of Drupada dear to me ! High-born and possessed of great beauty, she is endued with every accomplishment ! Truthful in speech, she chose the company of her lords giving up that of her sons ! Indeed, leaving her dear children behind, she followeth the sons of Pandu ! Waited upon at one time by a large train of servants, and adored by her husbands with every object of enjoyment, the possessor of every auspicious mark and accomplishment, how, O Achyuta, is that Draupadi now ? Having five heroic husbands who are all smiters of foes and all mighty bowmen, each equal unto Agni in energy, alas, woe hath yet been the lot of Drupada's daughter ! I have not for fourteen long years, O chastiser of foes, beheld the princess of Panchala, that daughter-in-law of mine, who herself hath been a prey to every anxiety on account of her

children whom she hath not seen for that period ! When Drupada's daughter endued with such a disposition doth not enjoy uninterrupted happiness, it seemeth, O Govinda, that the happiness one enjoyeth is never the fruit of one's acts ! When I remember the forcible dragging of Krishna to the assembly, then neither Vibhatshu, nor Yudhishthira, nor Bhima, nor Nakula, nor Sahadeva becometh an object of affection to me ! Never before had a heavier grief been mine than what pierced my heart when that wretch Dussasana, moved by wrath and covetousness, dragged Draupadi, then in her season and, therefore, clad in a single raiment, into the presence of her father-in-law in the assembly and exposed her to the gaze of all the Kurus ! It is known that amongst those that were present, king Valhika, and Kripa, and Somadatta, were pierced with grief at this sight. But of all present in that assembly it is Vidura whom I worship ! Neither by learning nor by wealth doth one became worthy of homage ! It is by disposition alone that one becomes respectable ! O Krishna, endued with great intelligence and profound wisdom, the character of the illustrious Vidura, like unto an ornament (that he wears) adorns the whole world.' "

Vaisampayana continued,—"Filled with delight at the advent of Govinda, and afflicted with sorrow (on account of her sons) Pritha gave expression to all her diverse griefs. And she said,—'Can gambling and the slaughter of deer which, O chastiser of foes, occupied all wicked kings of old, be a pleasant occupation for the Pandavas ? The thought consumeth me, O Kesava, that dragged into the presence of all the Kurus in their assembly by Dhritarashtra's sons, insults worse than death were heaped on Krishna ! O chastiser of foes, the banishment of my sons from their capital and their wanderings in the wilderness,—these and various other griefs, O Janarddana, have been mine ! Nothing could be more painful to me or my sons themselves, O Madhava, than that they should have had to pass a period of concealment, shut up in a stranger's house ! Full fourteen years have passed since the day when Duryodhana first exiled my sons ! If misery is destructive of the fruits of sin and happiness dependent on the fruits of religious merit, then it seems that happiness may still be ours after so much misery !* I never made any distinction between Dhritarashtra's sons and mine (so far as maternal affection is concerned). By that truth, O Krishna, I shall surely behold thee along with the Pandavas safely come out of the present strife with their foes slain and themselves invested with prosperity.† Indeed, endued with such merits

* I have rendered this Sloka rather freely as a literal version would be unintelligible to the general reader. Closely rendered, what Pritha says is,—"If happiness be destructive of the fruits of virtue, then &c., &c." The fact is, the Hindu belief is that misery exhausts the fruits of sin and happiness similarly exhausts the fruit of virtue. Hence when the fruits of sin are exhausted by undergoing misery, happiness begins, and continues till the fruits of virtue are exhausted. After both are exhausted, or rather a small balance is left of both (vide the Sanatsujatiya sections, Supra,) men are re-born.—T.

† However unidiomatic may this expression be, it correctly expresses the idea of the original.—T.

as the Pandavas are, they are incapable of being defeated by their enemies! In the matter of my present sorrows, however, I blame neither myself nor Suyodhana but my father alone! Like a wealthy man giving away a sum of money in gift,* my father gave me away to Kuntibhoja! While a child playing with a ball in my hands, thy grandfather, O Kesava, gave me away to his friend the illustrious Kuntibhoja! Abandoned, O chastiser of foes, by my own father, and my father-in-law, and afflicted with insufferable woes, what use, O Madhava, in my being alive? On the night of Savyasachin's birth, in the lying-in room, an invisible voice told me—*This son of thine will conquer the whole world, and his fame will reach the very heavens! Slaying the Kurus in a great battle and recovering the kingdom, thy son Dhananjaya will, with his brothers, perform three grand sacrifices!*—I do not doubt the truth of that announcement. I bow unto *Dharma* and the Creator, and unto the ever-mighty Krishna! It is *Dharma* that upholds the creation!† If *Dharma* be not a myth, then, O Krishna, thou wilt surely achieve all that the invisible voice said! Neither the loss of my husband, O Madhava, nor loss of wealth nor our hostility with the Kurus, ever inflicted such rending pangs on me as that separation from my children! What peace can my heart know when I do not see before me that wielder of *Gandiva, viz.*, Dhananjaya, that foremost of all bearers of arms! I have not, for fourteen years, O Govinda, seen Yudhishthira, and Dhananjaya, and Vrikodara! Men perform the obsequies of those that are missed for a long time, taking them for dead. Practically, O Janarddana, my children are all dead to me and I am dead to them!

"Say unto the virtuous king Yudhishthira, O Madhava, that—*Thy virtue, O son, is daily decreasing! Act thou, therefore, in such a way that thy religious merit may not diminish!* Fie to them that live, O Janarddana, by dependence on others! Even death is better than a livelihood gained by meanness! Thou must also say unto Dhananjaya and the ever-ready Vrikodara that—*The time for that event is come in view of which a Kshatriya woman bringeth forth a son! If you allow the time to sleep without your achieving anything, then, though at present ye are respected by all the world, ye will be only doing that which would be regarded as contemptible! And if contempt touches you, I will abandon you for ever! When the time cometh, even life, which is so dear, should be laid down!*—O foremost of men, thou must also say unto Madri's sons that are always devoted to Kshatriya customs,—*More than life itself, strive ye to win objects of enjoyment procureable by prowess, since objects won by prowess alone can please the heart of a person desirous of living according to Kshatriya*

* I prefer the reading Vrittairiva to Dhurtairiva although the latter is more poetical. If the latter reading be adopted, the meaning would be—"Like a gambler giving away the money he has lost." The unfeelingness of the gift, in the latter case, would be better illustrated, but then all the approved manuscripts have the former reading.—T.

† Nilakantha thinks that their is a vein of irony in Kunti's reverence here for Krishna. This suggestion seems to gain strength from what Kunti says in the next Sloka,—,

customs !—Repairing thither, O mighty-armed one, say unto that foremost of all bearers of arms, Arjuna the heroic son of Pandu,—*Tread thou the path that may be pointed out to thee by Draupadi* !—It is known to thee, O Kesava, that when inflamed with rage, Bhima and Arjuna, each like unto the universal Destroyer himself, can slay the very gods ! That was great insult offered unto them, *viz.*, that their wife Krishna, having been dragged into the assembly, was addressed in such humiliating terms by Dussasana and Karna ! Duryodhana himself hath insulted Bhima of mighty energy in the very presence of the Kuru chiefs. I am sure he will reap the fruit of that behaviour, for Vrikodara, provoked by a foe, knoweth no peace. Indeed, once provoked, Bhima forgets it not for a long while, even until that grinder of foes exterminates the enemy and his allies ! The loss of kingdom did not grieve me ; the defeat at dice did not grieve me ! That the illustrious and beautiful princess of Panchala was dragged into the assembly while clad in a single raiment and made to hear bitter words grieved me most ! What, O Krishna, could be a greater grief to me ? Alas, ever devoted to Kshatriya customs and endued with great beauty, the princess, while ill, underwent that cruel treatment, and though possessing powerful protectors was then as helpless as if she had none ! O slayer of Madhu, having thee and that foremost of all mighty persons, Rama, and that mighty car-warrior Pradyumna for my and my children's protectors, and having, O foremost of men, my sons the invincible Bhima and the unretreating Vijaya both alive, that I had still such grief to bear is certainly strange !' "

Vaisampayana continued,—"Thus addressed by her, Sauri the friend of Partha then comforted his paternal aunt Pritha afflicted with grief on account of her sons. And Vasudeva said,—'What woman is there, O aunt, in the world who is like thee ? The daughter of king Surasena, thou art, by marriage, admitted into Ajamida's race ! High-born and highly married, thou art like a lotus transplanted from one mighty lake into another ! Endued with every prosperity and great good fortune, thou wert adored by thy husband ! The wife of a hero, thou hast again given birth to heroic sons ! Possessed of every virtue, and endued with great wisdom, it behoveth thee to bear with patience, both happiness and misery ! Overcoming sleep and langour and wrath and joy and hunger and thirst, and cold and heat, thy children are always in the enjoyment of that happiness which, as heroes, should be theirs ! Endued with great exertion and great might, thy sons, without affecting the comforts derivable from the senses and such as satisfy only the low and the mean, always pursue that happiness which as heroes they should. Nor are they satisfied with little, like men having mean desires ! They that are wise enjoy or suffer the same of whatever is enjoyable or sufferable. Indeed, ordinary persons, affecting comforts that satisfy the low and the mean, desire an equable state of dulness without excitement of any kind. They, however, that are superior, desire either the acutest of human sufferings or the highest of all enjoyments that is given to man ! The wise always delight in extremes. They

find no pleasure betwixt; they regard the extreme to be happiness, while that which lies between is regarded by them as misery.

"The Pandavas with Krishna saluted thee through me! Representing themselves to be well, they have enquired after thy welfare! Thou wilt soon behold them safe and sound, with all their purposes crowned with success! Thou wilt soon see them become the lords of the whole world, with their foes slain and themselves invested with prosperity!'

"Thus comforted by him, Kunti, afflicted with grief on account of her sons but soon dispelling the darkness caused by her temporary loss of understanding, replied unto Janarddana, saying,—'Whatever, O mighty-armed one, thou, O slayer of Madhu, regardest as fit to be done, let that be done without sacrificing righteousness, O chastiser of foes, and without the least guile! I know, O Krishna, what the power of thy truth and of thy lineage is! I know also what judgment and what prowess thou bringest to bear upon the accomplishment of whatever concerns thy friends! In our race, thou art Virtue's self, thou art Truth, and thou art the embodiment of ascetic austerities! Thou art the Savior, thou art the great *Brahma*, and everything rested on thee! What, therefore, thou hast said must be true!'"

Vaisampayana continued,—"Bidding her farewell and respectfully walking round her, the mighty-armed Govinda then departed for Duryodhana's mansion."

SECTION XC.

Vaisampayana said,—"With Pritha's leave and having walked round her, that chastiser of foes, Govinda, also called Sauri went to Duryodhana's palace that was furnished with great wealth, adorned with beautiful seats, and like unto the abode of Purandara himself. Unobstructed by the orderlies-in-waiting, that hero of great fame crossed three spacious yards in succession and then entered that mansion looking like a mass of clouds, high as the summit of a hill, and blazing forth with beauty. And he there beheld Dhritarashtra's son of mighty arms seated on his throne in the midst of a thousand kings and surrounded by all the Kurus. And he also beheld there Dussasana and Karna and Sakuni the son of Suvala seated on their respective seats by the side of Duryodhana. And on that scion of Dasarha's race entering the court, Dhritarashtra's son of great fame rose up from his seat with his counsellors for honoring the slayer of Madhu. And Kesava then greeted Dhritarashtra's son and all his counsellors as also all the kings that were present there, according to their respective ages. And Achyuta of Vrishni's race then took his seat on a beautiful seat made of gold and overlaid with a carpet embroidered with gold. And the Kuru king then offered unto Janarddana a cow, and honey and curds, and water, and placed at his service his palaces and mansions and the whole

kingdom. And then the Kauravas with all the kings there present worshipped Govinda seated on his seat and resembling the sun himself in splendour. The worship over, king Duryodhana invited him of Vrishni's race—that foremost of victors—to eat at his house. Kesava, however, did not accept the invitation. The Kuru king Duryodhana, seated in the midst of the Kurus, in a gentle voice but with deception lurking behind his words, eyeing Karna, and addressing Kesava, then said,—'Why, O Janarddana, dost thou not accept the diverse kinds of viands and drink, robes and beds, that have all been prepared and kept ready for thee ! Thou hast granted aid to both sides ; thou art engaged in the good of both parties ! Thou art again the foremost of Dhritarashtra's relations and much loved by him ! Thou, O Govinda, also knowest fully, in all their details, both religion and profit ! I, therefore, desire to hear, O bearer of the discus and the mace, what the true reason is of this thy refusal.' "

Vaisampayana continued,—'The high-souled Govinda, of eyes like lotus-leaves, then raising his mighty (right) arm, and in a voice deep as that of the clouds, replied unto the king in excellent words fraught with reasons,—words that were clear, distinct, correctly pronounced, and without a single letter dropped, saying,—'Envoys, O king, eat and accept worship only after the success of their missions. Therefore, O Bharata, after my mission becomes successful, thou mayst entertain me and my attendants ?—Thus answered, Dhritarashtra's son again said unto Janarddana,—'It behoveth thee not, O Kesava, to behave towards us in this way ! Whether thou becomest successful or unsuccessful, we are endeavouring to please thee, O slayer of Madhu, because of thy relationship with us ! It seems, however, that all our efforts, O thou of Dasarha'a race, are fruitless ! Nor do we see the reason, O slayer of Madhu, in consequence of which, O foremost of men, thou acceptest not the worship offered by us from love and friendship ! With thee, O Govinda, we have no hostility, no war ! Therefore, on reflection it will seem to thee that words such as these scarcely become thee !' "

Vaisampayana continued,—"Thus addressed by the king, Janarddana of Dasarha's race, casting his eyes on Dhritarashtra's son and all his counsellors, replied, saying,—'Not from desire, nor from wrath, nor from malice, nor for gain, nor for the sake of argument, nor from temptation, would I abandon virtue ! One taketh another's food when that other inspireth love. One may also take another's food when one is in distress. At present, however, O king, thou hast not inspired love in me by any act of thine, or have I myself been plunged into distress ! Without any reason, O king, thou hatest, from the moment of their birth, thy dear and gentle brothers—the Pandavas—endued* with every virtue ! This unreasonable hatred of thine for the sons of Pritha ill becometh thee ! The sons of Pandu are all devoted to virtue ! Who, indeed, can do them the least injury ? He that hateth them, hateth me ; he that

* Literally "blooming"—for the word is *Samuditan.*—T.

loveth them, loveth me! Know that the virtuous Pandavas and my own self have but a common soul! He who, following the impulses of lust and wrath, and from darkness of soul, hateth and seeketh to injure one that is possessed of every good quality, is regarded as the vilest of men! That wrathful wretch of uncontrolled soul, who, from ignorance and avarice hateth his kinsmen endued with every auspicious quality, can never enjoy his prosperity long! He, on the other hand, who, by good offices, winneth over persons endued with good qualities even if he beareth aversion for them within his heart, enjoyeth prosperity and fame for ever and ever! Defiled by wickedness, all this food, therefore, deserveth not to be eaten by me! The food supplied by Vidura alone, should, I think, be eaten by me!'

"Having said this unto Duryodhana who was ever incapable of bearing anything against his own wishes, Kesava of mighty arms then came out of that blazing palace of Dhritarashtra's son. And the high-souled Vasudeva of mighty arms, coming out of that mansion, directed his steps towards the abode of the illustrious Vidura. And while that mighty-armed one was staying within Vidura's abode, thither came unto him Drona, and Kripa, and Bhishma, and Vahlika, and many of the Kauravas. And the Kauravas that came there addressed Madhava, the heroic slayer of Madhu, saying,—'O thou of Vrishni's race, we place at thy disposal our houses with all the wealth within them!'

"The slayer of Madhu, of mighty energy, answered them, saying,—'Ye may go away! I am much honored by these your offers!' And after all the Kurus had gone away, Vidura, with great care entertained that unvanquished hero of Dasarha's race with every object of desire. And Khatri then placed before the illustrious Kesava clean and savoury food in abundance. Therewith the slayer of Madhu first gratified the Brahmanas. Indeed, from that food he first gave a portion, along with much wealth, unto a number of Brahmanas conversant with the *Vedas*, and then with his attendants, like Vasava in the midst of the Maruts, he dined on what remained of that clean and savoury food supplied by Vidura."

SECTION XCI.

Vaisampayana said,—"After Kesava had dined and refreshed, Vidura said unto him during the night,—'O Kesava, this advent of thine hath not been a well-judged one, for, O Janarddana, Dhritarashtra's son transgresseth the rules of both profit and religion, is wicked and wrathful, insulteth others though himself desirous of honors, and disobeyeth the commands of the aged! He is, O Madhava, a transgressor of the scriptures, ignorant and of wicked soul, already overtaken by fate, untractable, and disposed to do evil to those that seek his good! His soul is possessed by desire and lust. He foolishly regardeth himself as very wise. He is the enemy of all his true friends.

Ever-suspicious, without any control over his soul, and ungrateful, he hath abandoned all virtue and is in love with sin. He is foolish, with understanding uncultivated, a slave of his senses, ever obedient to the impulses of lust and avarice, and irresolute in every act that should be done. He is endued with these and many other vices. Although thou wilt point out to him what is for his good, he will yet disregard it all, moved by pride and anger. He hath great faith in Bhishma, and Drona, and Kripa, and Karna, and Drona's son, and Jayadratha, and, therefore, he never setteth his heart on peace. O Janarddana, Dhritarashtra's sons, with Karna, firmly believed that the Pandavas are incapable of even looking at Bhishma, Drona, and the others ! The foolish Duryodhana of limited sight, having assembled an earthly army, regardeth, O slayer of Madhu, that his purposes are already achieved ! The foolish son of Dhritarashtra hath arrived at the conclusion that Karna, single-handed, is competent to vanquish his foes ! He will, therefore, never make peace ! Thou, O Kesava, desirest to establish peace and brotherly feelings between the two parties. But know that all the sons of Dhritarashtra have come to the conclusion that they would not give unto the Pandavas what, indeed, the latter have a right to. With those that are so resolved, thy words will certainly prove vain ! Where, O slayer of Madhu, words, good or bad, are of the same effect, no wise man would spend his breath like a singer before an auditory of the deaf ! As a Brahmana before a conclave of *Chandalas*, thy words, O Madhava, would command no respect among those ignorant and wicked wretches that have no reverence for all that deserveth reverence ! Foolish as he is, as long as he hath strength, he will never obey thy counsels. Whatever words thou mayst speak to him will be perfectly futile. It doth not seem proper to me, O Krishna, that thou shouldst go into the midst of those wicked-minded wretches seated together ! It doth not seem proper to me, O Krishna, that going thither thou shouldst utter words against those wicked-souled, foolish, and unrighteous wights, strong in number. In consequence of their having never worshipped the aged, in consequence of their having been blinded by prosperity and pride, and owing to the pride of youth and wrath, they will never accept the good thou mayst place before them. He hath mustered a strong force, O Madhava, and he hath his suspicions of thyself. He will, therefore, never obey any counsel that thou mayst offer ! The sons of Dhritarashtra, O Janarddana, are inspired with the firm belief that at present Indra himself at the head of all the celestials is incapable of defeating them in battle ! Efficacious as thy words always are, they will prove to be of no efficacy with persons impressed with such a conviction and who always follow the impulse of lust and wrath ! Staying in the midst of his ranks of elephants and his army consisting of cars and heroic infantry, the foolish and wicked Duryodhana, with all fears dispelled, regardeth the whole earth to have already been subjugated by him ! Indeed, Dhritarashtra's son coveteth extensive empire on the earth without any rivals ! Peace, therfore, with him is unattainable. That which he hath in his possession he regardeth as unalterably his.

Alas, the destruction of the earth seems to be at hand for the sake of Duryodhana, for, impelled by fate the kings of the earth with all the Kshatriya warriors have assembled together, desirous of battling with the Pandavas? All those kings, O Krishna, are in enmity with thee and have all been deprived of their possessions before this by thee! Through fear of thee those heroic monarchs have joined together with Karna and made an alliance with Dhritarashtra's sons! Reckless of their very lives, all those warriors have united with Duryodhana and are filled with delight at the prospect of fighting the Pandavas! O hero of Dasarha's race, it doth not commend itself to me that thou shouldst enter their midst! How, O grinder of foes, wilt thou repair into the midst of those numerous enemies of thine, of wicked souls, and seated together? O thou of mighty arms, thou art, indeed, incapable of being vanquished by the very gods, and I know, O slayer of foes, thy manliness and intelligence! O Madhava, the love I bear to thee is equal to that I bear to the sons of Pandu! I say, therefore, these words to thee from my affection, regard, and friendship for thee! What need is there in expressing to thee the delight that has been mine at sight of thy person, for thou, O thou of eyes like lotus leaves, art the inner soul of all embodied creatures!'"

SECTION XCII.

"The holy one said,—"That, indeed, which should be said by a person of great wisdom: that, indeed, which should be said by one possessed of great foresight; that, indeed, which should be said by one like thee to a friend like me; that, indeed, which is deserving of thee, being consistent with virtue and profit, and truth; that, O Vidura, hath been said by thee, father-and-mother-like, unto me! That which thou hast told me is certainly true, worthy of approbation and consistent with reason. Listen, however, with attention, O Vidura, to the reason of my advent! Well knowing the wickedness of Dhritarashtra's son and the hostility of the Kshatriyas that have sided with him, I have still, O Vidura, come to the Kurus! Great will be the merit earned by him who will liberate from the meshes of death the whole earth, with her elephants, cars, and steeds, overwhelmed with a dreadful calamity. If a man striving to the best of his abilities to perform a virtuous act meets with failure, I have not the least doubt that the merit of that act becomes his, notwithstanding such failure. This also is known to those that are conversant with religion and scripture that if a person having intended mentally to commit a sinful act does not actually commit it, the demerit of that act can never be his. I will sincerely endeavour, O Vidura, to bring about peace between the Kurus and the Srinjayas who are about to be slaughtered in battle! That terrible calamity (which hangs over them all) hath its origin in the conduct of the Kurus, for it is directly due to the action of Duryodhana and Karna, the other

Kshatriyas only following the lead of these two. The learned regard him to be a wretch who doth not by his solicitation seek to save a friend who is about to sink in calamity ! Striving to the best of his might, even to the extent of seizing him by the hair, one snould seek to dissuade a friend from an improper act. In that case, he that acteth so, instead of incurring blame, reapeth praise. It behoveth Dhritarashtra's son, therefore, O Vidura, with his counsellors, to accept my good and beneficial counsels that are consistent with virtue and profit and competent to dispel the present calamity ! I will, therefore, sincerely endeavour to bring about the good of Dhritarashtra's sons and the Pandavas, as also of all the Kshatriyas on the face of the earth ! If while endeavouring to bring about the good (of my friends) Duryodhana judgeth me wrongly, I shall have the satisfaction of my own conscience and be freed from the debt I woe to my friends ! The learned do not regard him to be a friend who doth not assume the functions of an intercessor when dissensions break out between kinsmen. In order, again, that unrighteous, foolish, and inimical persons may not afterwards say that though competent still Krishna made no attempt to restrain the angry Kurus and the Pandavas from slaughtering one another, I have come here ! Indeed, it is to serve both parties that I have come hither. Having striven to bring about peace, I will escape the censure of all the kings. If after listening to my auspicious words fraught with virtue and profit, the foolish Duryodhana accept them not, he will only invite his fate. If without sacrificing the interests of the Pandavas I can bring about peace among the Kurus, my conduct will be regarded as highly meritorious, O high-souled one, and the Kauravas themselves will be liberated from the meshes of death ! If the sons of Dhritarashtra reflect coolly on the words I will utter,—words fraught with wisdom, consistent with righteousness, and possessed of grave import,—then that peace which is my object will be brought about and the Kauravas will also worship me (as the agent thereof). If, on the other hand, they seek to injure me, I tell thee that all the kings of the earth, united together, are no match for me, like a herd of deer incapable of standing before an enraged lion !'"

Vaisampayana continued,—"Having said these words, that bull of the Vrishni race and delighter of the Yadavas then laid himself down on his soft bed for sleep."

SECTION XCIII.

Vaisampayana said,—"In such conversation between those two distinguished persons, both of whom were endued with great intelligence, that night, lit with bright stars, passed away. Indeed, the night passed away against the wishes of both Vidura and Krishna,—of the illustrious Vidura who had been listening to the varied converse of Krishna fraught with virtue, profit, and

desire, and made up of delightful words and syllables of agreeable import, and of Krishna himself, of immeasurable prowess, listening to discourses equal in style and character. Then at early dawn a band of chorristers and bards gifted with melodious voices awoke Kesava with sweet sounds of conchs and cymbals. And rising from bed, Janarddana of Dasarha's race, that bull amongst all the Satwatas, went through all the customary acts of the morning. And having cleansed himself by a bath and recited the sacred *Mantras* and poured libations of clarified butter on the sacrifical fire, Madhava decked his person and began to worship the rising sun. And while the unvanquished Krishna of Dasarha's race was still engaged in his morning devotions, Duryodhana and Suvala's son Sakuni came to him and said,—'Dhritarashtra is seated in his court, with all the Kurus headed by Bhishma and with all the kings of the earth! They are all soliciting thy presence, O Govinda, like the celestials in heaven desiring the presence of Sakra himself!'—Thus addressed, Govinda greeted them both with sweet and courteous enquiries. And when the sun had risen a little higher, Janarddana, that chastiser of foes, summoning a number of Brahmanas, made them presents of gold and robes and kine and steeds. And after he had thus given away much wealth and taken his seat, his driver (Daruka) came and saluted that unvanquished hero of Dasarha's race. And Daruka soon returned with his master's large and blazing car furnished with rows of tinkling bells and harnessed with excellent steeds. And understanding that his handsome car adorned with every ornamnet and producing a rattle deep as the roll of the mighty masses of clouds was ready, the high-souled Janarddana, that delighter of all the Yadavas, walking round the sacred fire and a band of Brahmanas, and putting on the gem known by the name of *Kaustuva*, and blazing with beauty, surrounded by the Kurus and well-protected by the Vrishnis, mounted on it. And Vidura conversant with all the precepts of religion followed on his own car that scion of Dasarha's race, that foremost of all living creatures, that first of all persons gifted with intelligence. And Duryodhana and Suvala's son Sakuni also, on one car, followed Krishna, that chastiser of foes. And Satyaki and Kritavarma and the other mighty car-warriors of the Vrishni race, all rode behind Krishna on cars and steeds and elephants. And, O king, the handsome cars of those heroes, adorned with gold and drawn by excellent seeds and each producing a loud rattle, as they moved forward, shone brilliantly. And Kesava endued with great intelligence and blazing with beauty soon came upon a broad street that had previously been swept and watered, and that was fit to be used by the highest of kings. And when that scion of Dasarha's race set out, cymbals began to play, and conchs began to be blown, and other instruments also to pour fourth their music. And a great number of youthful heroes, foremost in the world for heroism, and possessed of leonine prowess, proceeded, surrounding Sauri's car. And many thousands of attendants, dressed in various and strange costumes, and bearing swords and lances and axes, marched in advance of Kesava. And there were full five

hundred elephants, and cars by thousands, that followed the unvanquished hero of Dasaraha's race while he proceeded. And, O chastiser of foes, all the citizens of the capital, of all ages and both sexes, desirous of beholding Janarddana, came out into the streets. And the terraces and balconies of the houses were so thronged by ladies that the houses were on the point of falling down with the weight. And worshipped by the Kurus and listening to various sweet speeches, and returning the greetings of all as each deserved, Kesava went along the street, casting his eyes on all. And at last when Kesava reached the Kuru court, his attendants loudly blew their conchs and trumpets and filled the welkin with that blare. And thereupon that whole assembly of kings, of immeasurable prowess, trembled with delight at the expectation of soon setting their eyes on Krishna. And hearing the rattle of his car that resembled the deep roll of rain-charged clouds, the monarchs understood Krishna to be near, and the hair of their bodies stood erect with delight. And having reached the gate of the court, Sauri, that bull among the Satwatas, alighting from his car that resembled the summit of Kailasa, entered the court which looked like a mass of newly-risen clouds and blazed forth with beauty, and resembled the very abode of the great Indra. And that illustrious hero entered the court, arm-in-arm with Vidura and Satyaki on either side, and overshadowing with his own the splendour of all the Kurus like the sun overshadowing the radiance of lesser lights in the firmament. And before Vasudeva sat Karna and Duryodhana, while behind him were seated the Vrishnis with Kritavarman. And Bhishma, and Drona, and others, with Dhritarasbtra, rose up from their seats for honoring Janarddana. Indeed, as soon as he of Dasarha's race came, the illustrious blind monarch, and Drona and Bhishma, all rose up from their seats. And when that mighty ruler of men, king Dhritarashtra, rose up from his seat, those kings by thousands around him all rose up also. And at Dhritarashtra's command, a seat, beautiful all over, and adorned with gold, had been kept there for Krishna. And after taking his seat, Madhava smilingly greeted the king, and Bhishma, and Drona, and all other rulers, each according to his age. And all the kings of the earth, and all the Kurus also, beholding Kesava arrived in that assembly, worshipped him duly. And as that chastiser of foes, that vanquisher of hostile cities, that hero of Dasarha's race, was seated there, he beheld the *Rishis* staying in the firmament. And beholding those *Rishis* with Narada at their head, he of Dasarha's race slowly addressed Bhishma the son of Santanu, saying,—'O king, the *Rishis* have come to see this earthly conclave of ours! Invite them with offers of seats and abundant courtesy, for as long as they are not seated, no one here is capable of taking his seat! Let proper worship, therefore, be speedily offered unto these *Rishis* with souls under proper control!' And beholding the *Rishis* then at the gate of the palace, Santanu's son quickly ordered the servants to bring seats for them. And soon enough they brought large and beautiful seats embroidered with gold and set with gems. And after the *Rishis*

O Bharata, had taken their seats and accepted the *Arghyas* offered to them, Krishṇa took his seat as also all the kings. And Dussasana gave an excellent seat to Satyaki, while Vivingsati gave another golden one to Kritavarman. And not far from where Krishna sat, that illustrious and wrathful pair, Karna and Duryodhana, sat together on the same seat. And Sakuni the king of the Gandharvas, surrounded by the chiefs of his country, sat there, O king, with his son beside him. And the high-souled Vidura sat on a begemmed seat covered with a white deer-skin that almost touched Krishna's seat. And all the kings in that assembly, although they gazed at Janarddana of Dasarha's race for a long while, were not, however, gratified with their gaze, like drinkers of the *Amrita* that are never satiated with quaffing measure after measure. And Janarddana attired in yellow and having the complexion of the *Atasi* flower, sat in the midst of that assembly like a dark gem mounted with gold. And after Govinda had taken his seat, a perfect silence ensued, for none present there spoke a single word."

SECTION XCIV.

Vaisampayana said,—"And after all the kings had been seated and a perfect silence had ensued, Krishna possessing fine teeth and having a voice deep as that of the drum, began to speak. And Madhava, although he addressed Dhritarashtra, spoke in a voice deep as the roll of clouds in the rainy season, making the whole assembly hear. And he said,—"In order that, O Bharata, peace may be established between the Kurus and the Pandavas without a slaughter of heroes, I have come hither! Besides this, O king, I have no other beneficial words to utter. O chastiser of foes, everything that should be learned in this world is already known to thee! This thy race, O king, owing to its learning and behaviour, and owing also to its being adorned with every accomplishment, is most distinguished among all royal dynasties. Joy in the happiness of others, grief at sight of other people's misery, desire to alleviate distress, abstention from injury, sincerity, forgiveness, and truth,—these, O Bharata, prevail amongst the Kurus!* Then thy race, therefore, O king, is so noble it would be a pity if anything improper were done by any one belonging to it, and a greater pity still if it were done by thee! O chief of the Kurus, thou art the first of those that should restrain the Kurus if they behave deceitfully to-

---

* In distinguishing between *Kripa*, *Anukampa*, and *Karunya*, I have followed Nilakantha's explanations.—T.

wards strangers or those numbering with themselves !* Know, O tho ufo Kuru's race, that those wicked sons of thine headed by Duryodhana, abandoning both virtue and profit, disregarding morality, and deprived of their senses by avarice, are now acting most unrighteously towards, O bull of men, their foremost of kinsmen ! That terrible danger (which threatens all) hath its origin in the conduct of the Kurus ! If thou becomest indifferent to it, it will then produce an universal slaughter ! If, O Bharat, thou art willing, thou mayst be able to allay that danger even yet, for, O bull of Bharata's race, peace, I think, is not difficult of acquisition ! The establishment of peace, O king, depends on thee and myself; O monarch ! Set right thy sons, O thou of Kuru's race, and I will set the Pandavas right ! Whatever be thy command, O king, it behoveth thy sons with their followers to obey it ! If again they live in obedience to thee, that would be the very best they could do. If thou strivest for peace by restraining thy sons, it will be to thy profit, O king, as also to the profit of the Pandavas ! Having reflected carefully, act thou thyself, O king ! Let those sons of Bharata (the Pandavas), be, O ruler of men, thy allies ! Supported by the Pandavas, O king, seek thou both religion and profit ! By every exertion in thy power, thou canst not have, O king, such allies as they who are such ! Protected by the illustrious sons of Pandu, Indra himself at the head of the celestials will not be able to vanquish thee ! How would it be possible then for mere earthly kings to bear thy prowess ? There where Bhishma, and Drona, and Kripa, and Karna, and Vivingsati, and Aswatthaman, and Vikarna, and Somadatta, and Vahlika and the chief of the Sindhus, and the ruler of the Kalingas, and Sudakshina the king of the Kamvojas, and Yudhishthira, and Bhimasena and Savyasachin, and the twins, and Satyaki of mighty energy, and Yuyutsu that mighty car-warrior, are stationed, who is there, O bull of Bharata's race, of such misdirected intelligence that would fight these ? If, O slayer of foes, thou hast both the Kurus and the Pandavas at thy back, the sovereignty of the whole world and invincibility before all foes will be thine ! All rulers of the earth, O monarch, that are either equal to thee or superior, will then seek alliance with thee ! Protected on all sides by sons, grandsons, fathers, brothers, and friends, thou wilt then be able to live in exceeding happiness ! Keeping these before thee and treating them with kindness as in days of yore, thou, O monarch, wilt enjoy the sovereignty of the whole earth ! With these as thy supporters and with the sons of Pandu also, thou wilt, O Bharata, be able to conquer all thy foes ! Even this is thy best advantage. If, O chastiser of foes, thou art united with thy sons and kinsmen and counsellors, thou wilt enjoy the sovereignty of the whole earth won for thee by them !

---

* Some texts read *dharayita* for *Varayita*. The meaning then would be—"Thou art the foremost *supporter* &c., &c." *Dharayita* may also mean the bearer of (the) burthen (of Kuru affairs). *Vahyeshu* and *Abhyantareshu* are explained by Nilakantha to mean *openly*, as at the match at dice, and *secretly*, as in the case of the house of lack. This is farfetched.

In battle, O great king, nothing but wholesale destruction is visible. Indeed, in the destruction of both parties, what merit dost thou see? If the Pandavas are slaughtered in battle, or if thy own mighty sons fall, tell me, O bull of Bharata's race, what happiness wilt thou enjoy?* All of them are brave and skilled in weapons. All of them are desirous of battle, the Pandavas as also thy sons. Oh, save them from the terrible danger that threatens them! After the battle thou wilt not behold all the Kurus or all the Pandavas! Car-warriors slain by car-warriors, thou behold the heroes of both parties reduced in numbers and strength! All the rulers of the earth, O best of kings, have been assembled together. Inflamed with wrath, they will certainly exterminate the population of the earth! Save, O king, the world! Let not the population of the earth be exterminated! O son of Kuru's race, if thou regainest thy natural disposition, the earth may continue to be peopled as now! Save, O king, these monarchs who are all of pure descent, endued with modesty and liberality and piety, and connected with one another in bonds of relationship or alliance, from the terrible danger that threatens them! Abandoning wrath and enmity, O chastiser of foes, let these kings, embracing one another in peace, eating and drinkiug with one another, dressed in excellent robes and decked with garlands, and doing courtesies to one another, return to their respective homes! Let the affection thou hadst for the Pandavas be revived in thy bosom, and let it, O bull of Bharata's race, lead to the establishment of peace! Deprived of their father while they were infants, they were brought up by thee! Cherish them now as becomes thee, O bull of Bharata's race, as if they were thy own sons! It is thy duty to protect them. And especially it is so when they are distressed! O bull of Bharata's race, let not thy virtue and profit be both lost! Saluting and propitiating thee, the Pandavas have said unto thee,—At thy command we have, with our followers, suffered great misery. For these twelve years have we lived in the woods, and for the thirteenth year have we lived *incognito* in an inhabited part of the world. We broke not our pledge, firmly believing that our father also would abide by his. That we violated not our word is well known to the Brahmanas who were with us. And as we, O bull of the Bharata race, have abided by our promise, also do thou abide by thine! Long have we suffered the greatest misery, but let us now have our share of the kingdom! Fully conversant as thou art with virtue and profit, it behoveth thee to rescue us! Knowing that our obedience is due to thee, we have quietly undergone much misery. Behave thou then unto us like a father or brother. A preceptor should behave as a preceptor towards his disciples, and as disciples we are willing to behave as such towards thee our preceptor! Act thou, therefore, towards us as a preceptor should. If we go wrong, it is the duty of our father to set us right. Therefore, set us on the way, and tread thou also the excellent path of righteousness!—Those sons of thine, O bull of the Bharata race, have also said unto these kings assembled

* Lit. 'What wilt thou feel?—T.

in thy court these words :—If the members of an assembly are conversant with morality, nothing improper should be permitted by them to happen. Where, in the presence of the virtuous members of an as embly, righteousness is sought to be overpowered by unrighteousness and truth by the untruth, it is those members themselves that are vanquished and slain. When righteousness, pierced by unrighteousness, seeketh the protection of an assembly, if the arrow is not extracted, it is the members themselves that are pierced by that arrow, Indeed, in that case, righteousness slayeth the members of that assembly like a river eating away the roots of the trees on its bank !—Judge now, O bull of the Bharata race ! The Pandavas, with their eyes turned towards righteousness and reflecting on everything, are maintaining a calm attitude, and what they have said is consistent with truth and virtue and justice. O ruler of men, what canst thou say unto them but that thou art willing to give them back their kingdom ? Let these rulers of earth that are sitting here say (what the answer should be) ! If it appears to thee that what I have said after reflecting well on virtue to be true, save them, O bull of the Bharata race, all these Kshatriyas from the meshes of death ! Affect peace, O chief of Bharata's race, and yield not to anger ! Giving unto the Pandavas their just share of the paternal kingdom, enjoy thou then, with thy sons, O chastiser of foes, happiness and luxury, thy wishes being all crowned with success ! Know that Yudhishthira always treadeth the path that is trod by the righteous. Thou knowest also, O king, what the behaviour of Yudhishthira is towards thee and thy sons ! Although thou hadst sought to burn him to death and hadst exiled him from human habitation, yet he came back and once more reposed confidence in thee ! Again didst thou, with thy sons, banish him to Indraprastha ! While living there, he brought all the kings of the earth to subjection and yet looked to thy face, O king, without seeking to disregard thee ! Although he behaved in this way, yet Suvala's son, desirous of robbing him of his dominions and wealth and possessions, applied the very efficacious means of dice ! Reduced to that condition and even beholding Krishna dragged into the assembly, Yudhishthira of immeasurable soul did not yet swerve from the duties of a Kshatriya ! As regards myself, I desire, O Bharata, thy good as also theirs ! For the sake of virtue, of profit, of happiness, make peace, O king, and do not allow the Earth's population to be slaughtered, regarding evil as good and good as evil ! Restrain thy sons, O monarch, who have from covetousness proceeded too far ! As regards the sons of Pritha, they are equally ready to wait upon thee in dutiful service as to fight ! That which, O chastiser of foes, seems to thee to be for thy good, do thou adopt !' "

Vaisampayana continued,—"All the rulers of earth there present highly applauded these words of Kesava within their hearts, but none of them ventured to say anything in the presence of Duryodhana."

SECTION XCV.

Vaisampayana said,—"Hearing these words uttered by the high-souled Kesava, all the persons who sat in that assembly remained silent, their hair standing on end. And all the kings thought within themselves that there was no man who could dare reply to that speech. And seeing that all the kings sat silent, Jamadagni's son (addressing Duryodhana) then said these words in that assembly of the Kurus,—'Listen confidingly to my words illustrated by an example, and seek thy own good if my speech recommends itself to thee! There was a king of yore named Dambhodbhava, who was at the head of the earth. It hath been heard by us that his sovereignty extended over the whole world. And that mighty car-warrior, rising every morning after the night had passed away, called the Brahmanas and the Kshatriyas unto himself and asked them, saying,—Be he a Sudra, a Vaisya, a Kshartiya, or a Brahmana, is there any one who is superior or even equal to me in battle?—And uttering these words that king wandered over the earth, intoxicated with pride and thinking of nothing else. And it so happened that certain Brahmanas endued with high souls, conversant with the *Vedas*, and fearing nothing on earth, counselled that monarch repeatedly boasting of his prowess to curb his pride. But though forbidden by those Brahmanas to boast in that way, the king continued to ask the Brahmanas as before the same question day after day. And some high-souled Brahmanas then, endued wlth ascetic merit and acquainted with the proofs furnished by the *Vedas*, were inflamed with anger, and addressing that proud and boastful king intoxicated with prosperity, told him,—There are two persons who are foremost of all men and who are always victorious in battle. Thou, O king, wilt by no means be equal to them if thou seekest an encounter with any of them!—And thus addressed by them, the king asked those Brahmanas,—saying,—Where may those two heroes be found? In what race are they born? What feats have they achieved? And who are they?—And the Brahmanas answered him, saying,—It had been heard by us that those two persons are ascetics, called Nara and Narayana. They have both taken their birth in the race of man. Go and fight with them O king! It is said that illustrious pair, Nara and Narayana, are now practising the severest of penances in some hidden region of the mountains of Gandhamadana!—Hearing these words of the Brahmanas, that king speedily mustered his large army consisting of six kinds of forces,* and unable to bear their reputation marched to the spot where those unvanquished ascetics were. And arrived at the rugged and frightful mountains of Gandhamadana, he began to search after those *Rishis* and at last came upon them concealed within the woods. And beholding

* Cars, elephants, horse, infantry, vehicles other than cars, and warriors fighting from the backs of camels.—T.

those two best of persons emaciated with hunger and thirst, their veins swollen and visible, and themselves much afflicted with cold winds and the hot rays of the sun he approached them, and touching their feet, enquired after their welfare. And the two *Rishis* received the king hospitably, with fruits and roots, and a seat, and water. And they then enquired after the king's business, saying,—*Let it be done* !—And thus addressed hy them, the king said unto them the same words that he was in the habit of saying unto all. And he said,—The whole earth has been conquered by the might of my arms ! All my foes have been slain ! Desiring a battle with you both, I have come to this mountain. Give me this hospitality. I have been cherishing this wish from a long time !—Thus addressed, Nara and Narayana said,—O best of kings, wrath and covetousness have no peace in this retreat ! How can a battle, therefore, be possible here ? There are no weapons here, and nothing of unrighteousness and malice ! Seek battle elsewhere. There are many Kshatriyas on earth'—'

"Rama continued,—'Although thus addressed, the king still pressed them for giving him battle. The *Rishis*, however, continually soothed him and overlooked his importunity. King Dambhodbhava, still desirous of battle, repeatedly summoned those *Rishis* to fight. Nara, then, O Bharata, taking up a handful of grass-blades, said,—Desirous of battle as thou art, come, O Kshatriya, and fight ! Take up all thy arms, and array thy troops ! I will curb thy eagerness for battle hereafter !—Dambhodbhava then said,—If, O ascetic, thou thinkest this weapon of thine fit to be used against us, I shall fight with thee though thou mayst us that wea'lon, for I have come hither desirous of fighting !—Saying this, Dambhodbhava with all his troops, desirous of slaying that ascetic, covered all sides with a shower of arrows. That ascetic, however, by means of those blades of grass, baffled all those terrible shafts of the king that were capable of mangling the bodies of hostile warriors. The invincible *Rishi* then let off towards the king his own terrible weapon made of grass-blades and which was incapable of being counteracted. And highly wonderful was that which happened, for that ascetic, incapable of missing his aim, pierced and cut off, by those grass-blades alone, the eyes and ears and noses of the hostile warriors, aided also by his power of illusion ! And beholding the entire welkin whitened by those grass-blades, the king fell at the feet of the *Rishi* and said,—*Let me be blessed* ! Ever inclined to grant protection unto those that sought it, Nara then, O king, said unto that monarch,—Be obedient to the Brahmanas and be virtuous ! Never do so again ! O king, O tiger among monarchs, a conqueror of hostile towns, a Kshatriya mindful of the duties of his own order, should never, within even his heart, be as thou art ! Filled with pride, never insult anybody on any occasion, be he inferior or superior to thee ! Even such coduct would befit thee ! Acquiring wisdom, abandoning covetousness and pride, controlling thy soul, restraining thy passions, practising forgiveness and humility, and becoming amiable, go, O king, and cherish thy subjects ! Without ascertaining the strength and

weakness of men, never insult any one under any circumstances! Blessed be thou, and with our leave, go hence, and never again behave in this way! At our command, enquire thou always of the Brahmanas as to what is for thy good!—The king then, worshipping the feet of those two illustrious *Rishis*, returned to his city, and from that time began to practise righteousness. Great, indeed, was that feat achieved of old by Nara! Narayana, again, became superior to Nara in consequence of many more qualities. Therefore, O king, before such weapons as *Kakudika*, *Suka*, *Naka*, *Akshi-santarjana*, *Santana*, *Nartana*, *Ghora*, and *Asyamodaka*, are placed on the string of that best of bows called *Gandiva*, go thou unto Dhananjaya, laying aside thy pride!* Struck with these weapons, men always yield up their lives. Indeed, these weapons have other means corresponding with the eight passions, such as lust, wrath, covetousness, vanity, insolence, pride, malice, and selfishness. Struck with them, men are confounded, and move about frantically, deprived of their senses. Under their influence persons always sleep heavily, cut capers, vomit, pass urine and excreta, weep, and laugh incessantly. Indeed, that Arjuna is irresistible in fight who hath for his friend Narayana—the Creator and Lord of all the worlds—fully acquainted with the course of everything. Who is there in the three worlds, O Bharata, who would venture to vanquish that hero—the ape-bannered Jishnu—who hath no equal in battle?† Countless are the virtues that reside in Partha! Janarddana again is superior to him! Thou art thyself well acquainted with Dhananjaya the son of Kunti! They that were Nara and Narayana in days of yore are now Arjuna and Kesava! Know

* Kakudika—a weapon that makes car-warriors and elephant-warriors fall down senseless on the cars and elephants from wich they fight, This weapon is alse known by the name of Praswapana. Suka is that weapon which, when shot, makes steeds and elephants unable to walk, all of them being entrapped like birds in a spring. This is also known by the name of Mohana. Naka is that weapon by which the person struck is made to behold the heavens, i. e., that which maddens a person and deprives him of his senses. Akshi-santarjana is scarcely a physical weapon, being only a Mantra. When recited, a mere look of the reciter makes all hostile warriors tremble in fright. Santana includes the celestiai weapons called Aindra, &c., It helps to create a ceaseless flow of weapons although only a single weapon is shot. Nartana is that weapon by which the person struck is made to dance about in a frantic way. It is also called the Paisacha weapon. Ghora, called also the Rakshasa, creates a terrible havoc, or a ceaseless slaughter of hostile warriors. Asyamodaka is also called Yamya. When shot (with the help of Mantras), the person struck, himself seeks death in some frightful form. —T.

† Kapidhwaja—having the image of the ape on his banner. It is always difficult to render these words introduced in the midst of a sentence without rasorting to a construction that is certainly slovenly; on the other hand, compounds in English, like ape-bannered, are scarcely admissible in any writing that pretends to be classical. English translators, however, from Sanskrit are often obliged to use such compounds, whether they are admissible or not, to avoid slovenliness of construction. Amongst others, I find that Mr. Davies, the learned translator of the Bhagvadgita, uses this word. Professor Wilson is for using words of this kind.—T.

then, O great king, who those brave and foremost of persons are! If thou believest in this and dost not mistrust me, adopt thou a virtuous resolution and make peace with the sons of Pandu! If thou regardest this as thy good, *viz.*, that there should be no disunion in thy family, then make peace, O foremost of Bharata's race, and do not set thy heart upon battle! O thou that are foremost of Kuru's line, the race to which thou belongest is highly regarded on earth! Let that regard continue to be paid to it! Blessed be thou, think of what conduces to thy own welfare!'"

SECTION XCVI.

Vaisampayana said,—"Having listened to the words of Jamadagna, the illustrious *Rishi* Kanwa also said these words unto Duryodhan in that assembly of the Kurus!

"Kanwa said,—'Brahman, the grandsire of the universe, is indestructible and eternal. Those illustrious *Rishis*, Nara and Narayana, are of the same character. Of all the sons of Aditi, Vishnu alone is eternal. He alone is unconquerable and indestructible, existing for ever, the Lord of all, and the possessor of divine attributes. All others, such as the sun and the moon, earth and water, wind, fire and firmament, planets and stars, are liable to destruction. All these, when the end of the universe cometh, take leave of the three worlds. They are destroyed and created, again and again. Others also, such as men and animals and birds, and creatures belonging to other orders of living existence,—indeed, all that move on this world of men,—are endued with short lives. And as regards kings, all of them, having enjoyed great prosperity, reach at last the hour of destruction and are reborn in order to enjoy the fruits of good and evil deeds. It behoveth thee then to make peace with Yudhishthira! Let the Pandavas and the Kauravas both rule this earth! O Suyodhana, one should not think in this way, *viz.*,—*I am strong*!—for, O bull among men, it is seen that there are persons stronger than those generally regarded strong! O son of Kuru's race, physical strength is scarcely regarded as strength by those that are really strong. As regards the Pandavas, endued as they all are with prowess equal to that of the celestials, they are also regarded as strong!* In this connection is cited an old story as an example, the story, *viz.*, of Matali searching for a bridegroom upon whom to bestow his daughter. The king of the three worlds (Indra) hath a charioteer, named Matali, whom he dearly loves. Unto him was born a daughter celebrated over the world for beauty. Endued with celestial beauty, that daughter of Matali was known by the name of Gunakesi. And, indeed, in both loveliness and symmetry of person, she far excelled other members of her sex. Knowing that the

* And not the Kurus alone.—T.

time for giving her away had come, Matali with his wife became very anxious, thinking, O monarch, of what he was to do next. And he thought within himself,—Alas, the birth of a daughter in the families of those that are well-behaved and high-born and endued with fame and humility of character, is always attended with evil results! Daughters, when born in respectable families, always endanger the honor of three famlies, *viz.*, their maternal and paternal families and the family into which they are adopted by marriage. Glancing with my mind's eye over the worlds of gods and men, I have searched both, but no eligible bridegroom have I found !—'

"Kanwa continued,—'And it so happened that amongst the gods, the *Daityas* and *Gandharvas*, men, and numerous *Rishis*, none was regarded by Matali as an eligible husband for his daughter. And having held a consultation then in the night with his wife Sudharma, Matali set his heart upon making a journey to the world of the *Nagas*. And he thought within himself,—Amongst both gods and men I have not found a husband fit, in respect of beauty, for my Gunakesi ! Surely, one may be found amongst the *Nagas* !—And saying this, he took his wife's leave and smelling the head of his daughter, Matali entered the nether region."

SECTION XCVII.

"Kanwa said,—'When Matali was wending his way he saw the great *Rishi* Narada proceeding at his pleasure to pay a visit to Varuna (the god of the waters). And beholding Matali, Narada asked him, saying,—Whither dost thou go? Is it, O charioteer, on any mission of thy own, or is it at Satakratu's command, that this journey of thine if undertaken ?—Thus addressed on the way by Narada who was proceeding towards his destination, Matali duly informed Narada of his mission. And the *Rishi*, informed of everything, then said unto Matali,—We will go together ! As regards myself, it was to see the Lord of the waters that I was proceeding, having left the heavens, Searching the nether regions, I will tell you everything After a good search there, we will select a bridegroom, O Matali !—And penetrating then into nether regions, that illustrious couple, Matali and Narada, beheld that Regent of the world—the Lord of the waters. And there Narada received worship due to a celestial *Rishi*, aud Matali received that equal to what is offered to the great Indra. And both of them skilled in business, informed Varuna of their purpose, and obtaining his leave they began to wander in that region of the *Nagas*. And Narada who knew all the residents of the nether regions then began to describe in detail unto his companion all about the dwellers of the *Naga* world.

"'And Narada said,—Thou hast, O charioteer, seen Varuna surrounded by his sons and grandsons. Behold the dominions of the Lord of the waters !

It fs delightful all round and full of riches! Even this is the son, endued with great wisdom, of Varuna the Lord of the Ocean! He is much distinguished for his conduct and disposition and for his holiness. Possessed of eyes like lotus leaves, this Pushkara is, indeed, Varuna's much-loved son. Endued with great beauty and delightful to behold, he has been chosen by Soma's daugther as her husband! That daughter of Soma, equal in beauty unto a second Sree, is known by the name of Jyotsnakali. Indeed, it is said that she had once before chosen the eldest and foremost of Aditi's sons as her lord! Behold now, O companion of the Lord of the celestials, that abode, made entirely of gold, of the wine called *Varuni*! Indeed, having obtained that wine, the gods acquired their godheads.* These blazing weapons also of every kind that thou seest, belonged, O Matali, to the Daityas who have been deprived of their sovereignty. These weapons are incapable of deterioration, and when hurled at the foe always return into the hand that hurleth them. Obtained by the gods as the booty of war, they require considerable mental energy to be used against foes. Here dwelt in days of yore many tribes of Rakshasas and Daityas possessed of many kinds of celestial weapons but who were all vanquished by the gods.† Behold, there in Varuna's lake is that fire of blazing flames, and that discus of Vishnu surrounded by the lustrous splendour of mighty caloric! Behold, there lieth that knotty bow that was created for the destruction of the world! It is always protected with great vigilance by the gods, and it is from this bow that the one wielded by Arjuna hath taken its name! Endued with the strength of a hundred thousand bows, the power it assumes at the hour of battle‡ is indescribably great. It punishes all punishable wicked kings endued with the nature of *Rakshasas*. This fierce weapon was first created by Brahman the utterer of the *Veda*. The great preceptor Sukra hath said that this weapon is a terrible one in respect of all kings.§ Endued with great energy, it is held by the sons of the Lord of waters. Behold, there in the umbrella-room is the mighty umbrella of the Lord of the waters! It droppeth refreshing showers like the clouds. The water dropped from this umbrella, though pure as the moon, is yet enveloped by such darkness that it cannot be seen by anybody. There in these regions, O Matali, innumerable are the wonders to be seen! Your business, however, will suffer if we spend more time here. We will, therefore, leave this region soon!—'"

* It is impossible to render the elegance and chastity of the original when the whole meaning depends, as here, on an etymological connection of the words used. The fact is, the wine called Varuni is known by the name of Sura. The gods also called the Suras. The true etymology of the word Sura is one having or owning Sura. Literally rendered, the passage would read,—"The Suras heve attained to their state of being Sura owing to this Sura."—T.

† I read Nirjitas for Nirmitas—T.

‡ Lit. "when the hour of action cometh."—T,

§ I prefer to read, with the Burdwan Pundits, Cukrena for Chakrena, after Mahat.—T.

SECTION XCVIII.

" 'Narada continued,—Here in the very centre of the world of the Nagas is situate the city known by the name of *Patalam.* Celebrated over all the universe, it is worshipped by the Daityas and the Danavas. Creatures inhabiting the earth, if brought hither by force of the water's current, shriek loudly, afflicted with fear. Here the fire known by the name of the *Asura-fire,** and which is fed by water, continually blazeth forth. Held fast by the fiat of the celestials, it moveth not, regarding itself as bound and confined! It was here that the gods, having first vanquished and slain their foes, quaffed the *Amrita* and deposited the residue. It is from this place that the waning and waxing of the moon are seen. It is here that that son of Aditi, the Horse-headed (Vishnu), on the recurrence of every auspicious occasion, riseth, filling at such times the universe, otherwise called *Suvarna,*† with the sound of *Vedic* hymns and *Mantras.* And because all watery forms such as the Moon and others shower their waters on this region, therefore hath this excellent region been called *Patala.*‡ It is from here that the celestial elephant Airavata, for the benefit of the universe, taketh up cool water in order to impart it to the clouds, and it is that water which Indra poureth down as rain. Here dwell diverse kinds of aquatic animals, of various shapes such as the *Timi* and others, which subsist on the rays of the moon.§ O charioteer, here are many kinds of creatures that die during the day, being pierced by the rays of the sun, but all of whom revive in the night, the reason being that the moon, rising here every day, laving those deceased creatures with *amrita* by means of his rays that constitute his arms, resuscitate them by that touch! Deprived of their prosperity by Vasava, it is here that many sinful *Danavas* live confined, defeated by him and afflicted by Time.|| It was here that the Lord of all creatures—that great Master of all created things—Mahadeva—had practised the severest of ascetic austerities for the benefit of all creatures. Here dwell many regenerate and great *Rishis* addicted to vows called *Go* and emaciated with the recitation and study of the *Vedas,* and who, having suspended the

* Called also the Vadava fire.—T,

† The allusion is to the incarnation of Vishnu as the Horse-necked. Nilakhantha explains Suvarnakhyam Jagat to be Veda prapancha, i. e., the whole Vedas with all their contents. According to him, the sense of the passage is that Vishnu in that form swells with his own voice the Vedic notes chaunted by the Brahmanas.—T.

‡ Patanti Jalam sravantiti patalam. Thus Nilakantha.—T.

§ I. e. water, which is supposed to be the rays of the moon, the moon itself, in Hindoo cosmogony, having a watery origin.—T.

|| This expression is frequently used to signify missfortune or ill-luck. One is said to be "afflicted by Time" when he is overwhelmed by misfortune or adversity.—T.

vital air called *Prana*, have attained to heaven by force of their austerities. A man is said t oadopt the vow called *Go* when he sleepeth wherever he listeth, and when he subsisteth on anything that others place before him, and is clad with robes that others may supply. Here in the race of the celebrated elephant Supratika were born those best of elephants known by the names of Airavana, Vamana, Kumuda and Anjana, the first being the king of his tribe. Look, O Matali, if there be any bridegroom here that is distinguished by the possession of superior merits, for then I will go to him for respectfully soliciting him to accept thy daughter! Behold, here lieth an egg in these waters, blazing with beauty! From the commencement of the cr[illegible] it is here. It moveth not, nor doth it burst. I have never heard any body speaking of its birth or nature. Nobody knoweth who its father or mother is. It is said, O Matali, that when the end of the world cometh, a mighty fire burst forth from within it and spreading consumeth the three worlds with all their mobile and immobile population!—Hearing those words of Narada, Matali answered him, saying,—'No one here seems to me to be eligible. Let us go hence, therefore, without delay!—'"

SECTION XCIX.

'Narada continued,—Here is that spacious and celebrated city of cities, called Hiranyapura, belonging to the *Daityas* and *Danavas* possessing a hundred diverse kinds of illusion. Here in these regions called Patala, it hath been built with great care by the divine artificer and planned by the *Danava* Maya. Endued with great energy and heroism, many *Danavas*, having obtained boons (from Brahman) in days of old, lived here, exhibiting a thousand different kinds of illusion. They were incapable of being vanquished by Sakra or any other celestial, that is, by either Yama, or Varuna, or the Lord of treasures (Kuvera). Here dwell, O Matali, those *Asuras* called *Kalakhanjas* who sprang from Vishnu, and those *Rakshasas* also called *Yatudhanas* who sprang from the feet of Brahman. All of them are endued with frightful teeth, terrible impetus, the speed and prowess of the wind, and great energy depending on powers of illusion. Besides these, another class of *Danavas* called *Nivatakavachas* who are invincible in battle, have their abode here. Thou knowest how Sakra is unable to vanquish them. Many times, O Matali, thou, with thy son Gomukha, and the chief of the celestials and lord of Sachi along with his son, hadst to retreat before them! Behold their homes, O Matali, that are all made of silver and gold and well-adorned with decorations applied according to the rules of art. All those mansions are decked with *lapis lazuli* and corals, and made effulgent with the lustre of the *Arkasphatika* * and

* *Arka-sphatika* is sometimes employed to signify the flower called *Akanda* which is very white and which belongs to the natural order *Calotropis Gigantea.*

the radiance of the gem *called *Vajrasara*. And many of those palatial residences seem as if they are made of shining earth, or of those gems called *Padmaragas*, or of bright marble, or of excellent wood. And they are also possessed of the radiance of the sun or blazing fire. And all the edifices, adorned with gems and jewels, are very high and stand close to one another. Of spacious proportions and great architectural beauty, it is impossible to say of what material these mansions are built or to describe their style of beauty. Indeed, they are exceedingly beautiful in consequence of their decorations, Behold these retreats of the *Daityas* for recreation and spot, these beds of theirs for sleep, these costly utensils of theirs set with precious stones, and these seats also for their use ! Behold these hills of theirs looking like clouds these fountains of water, these trees also that move of their own will and that yield all fruits and flowers that one may ask.* See, O Matali, if any bridegroom may be had here, acceptable to thee ! If no one can be found, we will, if thou likest, go hence to some other part of the world !—Thus addressed, Matali answered Narada, saying—'O celestial *Rishi*, it behoveth me not to do anything that may be disagreeable to the dwellers of heaven ! The gods and the *Danavas*, though brothers, are ever at hostility with each other. How can I, therefore, make an alliance with those that are our enemies ! Let us repair, therefore, to some other place. It behoveth me not to search among the *Danavas* ! As regards thyself, I know that thy heart is ever set on fomenting quarrels !—'"

SECTION C.

"Narada said,—This region belongeth to the birds all of whom possess excellent feathers. They all subsist on snakes. They never feel any fatigue in putting forth their prowess, or in making journeys, or in bearing burthens. This race, O charioteer, hath multiplied from the six sons of Gadura. They are Sumukha, Sunaman, Sunetra, Suvarchas, Suruch, and that prince of birds called Suvala. Born of Kasyapa's line and enhancing the glory of Vinata's race, may winged creatures, the foremost of their species, have by begetting children founded and increased a thousand dynasties of birds all endued with nobility of

---

I prefer, however, to read it as a compound, not signifying the sun and the crystal, but a gem called by that name.—T.

* *Kamcaharinas* and *Kamapushpaphalan*. The first word, literally rendered, would mean "moving at will." But at whose will ? No doubt, Hindoo poets often speak of trees moving of their own will. But I suspect the ancient poets allude, in these instances, to sightly plants on moveable tubs. I offer the suggestion for what it is worth. Similarly, *Kamapushpaphalan*, literally meaning "yielding flowers and fruits at will," refers to those trees that yield fruits and flowers at all seasons of the year.—T.

blood. All these creatures are endued with great prosperity, have the auspicious whirl called *Sreevatsa*, possess great wealth, and are inspired with great might. By their acts they may be said to belong to the *Kshatriya* order, but they are all without any compassion, subsisting as they do on snakes. They never attain to spiritual enlightenment in consequence of their preying on their kinsmen.* I will now enumerate the chiefs by their names, listen to me, O Matali! This race is much regarded in consequence of the favor that is shown to it by Vishnu.† They all worship Vishnu, and Vishnu is their protector. Vishnu always dwelleth in their hearts, and Vishnu is their great refuge. These then are their names :—Suvarnachuda, Nagasin, Daruna, Chandatundaka, Anila, Anala, Vaisalaksha, Kundalin, Pankajit, Vajraviskambha, Vainateya, Vamana, Vatavega, Disachakshu, Nimisha, Animisha, Trirava, Saptarava, Valmiki, Dipaka, Daityadwipa, Saridwipa, Sarasa, Padmaketana, Sumukha, Chitraketu, Chitravara, Anagha, Meshahrit, Kumuda, Daksha, Sarpanta, Somabhojana, Gurubhara, Kapota, Suryanetra, Chirantaka, Vishnudharman, Kumara, Parivarha, Hari, Suswara, Madhuparka, Hemavarna, Malaya, Matariswan, Nisakara, and Divakara! These sons of Gadura that I name dwell in only a single province of this region. I have mentioned those only that have won distinction by might, fame, and achievements. If thou likest none here, come, we will go hence, O Matali! I will take thee to another region where thou mayst find an eligible husband for thy daughter!—' "

SECTION CI.

"Narada said,—The region where we now are is called *Rasatala* and is the seventh stratum below the Earth. Here dwelleth *Surabhi* the mother of all kine, she who was born of the *Amrita*. She always yieldeth milk which is the essence of all the best things of the earth, and which, excellent as it is and the *one* taste, springeth from the essence of the six different kinds of tastes (that are talked of). The faultless Suravi herself sprang in days of old from the mouth of the Grandsire gratified, with drinking the *Amrita* and vomiting the best things.‡ A single jet only of her milk, falling on the earth, created what is known as the sacred and the excellent "Milky ocean," The verge of that ocean all round is always covered with white foam resembling a belt of flowers. Those best of ascetics that are known by the name of the *Foam-drinkers* dwell around this ocean, subsisting on that foam only. They are called Foam-

* For the snakes are the kinsmen of the birds. The former are the sons of *Kasyapa* by his wife Kadru, while the latter are the children of the same father by his other wife Vinata—T.

† Gadura who is the founder of the race, beareth Vishma, and also sitteth on the flagstaff of Vishnu's car.—T.

‡ I. e. the cow and the Brahmana.—T.

drinkers because they live, O Matali, on nothing else save that foam. Engaged in the practice of the severest of austerities, the very gods are known to fear them. From her are born four other kine, O Matali, supporting the four quarters and, therefore, are they called the supporters of the quarters (Dikpali). Born of Surabhi herself, she who supporteth the eastern quarter is called Surupa. She who supporteth the southern quarter is called Hansika. That illustrious cow, O Matali, of universal form who supporteth the western quarter ruled by Varuna is known by the name of Subhadra. The northern quarter comprising the region of virtue, and called after Kuvera the Lord of treasures, is supported by the cow named Sarvakamadugha. The gods, uniting with the *Asuras*, and making the Mandara mountain their pole, churned the waters of the ocean and obtained the wine called *Varuni*, and (the goddess of Prosperity and Grace called) Laksmi, and *Amrita*, and that prince of steeds called Uchaisravas, and that best of gems called *Kaustubha*. Those waters, O Matali, that yielded these precious things had all been mixed with the milk of these four cows !* As regards Surabhi, the milk she yielded becometh *Sudha* unto those that live on *Sudha*, *Swadha* unto those that live on *Swadha*, and *Amrita* unto those that live on *Amrita*.† The couplet that was sung by the dwellers of Rasatala in days of old is still heard to be recited in the world by the persons of learning. That couplet is this,—*Neither in the region of the Nagas, nor in Swarga, nor in Vimana, nor in Tripishtapa is residence so happy as in Rasatala !—*' "

SECTION CII.

"Narada said,—'This foremost of cities that thou beholdest and which resembles the *Amaravati* of the chief of the celestials himself, is known by the name of *Bhogavati*. It is ruled over by Vasuki, the king of the Nagas. That Cesha dwelleth here, who in consequence of his ascetic austerities of the foremost order is able to support this earth with all her greatness. His body is like that of the White mountain. He is decked in celestial ornaments. He hath a thousand heads. His tongues are blazing like flames of fire, and he is endued with great strength. There dwell in happiness innumerable Nagas—sons of Surasa—possessed of diverse forms and decked in ornaments of diverse kinds, bearing the signs of gems, *Swastika*, circles, and drinking vessels. All of them are endued with great strength and are by nature fierce. Some have a thousand

* The construction of the original is so idiomatic that I have been obliged to render these two *Slokas* rather freely. A literal rendering would be so roundabout that the reader would scarcely catch the meaning.—T.

† By *Sudha* is meant the food of the *Nagas* ; by *Swadha*, the food of the *Pitris* ; and by *Amrita*, the food of the gods. What these things were it is scarcely possible to guess.—T.

heads, some five hundred, some hundred, and some three. And some have two heads, and some five, and some have seven faces! And all of them are possessed of huge bodies that resemble the mountains stretching over the earth. Millions and tens of millions are they, in fact, uncountable, even as regards those of them that belong to a single race! Listen, however, to me as I name a few of the more famous ones amongst them. They are Vasuki, Takshaka, Karkotaka, Dhananjaya, Kaliya, Nahusha, Kamvala, Aswatara, Vahyakunda, Mani, Apurana, Khaga, Vamana, Elapatra, Kukura, Kukuna, Aryaka, Nandaka, Kalasa, Potaka, Kailasaka, Pinjaraka, Airavata, Sumanmukha, Dadhimukha, Cankha, Nanda, Upanandaka, Apta, Kotaraka, Cikhi, Nishthuraka, Tittiri, Hastibhadra, Kumuda, Maylapindaka, the two Padmas, Pundarika, Pushpa, Mudgaraparnaka, Karavira, Pitharaka, Samvritta, Vritta, Pindara, Vilwapatra, Mushikada, Cirishaka, Dilipa, Cankha-sirsha, Jyotishka, Aparajita, Kauravya, Dhritarashtra, Kuhara, Krisaka, Virajas, Dharana, Savahu, Mukhara, Jaya, Vidhira, Andha, Visundi, Virasa, and Sarasa. These and many others there are amongst the sons of Kasyapa! See, O Matali, if there is anybody here whom thou canst elect!—'

"Kanwa continued,—'Matali meanwhile had been looking attentively at a person that stood by. And after Narada had ceased speaking, the celestial charioteer with a gratified mien asked the *Rishi*, saying,—Of what race is he the delighter—that comely youth of great radiance—who standeth before Aryaka of Kauravya's line? Who is his father, and who his mother? Of what Naga's race is he? Indeed, of what line doth he stand as a high flagstaff? In consequence of his intelligence, his patience, his beauty, and his youth, my heart, O celestial *Rishi*, hath been attracted towards him! That youth will make the best of husbands for my Gunakesi!—'

"Kanwa continued,—'Beholding Matali's gratification at seeing the Naga called Sumukha, Narada informed him of the nobility of his parentage and his feats. And he said,—Born in the race of Airavata this prince of Nagas is named Sumukha. He is the favorite grandson of Aryaka and the daughter's son of Vamana. The father of this youth was, O Matali, the Naga called Chikura! Not long before was he slain by Vinata's son!—Hearing this, Matali became highly pleased, and addressing Narada, the charioteer said,—This best of Nagas is, O sire, very acceptable to me for a son-in-law! Make an endeavour to secure him, for I am highly pleased at the thought of bestowing on this Naga, O *Muni*, my dear daughter!—'"

SECTION CIII.

" 'Narada then said,—This one is a charioteer of the name of Matali. He is, besides, a dear friend of Sakra. Pure in conduct, he hath an excellent disposition and possesses numerous virtues. Endued with strength of mind, he hath great energy and great might. He is the friend, counsellor, and charioteer of Sakra. It has been seen in every battle that small is the difference that exists between him and Vasava as regards prowess and strength. In all the battles between the gods and *Asuras*, it is this Matali that driveth, by his mind alone, that ever-victorious and best of cars belenging to Indra which is drawn by thousand steeds ! Vanquished by Matali by his management of the steeds, the enemies of the gods are subjugated by Vasava by the use of his hands ? Defeated beforehand by Matali, the *Asuras* are subsequently slain by Indra ! Matali hath an excellent daughter who in beauty is unrivalled in the world. Truthful and well-behaved and possessed of every accomplishment, she is known by the name of Gunakesi. He was carefully searching the three worlds for an eligible bride-groom. O thou that art possessed of the splendour of a celestial, thy grandson Sumukha hath become acceptable to him as a husband for his daughter. If, O best of serpents, this proposal be acceptable to thee, quickly make up thy mind, O Aryaka, to take his daughter in gift for thy grandson ! As Lakshmi in Vishnu's house, or Swaha in that of Agni, so let the slender-waisted Gunakesi be a wife in thy race ! Let Gunakesi, therefore, be accepted by thee for thy grandson, like Sachi for Vasava who deserveth her. Although this youth hath lost his father yet we choose him for his virtues, and for the respectability of Airavata and thy own. Indeed, it is in consequence of Sumukha's merits, his disposition, purity, self-restraint, and other qualifications, that Matali hath come himself, desirous of giving away his daughter unto him ! It behoveth thee, therefore, to honour Matali !—'

"Kanwa continued,—'Thus addressed by Narada, Aryaka, beholding his grandson elected as a bridegroom and remembering the death of his son, was filled with delight and sorrow at the same time. And he then addressed Narada and said,—How, O celestial *Rishi*, can I desire Gunakesi for a daughter-in-law ? It cannot be, O great *Rishi*, that thy words are not highly honoured by me, for who is there that would not desire an alliance with the friend of Indra ! I hesitate, however, O great *Muni*, in consequence of the instability of the very cause that would make that alliance lasting ! O thou of great effulgence, the author of this youth's being, my son, hath been devoured by Gadura ! We are afflicted with sorrow on that account. But worse still, O lord, Vinata's son, at the time of leaving these regions, said,—*After a month I will devour this Sumukha also* ! Surely, it will happen as he hath said, for we know with whom we have to deal. At these words, therefore, of Suparna, we we have become cheerless !'—'

"Kanwa continued,—'Matali then said unto Aryaka,—I have formed a plan. This thy grandson is elected by me as my son-in-law! Let this *Naga* then, proceeding with me and Narada, come to the Lord of heaven, the chief of the celestials, O best of *Nagas*! I shall then endeavour to place obstacles in the way of Suparna, and as a last resource we will ascertain the period of life that hath been vouchsafed to Sumukha. Blessed be thou, O *Naga*, let Sumukha, therefore, come with me to the presence of the Lord of the celestials! Saying this, they took Sumukha with them, and all the four, endued with great splendour, coming to heaven beheld Sakra the chief of the gods seated in all his glory! And it so happened that the illustrious Vishnu also, of four arms, was present there. Narada then represented the whole story about Matali and this choice!'

"Kanwa continued,—'Hearing all that Narada said, Vishnu directed Purandara the Lord of the universe, saying,—Let *Amrita* be given to this youth, and let him be made immortal like the gods themselves! Let Matali, and Narada, and Sumukha, O Vasava, all attain their cherished wish through thy grace!—Purandara, however, reflecting on the prowess of Vinata's son, said unto Vishnu,—Let *Amrita* be given unto him by thee!—Thus addressed, Vishnu said,—Thou art the Lord of all mobile and immobile creatures! Who is there, O lord, that would gainsay a gift that may be made by thee!—At these words, Sakra gave unto that *Naga* length of days. The Slayer of Vala and Vritra did not make him a drinker of *Amrita*. Sumukha, having obtained that boon, became *Sumukha** (in reality) for his face was suffused with marks of joy. And having married Matali's daughter he cheerfully returned home. And Narada and Aryaka also, filled with delight at the success of their object, went away, after having worshipped the glorious chief of the celestials.' "

SECTION CIV.

"Kanwa said,—'Meanwhile O Bharata, the mighty Gadura heard what had happened, *viz.*, the bestowal by Sakra of length of days on the *Naga* Sumukha. And inflamed with great anger, that ranger of the firmament, Suparna, obstructing the three worlds by the hurricane caused by the flapping of his wings, quickly came to Vasava. And Gadura said,—O illustrious one, disregarding me why hast thou interfered with my sustenance! Having granted me a boon of thy own will, why dost thou now withdraw it? The Supreme Lord of all creatures hath, from the beginning, ordained what my food is to be! Why dost thou then obstruct that ordinance? I had selected this great *Naga* and had made an appointment in respect of time, for with the meat of his body, O god, I had intended to offer sustenance to my numerous progeny! When he,

* Lit., one that hath a beautiful or excellent face.—T.

therefore, hath obtained a boon from thee and hath become unslayable by me, how can I henceforth dare kill another of his species ? Dost thou sport thus, O Vasava, as thou listest ? I, however, shall have to die, as also the members of my family, and the servants whom I have engaged in my house ! That will, I think, gratify thee, O Vasava ! Indeed, O slayer of Vala and Vritra, I deserve all thls, nay more since being the lord of the three worlds in might I yet consented to become the servant of another ! O monarch of the three worlds, Vishnu, however, is not the only cause of my inferiority, for though, O Vasava, I am quite thy equal yet the sovereignty of the three worlds resteth in thee, O chief of the celestials ! Like thee, I also have a daughter of Daksha for my mother and Kasyapa for my father ! Like thee, I also can, without any fatigue, bear the weight of the three worlds ! I have strength that is immeasurable and incapable of being resisted by any creature. In the war with the *Daityas* I also achieved grand feats. Crutasri, and Crutasena and Vivaswat, and Rochanamukha, and Prasruta, and Kalakaksha amongst the sons of Diti were slain by me ! Perching yet on the flagstaff of thy younger brother's car. I carefully protect it in battle, and sometimes also I bear that brother of thine on my back. It is, perhaps, for this that thou disregardest me ! Who else in the universe is there that is capable of bearing such heavy burthens ? Who is there that is stronger than myself ? Superior though I am, I yet bear on my back this younger brother of thine with all his friends ! When, however, disregarding me thou hast interfered with my food, thou hast, O Vasava, inflicted disgrace on me like this younger brother of thine that had hitherto been disgracing me by making me bear him on my back ! As regards thyself, O Vishnu, amongst all those endued with prowess and strength that have been born of Aditi's womb, thou art superior in strength ! Yet thee I bear without any fatigue on only one of my feathers ! Think coolly then, O brother, who amongst us is stronger !—'

"Kanwa continued,—'Hearing these proud words of that bird foreshadowing danger, the bearer of the discus, provoking Tarkshya still more, said unto him,—Though so very weak, why dost thou, O Gadura, yet regard thyself strong ! O oviparous creature,it ill behoveth thee to vaunt thus in our presence ! The three worlds united together cannot bear the weight of my body ! I myself bear my own weight and thine also ! Come now, bear thou the weight of this one right arm of mine ! If thou canst bear even this, thy boast would be regarded as reasonable !—Saying this, the holy one placed his arms on Gadura's shoulders. Thereupon the latter fell down, afflicted with its weight, confounded, and deprived of his senses. And Gadura felt that the weight of that one arm of Vishnu was as great as that of the entire Earth with her mountains ! Endued with might infinitely greater, Vishnu, however, did not afflict him much. Indeed, Achyuta did not take his life. That ranger of the sky, afflicted then by that immense weight, gasped for breath, and began to cast off his feathers. With every limb weakened, and utterly confounded, Gadura was almost deprived of his senses. The winged offspring of Vinata

then, thus confounded and almost deprived of his senses, and rendered utterly helpless, bowing unto Vishnu with bent head, feebly addressed him, saying,—O illustrious Lord, the essence of that strength which sustains the universe dwelleth in this body of thine! What wonder, therefore, that I should be crushed down to the earth by a single arm of thine stretched out at thy pleasure! It behoveth thee, O divine Lord, to forgive this winged creature that perches on thy flagstaff—this fool intoxicated with pride of strength* but now rendered utterly helpless! Thy great strength, O divine Lord, was never known to me before! It was for this that I regarded my own might to be unequalled!—Thus addressed, the illustrious Vishnu became gratified, and addressing Gadura with affection, said,—Let not thy behaviour be such again!—And saying this, Upendra threw Sumukha with the toe of his foot upon Gadura's breast. And from that time, O king, Gadura hath ever lived in friendship with that snake. It was thus, O king, that the mighty and illustrious Gadura the son of Vinata, afflicted by the might of Vishnu, was cured of his pride!

"Kanwa continued,—'In the same way, O son of Gandhari, thou livest, O son, as long as thou approachest not the heroic sons of Pandu in battle! Who is there whom Bhima, that foremost of smiters, that mighty son of Vayu, and Dhananjaya the son of Indra, cannot slay in battle! Vishnu himself, and Vayu, and Sakra, and Dharma, and the Aswins,—these gods are thy enemies! Let alone an encounter with them, thou art not competent to even look at them on the field! Therefore, O prince, do not set thy heart upon war; let peace be made through the agency of Vasudeva! It behoveth thee to save thy race thus! This great ascetic Narada witnessed with his own eyes the incident (I have related to thee) about the greatness of Vishnu, and know that this Krishna is that bearer of the discus and the mace!'"

Vaisampayana continued,—"Hearing these words of the *Rishi*, Duryodhana contracted his eyebrows and began to breathe heavily. And casting his eyes then on Radha's son, he burst out into a loud laughter. And setting at naught those words of the *Rishi*, that wicked wretch began to slap his thigh that resembled the trunk of an elephant. And addressing the *Rishi*, he said,—'I am, O great *Rishi*, precisely what the Creator hath made me! What is to be, must be! What also hath been ordained in my case must happen! I cannot act otherwise. What can these senseless declamations, therefore, do?'"†

---

* *Valadarpavidagdhasya* (omitting the genetive suffix) is lit, "consumed with pride of strength." Some texts read *Valadarpavihinasya* which is incorrect.—T.

† There is a slight difference of reading here. The sense, however, of the passage remains unaffected.—T.

SECTION CV.

Janamejaya said,—"Inseparably wedded to evil, blinded by avarice, addicted to wicked courses, resolved upon bringing destruction on his head, inspiring grief in the hearts of kinsmen, enhancing the woes of friends, afflicting all his well-wishers, augmenting the joys of foes, and treading the wrong path, why did not his friends seek to restrain him, and why also did not that great friend (of Kuru's race), the holy one* with tranquil soul, or the grandsire, tell him anything from affection ?"

Vaisampayana said,—"Yes, the holy one did speak. Bhima also spoke what was beneficial. And Narada too said much. Listen to all that these said !"

Vaisampayana continued,—"Narada said,—"Persons that listen to the counsels of friends are rare. Friends again are rare that offer beneficial counsels, for a friend (in need of counsel) is never there where a friend (offering counsel) is.† O son of Kuru's race, I think the words of friends ought to be listened to ! Obstinacy ought to be avoided ; for it is fraught with great evil. In this connection is cited an old story regarding Galava's having met with disgrace through obstinacy. In ancient times, in order to try Viswamitra who was then engaged in ascetic austerities, Dharma personally came to him, having assumed the form of the *Rishi* Vasishtha. Thus assuming, O Bharata, the form of one of the seven *Rishis* and feigning himself hungry and desirous of eating, he came, O king, to the hermitage of Kausika. Thereupon Viswamitra, struck with awe, began to cook *Charu* (which was a preparation of rice and milk and sugar). And in consequence of the care he took in preparing that excellent food, he could not properly wait upon his guest. And it was not till after the guest had dined on the food offered by the other hermits that Viswamitra succeeded in approaching him with the *Charu* he had cooked and which was still steaming.—I have already dined ; wait here !—were the words that the holy one said. And having said them, the holy one went away. And thereupon the illustrious Viswamitra, O king, waited there. And bearing that food on his head and holding it with his arms, that ascetic of rigid vows stood in his asylum, still

---

* It is doubtful who is referred to by "the holy one" here. Nilakantha supposes that Bhagavan Pitamahas is Vyasa. I am inclined, with the Burdwan Pundits, to take it as unconnected with Pitamahas and referring to Krishna. See Vaisampayana's answer that follows.—T.

† I. e., the listening friend seldom agrees with the counselling friend. Nilakantha, however, suggested a different meaning. It is this :—"The place occupied by a true friend is nevor occupied by one that professes to be so." He thinks that Surhit means a true friend, and Bandhu one that does good for the sake of some expected return. My interpretation is entirely supported by the Burdwan Pundits.—T.

as a post, and subsisting on air. And as he stood there, an ascetic of the name of Galava, from motives of respect and reverence and from affection and desire of doing what was agreeable, began to wait upon him. And after a hundred years had passed away, Dharma, again assuming the form of Vasishtha, came to Kausika from desire of eating. And beholding the great *Rihsi* Viswamitra who was endued with high wisdom, standing there with that food on his head, himself subsisting all the while on air, Dharma accepted that food which was still warm and fresh. And having eaten that food, the god said,—*Gratified am I, O regenerate Rishi* !—And saying this, he went away. And at those words of Dharma, Viswamitra, divested of *Kshatriyahood* became endued with the status of a *Brahmana* and filled with delight.* And pleased as he was with the services and devotion of his disciple the ascetic Galava, Viswamitra addressed him and said,—With my leave, O Galava, go whithersoever thou mayst wish !—Thus commanded by his preceptor, Galava, highly pleased, said in a sweet voice unto Viswamitra of great effulgence,—What final gift shall I make thee in consequence of thy services as preceptor ! O giver of honors, † it is in consequecce of the (final) present that a sacrifice becometh successful. The givers of such gifts obtain emancipation ! Indeed, these gifts constitute the fruit (that one enjoys in heaven). They are regarded as peace and tranquillity personified ! What, therefore, shall I procure for my preceptor ? Oh, let that be said !—The illustrious Viswamitra knew that he had really been conquered by Galava by means of the latter's services, and the *Rishi*, therefore, sought to dismiss him by repeatedly saying,— *Go, Go* ! But though repeatedly commanded by Viswamitra to

---

* The story of Viswamitra's promotion to the status of a Brahmana is highly characteristic. Engaged in a dispute with the Brahmana Rishi Vasishtha, Viswamitra who was a Kshatriya king (the son of Kusika) found, by bitter experience, that Kshatriya energy and might backed by the whole science of arms, availed nothing against a Brahmana's might, for Vasishtha by his ascetic powers created myriads and myriads of fierce troops who inflicted a signal defeat on the great Kshatriya king. Baffled thus, Viswamitra retired to the breast of Himavat and paid court to Siva. The great god appeared and Viswamitra begged him for the mastery of the whole science of weapons. The god granted his prayer. Viswamitra then came back and sought an encounter with Vasishtha, but the latter by the aid only of his Brahmanical (bamboo) stick baffled the fiercest weapons of Viswamitra, of even celestial efficacy. Humiliated and disgraced, Viswamitra set his heart on becoming a Brahmana. He gave up his kingdom and retiring into the woods with his queen began to practise the severest austerities. After the expiration of ten thousand years the Creator Brahmah appeared before him and addressed him as a royal Rishi. Dispirited at this, he devoted himself to still severer austerities. At last at Dharma's command (as here referred to) the great Kshatriya king became a Brahmana. This, in the Hindoo scriptures, is the sole instance of a person belonging to a lower order becoming a Brahmana by ascetic austerities.—T.

† Instead of manada, some texts read manavam. The meaning then would be—"Sacrifice with gifts maketh an successful."—T.

go away, Galava still addressed him in reply, saying,—What shall I give?—And seeing this obstinacy on the part of the ascetic Galava, Viswamitra felt a slight accession of anger and at last said,—Give me eight hundred steeds, every one of which should be as white as the rays of the moon, and every one of which should have one ear black. Go, now, O Galava, and tarry not!—'"

SECTION CVI.

"Narada said,—Thus addressed by Viswamitra of great intelligence, Galava was filled with such anxiety that he could not sit or lie down, or take his food. A prey to anxiety and regret, lamenting bitterly, and burning with remorse, Galava grew pale, and was reduced to a skeleton. And smitten with sorrow, O Suyodhana, he indulged in these lamentations:—Where shall I find affluent friends? Where shall I find money? Have I any savings? Where shall I find eight hundred steeds of lunar whiteness? What pleasure can I have in eating? What happiness can be mine in objects of enjoyment? The very love of life is extinct in me! What need have I of life? Repairing to the other shore of the great ocean, or to the furthest verge of the earth, I will relinquish my life! Of what use can life be to me? What happiness, without severe exertion, can be his who is poor, unsuccessful, deprived of all the good things of life, and burthened with debt? Death preferable to life as regards him who having enjoyed the wealth of friends through their friendship for himself, is unable to return their favor! The religious acts * of that man lose their efficacy who having promised to do an act fails to perform it and is thus stained with falsehood. One that is stained by falsehood cannot have beauty, or children, or power, or influence! How, therefore, can such a one attain to a blissful state? What ungrateful man hath ever earned fame? Where, indeed, is his place, and where his happiness? An ungrateful person can never win esteem and affection. Salvation also can never be his. He that is destitute of wealth is a wretch that can scarcely be said to live, Such a wretch cannot support his kinsmen and friends. † Unable to make any return for the benefits he receiveth, he certainly meeteth with destruction. Even I am that wretch, ungrateful, destitute of resources, and stained with falsehood, for having obtained my objects from my preceptor, I am unable to do his bidding! Having first endeavoured to the utmost,

---

* The word used here is Ishtapurta, meaning sacrifices and sacrificial rites, the dedication of tanks, planting of trees, &c.—T.

† Tantranam is explained by Nilakantha to mean Kutumba-dhara-nam, Some texts read Mantranam meaning consultations with friends, or friendly conversation.—T.

I will lay down my life! Before this, I never craved for any thing from the very god! The deities regard me for this in sacrificial places. I will go and seek the protection of Vishnu, the divine Lord of the three worlds, of Krishna the great refuge of all who are blessed with protection! Bowing down unto him, I desire to see that highest of all ascetics, the eternal Krishna, from whom flow all those possessions and enjoyments that are owned by both gods and *Asuras*!—And while Galava was thus lamenting, his friend Gadura the son of Vinata, appeared in his sight. And Gadura, from desire of doing him good, cheerfully addressed him, saying,—Thou art a dear friend of mine. It is the duty of a friend, when himself in prosperity, to look to the accomplishment of the wishes of friends! The prosperity that I have, O Brahmana, is constituted by Vasava's younger brother Vishnu! Before this, I spoke to him in thy behalf and he hath been pleased to grant my wishes! Come now, we will go together! I will bear thee comfortably to the other shore of the ocean or to the furthest extremity of the earth! Come, O Galava! Do not tarry!—'"

SECTION CVII.

"Gadura said,—'O Galava, commanded I have been by the god who is the cause of all knowledge!* I ask thee, towards which quarter shall I first take thee to see what lie there? The eastern, the southern, the western, or the northern, towards which, O best of regenerate persons, shall I go, O Galava! That quarter towards which Surya the illuminator of the universe first riseth; where, at eve, the *Sadhyas* engage in their ascetic austerities; where that Intelligence which pervades the whole universe first springeth;† where the two eyes of Dharma as well as he himself are stationed;‡ where the clarified butter first poured in sacrifice subsequently flowed all around; that quarter, O best of all regenerate persons, is the gate of Day and Time! There the daughters of Daksha, in primeval times, gave birth to their children! There the sons of Kasyapa first multiplied! That quarter is the source of all the prosperity of the gods, for it was there that Sakra was first anointed as the king of the celestials!

---

* For *Jnana-yonina* some texts read *Ajnana-yonina*. If the latter reading be adopted, the meaning would be—"of birth (or origin) unknown," Vishnu being ancient or eternal.—T.

† The allusion, as explained by Nilakantha, is to the origin of Intelligence in consequence of the recitation of the *Gayatri* which is an adoration to *Savitri* or *Surya* as some explain. The intelligence or *Dhi* which "pervades the universe" is the gift of *Savitri* occasioned by the recitation of the sacred hymn every morning.—T.

‡ Nilakantha comments on a different reading. I am not sure that the reading I adopt with the Burdwan Pundits is correct.—T.

It was there, O regenerate *Rishi*, that both Indra and the gods underwent their ascetic penances ! It is for this, O Brahmana, that this quarter is called *Purva* (the *first*) ! And because in the earliest of times this quarter was overspread by the *Suras*, it is for this that it is called *Purva* ! The gods, desirous of prosperity, performed all their religious ceremonies here ! It was here that the divine Creator of the universe first sang the *Vedas* ! It was here that the *Gayatri* was first preached by Surya unto the reciters of that sacred hymn ! It was there, O best of Brahmanas, that the *Yajurvedas* were delivered by Surya (unto Yajnavalkya) ! It was here that the *Soma* juice, sanctified by boons, was first drunk in sacrifices by the *Suras* ! It was here that the *Homa*-fires, (gratified by *mantras*), first drank articles of cognate origin.* It was here that Varuna first repaired to the nether regions, and attained to all his prosperity ! It was here, O bull among the twice-born, that the birth, growth, and death of the ancient Vasishtha took place ! Here first grew the hundred different branches of *Om* !† It was here that the smoke-eating *Munis* are the smoke of sacrificial fires. It was in that region that myriads of boars and other animals were killed by Sakra and offered as sacrificial portions unto the gods ! It is here that the thousand-rayed Sun, arising, consumeth, out of ire, all those that are wicked and ungrateful among men and the *Asuras*. This is the gate of the three worlds ! This is the path of heaven and of felicity ! This quarter is called *Purva* (East) ! We will go hither, if it pleaseth thee ! I shall always do what is agreeable to him who is my friend ! Tell me, O Galava, if any other quarter pleaseth thee, for we will then go there. Listen now to what I say of another quarter !' "

SECTION CVIII.

" 'Gadura continued,—In days of yore, Vivaswat, having performed a sacrifice, gave this quarter away as a present (*Dakshina*) unto his preceptor. And it is for this that this region is known by the name of *Dakshina* (south). It is here that the *Pitris* of the three worlds have their habitation. And, O Brahmana, it is said that a class of celestials subsisting upon smoke alone, also live there. Those celestials also that go by the name of *Viswedevas* always dwell in this region along with the *Pitris*. Worshipped in sacrifices in all the worlds, they are equal sharers with the *Pitris*.‡ This quarter is called the

*These articles of cognate origin are clarified butter, milk, and other things used as libations in sacrifices—T.

† *I. e.* the subdivisions of the *Pranava*, the mysterious *Mantra* which is the beginning of everything, were first promulgated here. Nilakantha supposes this to refer to the origin of the *Vedas*, the *Upanishads*, and the various branches of the Srutis and the Smiritis.—T.

‡ The share of the *Viswedevas* are regarded as equal to those of the *Pitris*.—T.

second door of Dharma.(1) It is here that the periods allotted to men are calculated in *Trutis* and *Lavas*.2 In this region always dwell the celestial *Rishis*, the *Pitriloka Rishis*, and the royal *Rishis*, in great happiness.(3) Here are Religion and Truth! It is here that the acts (of persons) exhibit their fruits. This region, O best of the twice-born, is the goal of the acts of the dead.(4) It is this region, O best of regenerate persons, whither all must repair. And as creatures are all overwhelmed by darkness, they cannot, therefore, come hither in bliss.(5) Here, O bull among regenerate persons, are(6) many thousands of malevolent Rakshasas in order to be seen by the sinful. Here, O Brahmana, in the bowers on the breast of *Mandara*7(7) and in the abodes of regenerate *Rishis*, the *Gandharvas* chaunt psalms stealing away both the heart and the intellect.(8) It was here that *Raivata* (a Daitya), hearing the *Sama* hymns sung in a sweet voice, retired to the woods, leaving wife and friends and kingdom. In this region, O Brahmana, Manu and Yavakrita's son together set a limit which *Surya* can never overstep.(9) It was here that the illustrious descendant of Pulastya, Ravana the king of the *Rakshasas*, undergoing ascetic austerities, solicited (the boon of) immortality from the gods. It was here that (the *Asura*) Vritra, in consequence of his wicked conduct, incurred the enmity of Sakra. It is in this region that lives of diverse forms all come and

---

(1) To this day, even among uneducated Hindus, the southern direction is called the "door of Yama," *Repair to the south*—is still a curse that is always in the lips of quarrelsome women.—T.

(2) Small divisions of time.—T.

(3) The celestial *Rishis* are Narada and others, born of Brahman's will. The *Pitriloka Rishis* are those among the *Pitris* that are devoted to ascetic austerities. The royal *Rishis* are persons like Viswamitra (during the first period of his asceticism), Dwilipa, Bhagiratha, and a thousand others amongst those Kshatriya kings that devoted themselves to rigid asceticism in their last days, having retired from the world.—T.

(4) Nigadyati is explained by Nilakantha as Prakasyate (to which he adds—Chitraguptadibhis, Chitragupta being the great accountant of Yama keeping a ledger of the good and the bad acts of all). Avasayinam is explained as Mirtanam. The Burdwan Pundits have made a mess of this Sloka.—T.

(5) The first compound of the second line is made up of Vritas-stu-anavavodhena. Vritas is evidently an adjective of sarvas and not of dik. Anavavodhena is "by darkness or ignorance." The plain meaning is that as all creatures are (more or less) forgetful of virtue, their journey hither does not prove a happy one. The Burdwan Pundits are again in error by supposing that Vritas qualifies dik. Nilakantha notices a different reading, which is Kritw-twanavavodhena. This is not happy.—T.

(6) Literally, created. The sense, however, is that these are placed there for awakening terror in the breasts of the sinful.—T.

(7) The mountain that served as a churning staff or pole during the churning of the great ocean.—T.

(8) The word is Gatha. This is explained by Nilakantha to mean songs relating to the mantras of the Sama Veda.—T.

(9) Savarni is Manu the son of Savarna. The Sloka refers to the southern tropical circle or solstitial line which the sun does not overstep.—T.

are then dissociated into their five (constituent) elements. It is in this region, O Galava, that men of wicked deeds rot (in tortures). It is here that the river *Vaitarani* flows, filled with the bodies of persons condemned to hell.* Arrived here, persons attain to the extremes of happiness and misery. Reaching this region, the sun droppeth sweet waters † and thence proceeding again to the direction named after Vasishtha, once more droppeth dew.‡ It was here that I once obtained (for food) a prodigious elephant battling with an enormous tortoise. It was here that the great sage *Chakradhanu* took his birth from Surya. That divine sage afterwards came to be known by the name of Kapila, and it was by him that the (sixty thousand) sons of Sagara were afflicted.§ It was here that a class of Brahmanas named *Civas*, fully mastering the *Vedas*, became crowned with (ascetic) success. Having studied all the *Vedas* they at last attained to eternal salvation. In this region is the city called Bhogavati that is ruled by Vasuki, by the *Naga* Takshaka and also by Airavata. They that have to journey hither (after death) encounter here a thick gloom. And so thick is that gloom that it cannot be penetrated by either the Sun himself or by Agni. Worthy of worship as thou art, even thou shalt have to pass this road! Tell me now, if thou wishest to sojourn towards this direction. Else, listen to an account of the western direction!—' "

SECTION CIX.

" 'Gadura said,—This quarter is the favorite one of king Varuna the ruler of the ocean. Indeed, the Lord of the waters had his origin here, and it is hither that his sovereignty lieth. And since it is here that towards the day's end (*Paschat*) the sun dismisseth his rays that this quarter, O best of the twice-born ones, is called the west (*Paschima*)! For ruling over all aquatic creatures and for the protection of the waters themselves the illustrious and divine Kasyapa installed Varuna here (as the king of this region)! Quaffing all the six juices of Varuna, the moon, the dispeller of darkness, becometh young again in the beginning of the lighted fortnight. It was in this quarter, O

* Vaitarani is the river that every dead spirit is to cross. Those condemned to hell find the waters of this river to be briny and putrid, while those that are virtuous find them to be Amrita. The condemned dead are called Vaitaranas.—T.

† When the sun reaches the sign Karka (Cancer) the constellation that is generally ascendant is called Adra. This is the beginning of the rainy season, and the showers then dropped on the parched earth are regarded as very fruitful.—T.

‡ For Vasishthim some texts read Dhanishthim. The meaning would remain unaltered, only the latter word would signify "the direction called after Kuvera the lord of treasures." In either case it would be the North that would be indicated.—T.

§ A glance of the Rishi reduced the multitudinous progeny of Sagara into ashes.—T.

Brahmana, that the *Daityas* were routed and bound fast by the Wind-god. And afflicted by a mighty tempest and breathing hard (as they fled), they at last laid themselves down in this region to sleep (the slumber that knows no waking). Hither is that mountain called *Asta* which is the cause of the evening twilight and which (daily) receiveth the Sun lovingly turning towards it. It is from this quarter that both Night and Sleep, issuing out at the close of day, spread themselves as if for robbing all living creatures of half their allotted periods of life. It was here that Sakra, beholding (his step-mother) the goddess Diti lying asleep in a state of pregnancy, cut off the fœtus (into forty-nine parts), whence sprang the (forty-nine) *Maruts*. It is towards this direction that the roots of Himavat stretch towards the eternal Mandara (sunk in the ocean). By journeying for even a thousand years one cannot attain to the end of those roots.* It is in this region that Suravi (the mother of cows), repairing to the shores of the extensive lake adorned with golden lotuses, poureth forth her milk. Here in the midst of the ocean is seen the heedless trunk of the illustrious Swarbhanu (Rahu) who is always bent upon devouring both the sun and the moon.† Here is heard the loud chaunting of the *Vedas* by Suvarnasiras who is invincible and of immeasurable energy and whose hair is eternally green.‡ It is in this region that the daughter of the *Muni* Harimedhas remained transfixed in the welkin in consequence of Surya's injunction couched in the words—*Stop, stop* ! Here, O Galava, wind, and fire, and earth, and water, are all free, both day and night, from their painful sensations. It is from this region that the sun's course begins to deviate from the straight path, and it is in this direction that all the luminous bodies (the constellations) enter the solar sphere. And having moved for twenty-eight nights with the sun, they come out of the sun's course to move in accompaniment with the moon. It is in this region that the rivers which always feed the ocean have their sources. Here, in the abode of Varuna, are the waters of the three worlds. In this region is situate the abode of Ananta the prince of snakes. And here is the unrivalled abode also of Vishnu who is without beginning and without end.§

---

* There is a difficulty in this Sloka about the word Saswatam meaning "eternal." Does it qualify Mandaram, or is it an adverb qualifying Yati ? The sense, I think, would not vary much if Saswatam is parsed either way. What the poet means by saying that the end of the roots cannot be attained by going on and on for even a thousand years is that the depth of the ocean is immeasurable. Vide the description of the ocean given in the beginning of the Adi Parva—T.

† The head of Rahu, which in consequence of the Amrita it drank is immortal, seeks to devour the sun and the moon. These attempts, in Hindoo fiction, are supposed to produce the eclipses.—T.

‡ I. e., who is endued with eternal youth, the marks of old age never being noticeable in him.—T.

§ Literally, "of the unborn and undying Vishnu."—T.

In this region is also situate the abode of the great *Rishi* Kasyapa* the son of *Marichi.* The western quarter is thus narrated to thee in course of telling thee of the different points. Tell me now, O Galava, towards which side, O best of regenerate persons, shall we go!—' "

SECTION CX.

"Gadura said,—O Brahmana, since this quarter saveth from sin, and since one attaineth to salvation here, it is for this saving (*Uttarana*) power that it is called the North (*Uttara*). And, O Galava, because the abode of all the treasures of the north stretches in a line towards the east and the west, therefore is the north sometimes called the central region (*madhyama*). And, O bull among the twice-born, in this region that is superior to all, none can live that is unamiable, or of unbridled passions, or unrighteous! Hither in the asylum known by the name of Vadari eternally dwell Krishna who is Narayana's self, and Jishnu that most exalted of all male beings, and Brahman (the Creator)! Hither on the breast of Himavat always dwelleth Maheswara endued with the effulgence of the fire that blazeth up at the end of the *Yuga.* As *Purusha* he sporteth here with *Prakriti* (the universal mother). Except by Nara and Narayana, he is incapable of being seen by the diverse classes of *Munis,* the gods with Vasava at their head, the *Gandharvas,* the *Yakshas,* and the *Siddhas.* Though invested with *Maya,* him the eternal Vishnu alone of a thousand heads and thousand legs can behold! It was in this region that Chandramas (the moon) was installed in the sovereignty of the entire regenerate order. It was in this region, O thou foremost of all acquainted with *Brahma,* that Mahadeva first receiving her on his head afterwards gave (the sacred stream) Ganga falling from the heavens, to the world of men! It was here that the Goddess (Uma) underwent her ascetic austerities from desire of obtaining Maheswara (as her Lord)! It was in this region that Kama, the wrath (of Siva), Himavat, and Uma, all together shone brilliantly † It was here, on the breast of Kailasa, O Galava, that Kuvera was installed in the sovereignty of the *Rakshasas,* the *Yakshas,* and the *Gandharvas.* It is in this region that (Kuvera's gardens called) *Chaitraratha* lie, and it is here that

---

* It is popularly supposed that the Caspian lake is none else than the Kasyapiya Hrad of the Puranas, on whose shores the great Kasyapa is said to have lived and won ascetic success. That lake Baikal, towards its east, was called Indradyumna Sara seems to me to be pretty certain. In the description given of Pandu's progress and of the Altai chain, called in the Mahabharata, the Catasringa mountain, we have a true description of the trans-Himalyan tracts.—T.

† Vide the story as given in the Kalika Purana, or by Kalidasa in his "Birth of the War God."—T.

the asylum of (the *Munis* called the) *Vaikhanasas* is situate. It is here, O bull among the twice- born, that (the celestial stream called) *Mandakini*, and (the mountain) *Mandra* are to be seen. It is here that the gardens called *Saugandhi-kanana* are always guarded by the Rakshasas. Here are many plains covered with grassy verdure, as also the plantain forest, and those celestial trees (called the) *Sautanakas.* It is in this region, O Galava, that the *Siddhas* with souls ever under control and always sporting at will, have their fit abodes abounding with every object of enjoyment. It is here that the seven *Rishi* with Arundhati may be seen. It is here that the constellation *Swati* is to be seen, and it is here that it first rises to the view. It is in this region that the Grandsire (*Brahman*) dwelleth in the vicinity of Yagna (sacrifice embodied). It is in this quarter that the sun, the moon, and the other luminaries are seen to revolve regularly. It is in this region, O foremost of Brahmanas, that those illustrious and truth-speaking *Munis* called by the name of *Dhama*, guard the source of the Ganges. * The origin and physical features and ascetic penances of these *Munis* are not known at all. The thousand dishes they use (for serving the food offered in hospitality) and the edibles also they create at will, are all a mystery. The man, O Galava, that passeth beyond the point guarded by these *Munis*, is certain, O foremost of Brahmanas, to meet with destruction. None else, O bull among Brahmanas, save the divine Narayana, and the eternal Nara called also Jishnu, succeeded in passing beyond the point so guarded. It is in this region that the mountains of Kailasa lie, the abode of *Ailavila* (Kuvera). It was here that the ten *Apasaras* known by the name of *Vidyutprabha* had their origin. In covering, O Bhahmana, the three worlds with three steps (in the sacrifice of Vali the *Asura* king), Vishnu had covered this whole northern region ; and, accordingly, there is a spot here called *Vishnupada.* And it is so called after the footprint of Vishnu caused on that occasion. Here, in this quarter, at a place called Usiravija, by the side of the golden lake, king Marutta performed, O foremost of Brahmanas, a sacrifice ! It is here that the brilliant and shining gold mines of Himavat exhibit themselves to the the illustrious and regenerate *Rishi* Jimuta. And Jimuta gave away the whole of that wealth to the Brahmanas. And having given it away, that great *Rishi* solicited them to call it after his own name. And hence that wealth is known by the name of the *Jaimuta* gold. Here, in this region, O bull among Brahmanas, the Regents of the worlds, O Galava, every morning and evening, proclaim,—*What business of what person shall we do ?* It is for these, O foremost of Brahmanas, and other incidents, that the Northern is superior to all quarters ! And because this region is superior (*Uttara*) to all, therefore, it

---

* The source of the Ganges is called Gangadwara, and sometimes, Gayantika. It is inaccessible, and ordinary men are believed to be incapable of enduring the extreme cold of this region. It seems that this spot was formerly guarded by a class of Munis who always warned away pilgrims desirous, from ignorance, of reaching it. These Munis were very like the monks of St. Bernard.—T.

is called the north (*Uttara*). The four regions have thus, O sire, been, one after another, described to thee in detail! Towards which quarter then dost thou desire to go? I am ready, O foremost of Brahmanas, to show thee all the quarters of the earth!—'"

SECTION CXI.

"Galava said,—'O Garutma, O slayer of foremost snakes, O thou of beautiful feathers, O son of Vinata, carry me, O Tarkhya, to the East where the two eyes of Dharma are first opened! O take me to that East which thou hast first described, and whither, thou hast said, the gods are always present! Thou hast said that thither both truth and virtue reside. I desire to meet all the goods. Therefore O younger brother of Aruna, take me thither, so that I may behold the gods!—'

"Narada continued,—'Thus addressed, the son of Vinata replied unto that Brahmana, saying,—Mount thou on my back!—And thereupon the *Muni* Galava rode on the back of Gadura. And Galava said,—Thy beauty, O devourer of snakes, as thou proceedest, seemeth to be like that of the Sun himself in the morning, that maker of the day endued with a thousand rays! And, O ranger of the skies, thy speed is so great that the very trees, broken by the storm caused by the flapping of thy wings, seem to pursue thee in the course! Thou seemest, O tenant of the welkin, to drag by the storm caused by the wings, the very Earth with all the waters of her oceans, and with all her mountains, woods, and forests! Indeed the tempest caused by the motion of thy wings seems to continually raise into mid air the waters of the sea with all their fishes and snakes and crocodiles. I see fishes possessed of similar faces, and *Timis*, and *Timingilas*, and snakes endued with human faces, all crushed (by the tempest raised by thy wings)! My ears are deafened by the roar of the deep! So stunned am I that I can neither hear nor see anything! Indeed, I have forgotten my own purpose! Slacken thy speed, O ranger of the sky, remembering the risk to a Brahmana's life! O sire, neither the sun, nor the cardinal points, nor the welkin itself, is any longer perceptible to me! I see only a thick gloom around me. Thy body is no longer visible to me! I see only thy two eyes, O oviparous being, resembling two radiant gems! I cannot see either thy body or my own! At every step I behold the sparks of fire emitted from thy frame! Stop without delay these sparks of fire and extinguish the dazzling radiance of thy eyes! O son of Vinata, slacken this exceeding speed of thy course! O devourer of snakes, I have no business to go with thee! Desist, O blessed one, I am unable to bear this speed of thine! I have promised to give my preceptor eight-hundred white steeds of lunar effulgence, each having one ear black in hue! I see no way, O oviparous being, of fulfilling my pledge! There is but one way that I can see, and that is to lay down my own life! I have no wealth of my

own, nor any wealthy friend, nor can wealth, however immense, procure the accomplishment of my object !—'

"Narada continued,—'Unto Galava uttering these and many other words of abject entreaty and sorrow, the son of Vinata, without slackening his speed, laughingly replied, saying,—Thou hast little wisdom, O regenerate *Rishi*, since thou wishest to put an end to thy own life ! Death can never be brought about by one's own efforts. Indeed, Death is God himself ! Why didst thou not, before this, inform me (of thy purpose) ?* There are excellent means by which all this may be accomplished ! Here is this mountain called Rishabha on the seaside. Resting here for sometime and refreshing ourselves with food, I will, O Galava, return !—' "

SECTION CXII.

"Narada said,—'Alighting then on the peak of the Rishabha, the Brahmana and the bird beheld a Brahmana lady of the name of Sandili engaged there in ascetic penances. And Gadura and Galava both saluted her by bending their heads, and worshipped her.† And thereupon the lady enquired after their welfare and gave them seats. And having taken their seats, both of them took the cooked food the lady offered them, after having first dedicated it to the gods with *Mantras*. And having taken that food, they laid themselves down on the ground and fell into a profound sleep. And Gadura from desire of leaving that place, upon awaking, found that his wings had fallen off. Indeed, he had become like a ball of flesh, with only his head and legs. And beholding him come to that plight, Galava sorrowfully enquired, saying,—What is this condition that has overtaken thee as the consequence of thy sojourn here ? Alas, how long shall we have to reside here ? Hadst thou harboured any evil and sinful thought in thy mind ! It cannot, I am sure, be any trivial sin of which thou hast been guilty ! Thus addressed, Gadura replied unto the Brahmana, saying,—Indeed, O regenerate one, I entertained the thought of carrying away this lady crowned with ascetic success from this spot to where the Creator himself, the divine Mahadeva, the eternal Vishnu, and both Virtue and Sacrifice personified, live together, for (as I thought) this lady should live there ! I shall now, from desire of doing myself good, prostrate myself before

* It seems that the Burdwan Pundits have misunderstood this Sloka. They seem to hold that Gadura is referring to Galava's not having expressed his fears about the journey beforehand. There can be little doubt, however, that Gadura alludes to his friend's promise about the steeds.—T.

† Here also the Bengalee translators have fallen into an error. They seem to imagine that Abhivadya refers to Suparna, while Abhipatya to Galava. The true construction is that both participles refer to Suparna and Galava. There is no reason why Gadura should only salute and Galava, without saluting, only worship the lady.—T.

this holy lady, and pray unto her, saying,—*with a heart full of pity I had, indeed, entertained such a thought! Whether I acted rightly or wrongly, even this was the wish, evidently against thy own, that was cherished by me from my respect for thee! It behoveth thee, therefore, to grant me forgiveness, from the nobility of thy heart!* That lady thereupon became gratified with that prince of birds and that bull of Brahmanas. And addressing Gadura, she said,—Fear not, O thou of beautiful feathers! Resume thy wings, and cast off thy fears! I was contemned by thee, but know that I do not pardon contempt! That sinful being who would entertain contempt for me, would speedily fall away from all blissful regions! Without a single inauspicious indication about me, and perfectly blameless as I am, I have, in consequence of the purity of my conduct, attained to high (ascetic) success!*—Purity of conduct beareth virtue as its fruit. Purity of conduct beareth wealth as its fruit. It is purity of conduct that bringeth on prosperity. And it is purity of conduct that driveth away all inauspicious indications! Go thou, O blessed prince of birds, whithersoever thou wishest, from this place! Never entertain contempt for me, and take care that thou dost not contemn women that may even be truly blameable! Thou shalt again be, as before, invested with both strength and energy!—(At these words of that lady) Gadura had his wings again, and they became even stronger than before. And then with Sandili's leave, Gadura (with Galava on his back) took his departure. But they failed to find the kind of steeds they were in search of. And it so happened that Viswamitra met Galava on the way. And thereupon that foremost of speakers addressed Galava in the presence of Vinata's son and said,—O regenerate one, the time is already come when thou shouldest give me the wealth thou hadst promised me of thy own accord! I do not know what thou mayst! I have waited so long, I will wait for some time more! Seek thou the way by which thou mayst succeed (in the matter of thy promise)!—Hearing these words Gadura addressed the cheerless Galava who was overwhelmed with sorrow, saying,—What Viswamitra said unto thee before hath now been repeated in my presence! Come, therefore, O best of Brahmanas, we will, O Galava, deliberate on the matter! Without giving thy preceptor the whole of the wealth (promised by thee), thou canst not even sit down!—' "

---

* Some texts, notably the Burdwan one, read *Lakshanais* and *Ninditais* for '*Alakshanais*' and '*Aninditais*'! The unpronounced short *a*, never interfering with the metre, is very often an element of great ambiguity in Sanskrit poetry. The whole discussion between Pundits Iswarachandra Vidyasagar and Taranath Tarkavachaspati, regarding the competence of a Brahmana to take more than one wife of the same order, turns entirely on the presence or absence of this short *a* in a *Sloka* of Manu. In the present instance, however, it is not difficult to determine that the short *a* does *not* occur, for the meaning the Burdwan Pundits give is very farfetched and is not consistent with the speech of the lady.—T.

SECTION CXIII.

"Narada said,—'Gadura then, that foremost of winged beings, addressed the cheerless Galava and said,—Because it is created by Agni in the bowels of the earth and augmented by Vayu, and because also the earth itself is said to be *Hiranmaya.* therefore is wealth called *Hiranya.** And because wealth supports the world and sustains life, therefore is it called *Dhana.*† It is for serving these ends that *Dhana* (wealth) exists from the beginning in the three worlds. On that Friday when either of the two constellations —the *Purvabhadra* or the *Uttarabhadra*—is ascendant, Agni creating wealth by fiat of his will, bestoweth it on mankind for the increase of Kuvera's stock.‡ The wealth (that is embowelled in the Earth) is guarded by (the deities called) the *Ajaikapats* and the *Ahivradnas,* § and also by Kuvera. Exceedingly difficult of attainment, that wealth, therefore, O bull among Brahmanas, is rarely attained. Without wealth there is no chance of thy acquisition of the (promised) steeds. Beg thou, therefore, of some king born in the race of some royal sage, who may, without oppressing his subjects, crown our suit with success! There is a king born in the Lunar race, that is my friend. We will go to him, for he, amongst all on Earth, hath great wealth! That royal sage is known by the name of Yayati, and he is the son of Nahusha. His prowess is incapable of being baffled. Solicited by thee in person, and urged by me, he will give (what we seek), for he hath immense wealth, equal unto what belongeth to Kuvera the lord of treasures! Even thus, by accepting a gift, O learned one, pay off thy debt to thy preceptor!—Talking thus and thus thinking

---

* Agni the Fire god, is sometimes called Hiranyaretas. Wealth (gold, silver, &c.) is popularly supposed to be the creation of Agni or Hiranyaretas. It is augmented by Vayu the Wind god, because he, as the friend of Agni, is regarded to be always present where his friend is. The Earth again is called Hiranmayam. It is for these reasons that wealth is called Hiranya. It is needless to say that this etymology is very fanciful. The truth is that because wealth is called Hiranya therefore the Earth is said to be Hiranmaya, and Agni, its creator, is called *Hiranyaretas.*—T.

† This etymology also is of a piece with the above.—T.

‡ This is very difficult Sloka. I have adopted the explanation that Nilakantha gives. Proshthapadabhyam is in instrumental dual. The first Sukre (locative) is "on Friday." Dhanapatau is explained as Kuverasya Vriddhartham. I have accordingly rendered it "for the increase of Kuvera's stock," although literally it should be "for Kuvera" or "for Kuvera's increase." The second Sukra is Anala or Agni as all lexicons give. Chittarjitam is literally "caused by the mind," hence, "created by a fit of the will." The fact seems to be that formerly, persons desrious of obtaining wealth propitiated Agni on such Fridays on which the two constellations of Bhadra were ascendant. It was believed that Agni would then point out the place underneath which wealth lay embowelled.—T.

§ These are respectively the presiding deities of the two constellations already mentioned.—T.

upon what was best (to be done), Gadura and Galava together went to king Yayati who was then in his capital called Pratisthana. The king received them hospitably, and gave them excellent *Argha* and water to wash their feet. And the king then asked them the cause of their advent. And thereupon Gadura answered, saying,—O son of Nahusha, this ocean of asceticism, called Galava, is my friend! He had been, O monarch, a disciple of Viswamitra for many thousand years! This holy Brahmana, when commanded by Viswamitra (to go away whithersoever he chose), addressed his preceptor at that time, saying,—*I desire to give something as preceptor's fee*!—Knowing this one's resources to be poor, Viswamitra did not ask for anything. But when he was repeatedly addressed by this Brahmana on the subject of the tutorial foe, the preceptor, under a slight accession of wrath, said,—Give me eight hundred white steeds of good pedigree and lunar radiance, and each having one ear black in hue! If, O Galava, thou desirest to give anything to thy preceptor, let this then be given!—It was thus that Viswamitra endued with wealth of asceticism said unto him in anger. And this bull among Brahmanas is on that account burning with great grief. Unable to fulfil that command (of his preceptor), he hath now come to take thy shelter! O tiger among men, accepting this as alms from thee, and filled once more with cheerfulness he will, after paying his preceptor's debt, dovote himself to serve ascetic penances! A royal *Rishi* as thou art, and, therefore, endued with wealth of asceticism of thy own, this Brahmana, by giving thee a portion of his wealth of asceticism, will make thee richer in wealth of that kind! As many hairs, O lord of men, as there are on a horse's body, so many regions of bliss, O ruler of Earth, are attained by him that giveth away a horse in gift! This one is as fit to accept a gift as thou art to make a gift. Let therefore, thy gift (in this instance) be like milk deposited in a conch shell!*' "

SECTION CXIV.

"Narada said, 'Thus addressed by Suparna in excellent words fraught with truth, that performer of a thousand sacrifices, that foremost of givers, that liberal ruler of all the Kacis, the lord Yayati, revolving those words in his mind and reflecting on them coolly, and seeing before him his dear friend Tarkshya and that bull among Brahmanas, Galava, and regarding the alms sought as an indication, highly praiseworthy, of (Galava's) ascetic merit, and in view particularly of the fact that those two came to him having passed over all the kings of the Solar race, said,—Blessed is my life today, and the race also in which I

---

* The meaning of this favorite simile of Sanskrit poets for illustrating the fitness of both donor and donee is this: milk is white and pure; if deposited in a conch shell, the vessel being equally white and pure, is worthy of such use.—T.

am born hath, indeed, been blessed today! This very province also of mine hath equally been blessed by thee, O sinless Tarkshya!* There is one thing, however, O friend, that I desire to say unto thee, and that is, I am not so rich now as thou thinkest I was, for my wealth hath suffered a great diminution! I cannot, however, O ranger of the skies, make thy advent here a fruitless one. Nor can I venture to frustrate the hopes entertained by this regenerate *Rishi!* I shall, therefore, give him that which will accomplish his purpose! If one having come for alms, returneth disappointed, he may consume the (host's) race! O son of Vinata, it is said that there is no act more sinful than that of saying,—*I have nothing*—and thus destroying the hope of one that cometh, saying,—*Give*! The disappointed man whose hopes have been killed and object not accomplished, can destroy the sons and grandsons of the person that faileth to do him good. Therefore, O Galava, take thou this daughter of mine, this perpetuator of four families!† In beauty she resembleth a daughter of the celestials. She is capable of promoting every virtue. Indeed, owing to her beauty, she is always solicited (at my hands) by gods and men and *Asuras*! Let alone twice four hundred steeds each with a black ear, the kings of the earth will give away their whole kingdoms as her dower! Take thou, therefore, this daughter of mine named Madhavi! My sole desire is that I may have a daughter's son by her!—Accepting that daughter in gift, Galava then, with Gadura, went away, saying,—*We will again see thee*! And they took that maiden with them. And Galava's oviparous friend addressed him, saying,—The means have at last been obtained whereby the steeds may be earned!—And saying this, Gadura went away to his own abode, having obtained Galava's permission. And after the prince of birds had gone, Galava, with that maiden in his company, began to think of going to some one among the kings who would be able to give a (fit) dower for the maiden. And he first thought of that best of kings, Haryyaswa of Ikshaku's race, who ruled at Ayodhya, was endued with great energy, possessed of a large army consisting of four kinds of forces, had a well-filled treasury and abundance of corn, and who was dearly loved by his subjects, and who loved the Brahmanas well. Desirous of offspring, he was living in quiet and peace, and engaged in excellent austerities. And the Brahmana Galava, repairing unto Haryyaswa, said,—This maiden, O king of kings, will increase the family of her husband by bringing forth offspring! Accept her from me, O Haryyaswa, as thy wife, by giving me a dower! I will tell thee what dower thou shalt have to give. Hearing it, settle what thou shalt do!—' "|

**Saphalam* is lit., "fruitful," and *taritam* is, "saved." The sense, however, is that of "blessed."—T.

† These four families are her father's, her mother's, her husband's and her husband's mother's.—T.

SECTION CXV.

"Narada said,—'That best of monarchs, king Haryyaswa, after reflecting for a long while and breathing a long and hot sigh about the birth of a son, at last said,—Those six limbs that ought to be high are high in this maiden. Those seven again that ought to be slender are slender in her. Those three again which ought to be deep are deep in her. And, lastly, those five that ought to be red are red in her.* It seems that she is worth being looked at by even the gods and the *Asuras*, and accomplished in all the arts and sciences.† Possessed of all auspicious indications, she will certainly bring forth many children. She is even capable of bringing forth a son who may become an emperor. Having regard to my wealth, tell me, O foremost of Brahmanas, what should be her dower !—Galava said,—Give me eight hundred steeds, born in a good country, of lunar whiteness, and each with one ear black in hue. This auspicious and large-eyed maiden will then become the mother of thy sons like the fire-stick becoming the genetrix of fire !—'

"Narada continued,—'Hearing these words, that royal sage, king Haryyaswa, filled with sorrow but blinded by lust, addressed Galava, that foremost of *Rishis*, saying,—I have only two hundred steeds about me of the kind wanted by thee, although of other kinds, all worthy of sacrifice, I have many thousands moving about (in my dominions) ! O Galava, I desire to beget only one son upon this damsel. Kindly grant this request of mine !—Hearing these words of the king, that damsel said unto Galava,—A reciter of *Brahma* granted me a boon that I would, after each delivery, be a maiden again. Give me away, therefore, to this king, accepting his excellent steeds. In this way full eight hundred steeds may be obtained by thee from four kings in succession, and I also may have four sons. Collect thou the wealth intended for thy preceptor, in this way ! Even this is what I think. It depends, however, on thee, O Brahmana, as to how thou shouldst act !—Thus addressed by that maiden, the *Muni* Galava said these words unto king

---

* The limbs that should be "prominent" or "elevated" in order to constitute an indication of beauty or auspiciousness are variously mentioned. The general opinion seems to be that these six only, *viz.*, the back of each plam, the two *dorsa*, and the two bosoms should be elevated. Another opinion would seem to indicate that the two bosoms, the two hips, and the two eyes should be so. The seven that should be delicate or slender are unanimously mentioned as the skin, the hair, the teeth, the fingers of the hand, the fingers of the feet, the waist, and the neck. The three that should be deep are the navel, the voice, and the understanding. The five that should be red are the two palms, the two outer corners of the eyes, the tongue, the nether and the upperlips, and the palate. These five also, are variously given.—T.

† Vahudevasuraloka—worthy of being looked at by gods and Asuras. Vahugandharvadarsana—accomplished in all the arts and sciences of the Gandharves, such as singing, dancing, &c.—T.

Haryyaswa,—O Haryyaswa, O best of men, accept this damsel for a fourth part of the dower that I have settled, and beget only one son upon her !—Taking then that maiden and worshipping Galava, the king in due time and place had by her a son of the kind wished for. And the son so born came to be called by the name of Vasumanas. Richer than all the wealthy kings of the earth, and resembling one of the Vasus themselves, he became a king and giver of great wealth.

" 'After some time, the intelligent Galava came back and approaching the delighted Haryyaswa, said unto him,—Thou hast, O king, obtained a son ! Indeed, this child is like the Sun himself in splendour ! The time hath come, O foremost of men, for me to go to some other king for alms !—Hearing these words, Haryyaswa who was ever truthful in speech and steady in acts of manliness, and remembering that the balance of six hundred steeds could not be made up by him, gave Madhavi back to Galava. And Madhavi also, abandoning that blazing kingly prosperity, and once more becoming a maiden, followed the footsteps of Galava. And Galava too, saying,—Let the steeds remain with thee !—then went, accompained by the maiden, to king Divodasa."

SECTION CXVI.

' "Narada said ,—'Galava then, addressing Madhavi, said,—The ruler of the Kasis is an illustrious king known by the name of Divodasa. He is the son of Bhimasena, is endued with great prowess, and is a mighty sovereign. O blessed maiden, we are now going to him ! Follow me slowly and grieve not. That ruler of men is virtuous and devoted to truth and hath his psssions under control !—'

"Narada continued,—'When the *Muni* came before that king, he was received with due hospitality by the latter. Galava, then, began to urge the monarch for begetting a child. Thus addressed, Divodasa said,—I heard of all this before. Thou needest not speak much, O Brahmana ! I may tell thee, O best of Brahmanas, that as soon as I heard of this matter, my heart was set upon it. This also is a mark of great honor to me that passing ovev all other kings thou hast come to me ! Without doubt, thy object will be gained. In the matter of the steeds, O Galava, my wealth is like that of king Haryyaswa. I shall, therefore, beget only one royal son upon this maiden !—Hearing these words, that best of Brahmanas gave that damsel unto the king, and, the king thereupon duly wedded her. And the royal sage then sported with her as Surya with Prabhavati, Agni with Swaha, Vasava with Sachi, Chandra with Rohini, Yama with Urmila,* Varuna with Gauri, Kuvera with

---

* Some texts read Dhaumorna for Wunita.—T.

Riddhi, Narayana with Lakshmi, Sagara with Jahnavi,* Rudra with Rudrani, the Grandsire with Saraswati, Vasishtha's son Saktri with Adrisyanti, Vasishtha with Arundhati (called also Akshamala), Chyavana with Sukanya, Pulastya with Sandhya, Agastya with the princess of Vidarbha (Lopamudra), Satyavat with Savitri, Bhrigu with Puloma, Kasyapa with Aditi, Richika's son (Jamadagni) with Renuka, Kusika's son (Viswamitra) with Himavati, Vrihaspati with Tara, Sukra with Sataparva, Bhumipati with Bhumi, Pururavas with Urvasi, Richika with Satyavati, Manu with Saraswati, Dushmanta with Sakuntala, the eternal Dharma with Dhriti, Nala with Damayanti, Narada with Satyavati, Jaratkaru with Jaratkaru, Pulastya with Pratichya, Urnayus with Menaka, Tumvuru with Rambha, Vasuki with Catasirsha, Dhananjaya with Kamati, Rama with the princess of Videha (Sita), or Janarddana with Rukmini. And unto king Divodosa thus sporting with and taking delight in her, Madhavi bore a son named Pratarddana. And after she had borne him a son, the holy Galava come to Divodasa at the appointed time, and said unto him,—Let the maiden come with me, and let the steeds also (thou art to give me) remain with thee, for I desire to go elsewhere, O ruler of Earth, for dower!—Thus addressed, the virtuous king Divodasa, who was devoted to truth, thereupon gave back the maiden to Galava at the appointed time!' "

SECTION CXVII.

"Narada said,—The illustrious Madhavi, faithful to her promise, abandoning that prosperity and once more becoming a maiden, followed the footsteps of the Brahmana Galava. And Galava whose heart was set (upon the accomplishment of his own business, reflecting (upon what he should do next) then wet to the city of the Bhojas for waiting upon king Usinara. And arrived before that king of unbaffled prowess, Galava addressed him, saying,—This maiden will bear thee two royal sons! And, O king, begetting upon her two sons equal unto the Sun and the Moon, thou mayst attain all thy objects both here and hereafter! As her dower, however, O thou that art conversant with every duty, thou shalt have to give me four hundred steeds of lunar splendour, each having one ear black of hue! This effort of mine (for obtaining the steeds) is only on account of my preceptor, otherwise I myself have nothing to do with them! If thou art able (to accept my terms), do as I bid thee without any hesitation! O royal sage, thou art now childless! Beget, O king, a

---

* Sagara is the Ocean personified, and Jahnavi is another name for the river Ganga or Ganges. The sacred river is so called because of the Rishi Jahnu having once drunk her up and let her out again through his knee.—T.

couple of children! With offspring (so begot) as a raft, save thy *Pitris* and thyself also! O royal sage, he that hath fruit in the shape of offspring to enjoy, never falleth from heaven! Nor hath such a person to go to that frightful hell whither the childless are destined to go!—Hearing these and other words of Galava, king Usinara replied unto him, saying,—I have heard what thou, O Galava, hast said! My heart also is inclined (to do thy bidding)! The Supreme Ordainer, however, is all-powerful! I have only two hundred steeds of the kind indicated by thee, O best of Brahmanas! Of other kinds, I have many thousands moving about (in my dominions)! I will, O Galava, beget only one son upon her, by treading the path that hath been trod by others (such as Haryyaswa and Divodasa)! I will act after their manner in the matter of the dower, O best of Brahmanas! My wealth exists for only my subjects residing in the city and the country, and not for my own comforts and enjoyment! That king, O virtuous one, who giveth away for his own pleasure the wealth that belongeth to others, can never earn virtue or fame! Let this maiden endued with the radiance of a celestial girl be presented to me! I will accept her for begetting only one child!—Hearing these and many other words that Usinara spoke, that best of Brahmanas, Galava, then applauded the monarch and gave him the maiden. And making Usinara accept that damsel, Galava went into the woods. And like a righteous man enjoying the prosperity (won by his deeds), Usinara began to sport with and enjoy that damsel in valleys and dales of mountains, by fountains and falls of rivers, in mansions, delightful chambers, variegated gardens, forests and woods, agreeable places, and terraces of houses. And in due time was born unto him a son of the splendour of the morning sun, who afterwards became an excellent king celebrated by the name Sivi. And after the birth of that son, the Brahmana Galava came to Usinara, and taking back from him the maiden, went, O king, to see the son of Vinata.' "

SECTION CXVIII.

"Narada said,—'Seeing Galava, Vinata's son smilingly addressed him, saying,—By good luck it is, O Brahmana, that I behold thee successful! —Galava, however, hearing the words spoken by Gadura informed him that a fourth part of the task was still unfinished. Gadura then, that foremost of all speakers, said unto Galava,—Do not make any endeavour (to obtain the remaining two hundred), for it will not succeed. In days of yore, Richika sought at Kanyakuvja Gadhi's daughter Satyavati for making her his wife. Thereupon Gadhi, O Galava, addressing the *Rishi*, said,—O holy one, let a thousand steeds of lunar brightness, each with one ear black of hue, be presented to me!—Thus requested, Richika said,—So be it! And then wending his way to the great mart of steeds (*Aswa-tirtha*) in Varuna's abode, the *Rishi*

obtained what he sought and gave them unto the king. Performing a sacrifice then of the name of *Pundarika*, that monarch gave away those steeds (as *Dakshina*) unto the Brahmanas. The three kings (to whom thou hadst applied) had purchased those horses from the Brahmanas, each to the number of two hundred. The remaining four hundred, O best of Brahmanas, while being transported over the river, were taken by the *Vitasta.** Therefore, O Galava, thou canst never have that which is not to be had! Do thou then, O virtuous one, present unto Viswamitra this maiden as an equivalent for two hundred steeds, along with the six hundred (thou hast already obtained)! Thou wilt then, O best of Brahmanas, be freed from thy grief and crowned with success! —Galava then, saying—*So be it*,—and taking with him both the maiden and the steeds, went with Gadura in his company unto Viswamitra. And arrived in his presence, Galava said,—Here are six hundred steeds of the kind demanded by thee! And this maiden is offered (as an equivalent) for the remaining two hundred! Let all these be accepted by thee! Upon this maiden have been begotten three virtuous sons by three royal sages! Let a fourth, foremost of all, be begotten upon her by thee! And thus let the number of steeds, eight hundred, be regarded by thee as full, and let me also, freed from thy debt, go and practise ascetic penances as I list!—Viswamitra then, beholding Galava in the company of the bird, and that highly beautiful maiden, said,—Why, O Galava, didst thou not give me this maiden before? Four sons then, sanctifiers of my race, would all have been mine alone! I accept this maiden of thine for begetting upon her one son! As regards the steeds, let them gaze in my asylum!—Saying this, Viswamitra of great effulgence began to pass his time happily with her. And Madhavi bore him a son of the name of Ashtaka. And as soon as that son was born, the great *Muni* Viswamitra addressed him to both virtue and profit,† and gave him those (six hundred) steeds. Ashtaka then went to a city bright as the city of Soma. And Kusika's son (Viswamitra) also, having made over the damsel to his disciple, himself went into the woods. And Galava also, with (his friend) Suparna, having (in this way) succeeded in giving (his preceptor) the fee he had demanded, with a cheerful heart addressed that maiden and said,—Thou hast borne a son who is exceedingly charitable, and another who is exceedingly brave, and a third who is devoted to truth and righteousness, and yet another who is a performer of great sacrifices! O beautiful maiden, thou hast, by these sons, saved not only thy father, but four

* The latter half of this Sloka is variously read. The correct reading, I apprehend, is Niyamanani Santare hritanyasan Vitastaya, i.e., "while transported across, were taken (down) by the (river) Vitasta"—the latter being one of the five rivers of the Punjab.—T.

† This is, perhaps, too literal a version to be intelligible to the general reader. The meaning is that as soon as the son was born, the Rishi instructed him in the ways of virtue and profit. It mattered little whether the child was very young, for the sages could, when they pleased, at once, by a single effort of the will, communicate the whole circle of knowledge to their disciples.—T.

kings and myself also! Go now, O thou of slender waist!—Saying this, Galava dismissed Gadura that devourer of snakes, and returning the maiden unto her father, went into the woods.' "

SECTION CXIX.

"Narada said,—'King Yayati then, desirous again of disposing of his daughter in *Swayamvara*, went to a hermitage on the confluence of the Ganga and the Yamuna, taking Madhavi with him on a chariot, her person decked with garlands of flowers. And both Puru and Yadu followed their sister to that sacred asylum. And in that spot was assembled a vast concourse of *Nagas* and *Yakshas* and human beings, of *Gandharvas* and animals and birds, and of dwellers of mountains and trees and forests, and of many inhabitants of that particular province. And the woods all around that asylum were filled with numerous *Rishis* resembling Brahmana himself. And while the selection had commenced of a husband, that maiden of the fairest complexion, passing over all the bridegrooms there assembled, selected the forest as her lord.* Descending from her chariot and saluting all her friends, the daughter of Yayati went into the forest which is always sacred, and devoted herself to ascetic austerities. Reducing her body by means of fasts of various kinds and religious study and rigid vows,† she adopted the deer's mode of life. And subsisting upon soft and green grass-blades resembling the sprouts of *lapis lazuli* and which were

---

* Nirdisyamaneshu—Lit. "while the bridegrooms were being pointed out," i. e., "while the salection had commenced." What usually takes place in a Swayamvara is this :—All the candidates for the maiden's hand sit within a palatial enclosure, apart from one another, on their respective seats. These seats are on elevated platforms called Manchas, with steps attached for ascent and descent. The maiden then comes out accompanied by a bevy beautiful female attendants, one of whom bears in her hands a plate whereon are a garland of flowers and a few auspicious articles. A male relative, generally a brother, accompanies the girl. His duty is to take the girl from one platform to another and inform her as to who the occupant is of each, till, of course, the girl places the floral wreath on the neck of a particular prince. Sometimes the duty of pointing out the princes one after another is entrusted to a bard or professional eulogist, and laudatory speeches are made by him at the foot of every *Mancha*. The interest the scene exists is exceedingly great and never flags till the selection is actually made. As the maiden turns away from a particular *Mancha*, its occupant becomes cheerless, while the face of him who is sitting next brightens up with hope. The Hindoo poets always describe with genuine feeling and great ardour the whole scene. The *Swayamvara* Canto in *Naishadha* and in *Raghuvansa* by Kalidas, as specimens of poetry and descriptive power, would compare with anything in the whole range of European literature.—T.

† *Atmanas laghutam kritwa is* "reducing herself in weight," or making herself light. Nilakantha supposes that this means "making her *soul* light by abandoning the load of passions, &c." This is certainly farfetched.—T.

both bitter and sweet to the taste, and drinking the sweet, pure, cool, crystal, and very superior waters of sacred mountain-streams, and wandering with the deer in forests destitute of lions and tigers, in deserts free from forest conflagrations, and in thick woods, that maiden, leading the life of a wild doe, earned great religious merit by the practice of *Brahmacharya* austerities.

" ' [Meanwhile] king Yayati, following the practice of kings before him, submitted to the influence of Time, after having lived for many thousands of years. The progeny of two of his sons—those foremost of men—Puru and Yadu, multiplied greatly, and in consequence thereof, Nahusha's son won great respect both in this and the other world. O monarch, dwelling in heaven, king Yayati, resembling a great *Rishi*, became an object of much regard and enjoyed the highest fruits of those regions. And after many thousands of years had passed away in great happiness, on one occasion while seated among the illustrious royal sages and great *Rishis*, king Yayati, from folly, ignorance, and pride, mentally disregarding all the gods and *Rishis*, and all human beings. Thereat the divine Sakra—the slayer of Vala—at once read his heart. And those royal sages also addressed him, saying,—*Fie, fie* !—And beholding the son of Nahusha, the questions were asked,—*Who is this person* ?—*What king's son is he* ?—*Why is he in heaven* ?—*By what acts hath he won success* ?—*Where did he earn ascetic merit* ?—*For what hath he been known here* ?—*Who knoweth him* ?—The dwellers of heaven, thus speaking of that monarch, asked one another these questions about Yayati, that ruler of men. And hundreds of heaven's charioteers, and hundreds of those that kept heaven's gates, and of those that were in charge of heaven's seats, thus questioned, all answered,—*We do not know him* ! And the minds of all were temporarily clouded, so that none recognised the king, and thereupon the monarch was soon divested of his splendour.' "

SECTION CXX.

"Narada said,—'Removed from his place and pushed away from his seat, with heart trembling in fear, and consumed by burning remorse, with his garlands dimmed in lustre and his knowledge clouded, shorn of his crown and bracelets, with head swimming and every limb relaxed, divested of ornament and robes, incapable of being recognised, sometimes seeing and sometimes not seeing (the other residents of heaven), filled with despair, and his understanding a perfect blank, king Yayati fell headlong towards the earth. And before the king fell down he thought within himself,—What inauspicious and sinful thought was entertained by me in consequence of which I am hurled from my place ?—And all the kings there, as also the *Siddhas* and the *Apsaras*, laughed at seeing, Yayati losing his hold and on the point of falling down. And soon, O king, at the command of the king of the gods, there came a person whose business it was to hurl down those whose merits were exhausted. And coming

there, he said unto Yayati,—Extremely intoxicated with pride, there is none whom thou hast not disregarded! In consequence of this thy pride, heaven is no longer for thee! Thou deservest not a residence here, O son of a king! Thou art not recognised here, go and fall down!—Even thus the celestial messenger spoke unto him. Nahusha's son then said, repeating the words three times,—If fall I must, let me fall amongst the righteous! And saying this, that foremost of persons that had won high regions by their acts, began to think of the particular region whereon he should fall. Beholding meanwhile four mighty kings, *viz.*, Pratarddana, Vasumanas, Sivi the son of Usinara, and Ashtaka, assembled together in the woods of Naimisha, the king fell amongst them. And those monarchs were then engaged in gratifying the lord of the celestials by performance of the sacrifice known by the name of *Vajapeya*. And the smoke arising from their sacrificial altar reached the very gates of heaven. And the smoke that rose thus, looked like a river connecting both the earth and the heaven. And it resembled the sacred stream Ganga while descending from heaven to earth. And smelling that smoke and guiding his course by it, Yayati the lord of the universe decended on the earth. And the king thus fell amongst those four lions among rulers, who were all endued with great beauty, who were foremost of all performers of sacrifices, who were, indeed, his own relatives, and who resembled the four Regents of the four quarters, and looked like four mighty sacrificial fires! And thus in consequence of the exhaustion of his merits, the royal sage Yayati fell amongst them. And beholding him blazing with beauty, those kings asked him, saying,—Who art thou? Of what race, country, or city art thou? Art thou a *Yaksha*, or a god, a *Gandharva*, or a *Rakshasa*? Thou dost not seem to be a human being? What object hast thou in view?—Thus questioned, Yayati answered,—I am the royal sage Yayati. Fallen am I from heaven in consequence of the exhaustion of my virtue! Having desired to fall amongst the righteous, I have fallen amongst you!—The kings then said,—O foremost of persons, may that wish of thine realized! Accept thou our virtues and the fruits of all our sacrifices!—Yayati replied, saying,—I am not a Brahmana competent to accept a gift! On the other hand, I am a Kshatriya! Nor is my heart inclined towards lessening the virtues of others!—'

"Narada continued,—'About this time Madhavi, in course of her purposeless wanderings, came there. Beholding her, those monarchs saluted her and said,—What object hast thou in coming here! What command of thine shall we obey? Thou deservest to command us, for all of us are thy sons, O thou that art endued with wealth of asceticism!—Hearing these words of theirs, Madhavi was filled with delight and approaching then her father, she reverentially saluted Yayati. And touching the heads of all her sons, that lady engaged in ascetic austerities said to her father,—Being my sons these all are thy daughter's sons, O king of kings! They are not strangers to thee! These will save thee! The practice is not new, its origin extending to antiquity. I am thy daughter Madhavi, O king, living in the woods after the

manner of the deer! I also have earned virtue. Take thou a moiety. And because, O king, all men have a right to enjoy a portion of the merits earned by their offspring, it is for this that they desire to have daughter's sons! Even this was the case with thyself, O king, (when thou madest me over to Galava)! —At these words of their mother, those monarchs saluted her, and bowing down unto also their maternal grandsire, repeated those very words in a loud, incomparable, and sweet voice, and making, as it were, the whole earth resound therewith, in order to rescue that maternal grandsire of theirs who had fallen down from heaven! And at that time Galava also came there, and addressing Yayati, said,—Accepting an eighth part of my ascetic austerities, ascend thou to heaven again!—' "

SECTION CXXI.

"Narada said,—'As soon as that bull among men, king Yayati, was recognised by those virtuous persons, he rose again to heaven, without having had to touch the surface of the earth. And he regained his celestial form and had all his anxieties utterly dispelled. And he rose again, decked with celestial garlands and robes, adorned with celestial ornaments, sprinkled with celestial scents, and furnished with heavenly attributes, and without having been compelled to touch the earth with his feet. Meanwhile, Vasumanas who was celebrated in the world for his liberality, first addressing the king, uttered these words in a loud voice,—The merit that I have won on earth by my unblameable conduct towards men of all orders, I give unto thee! Be it all thine, O king! The merit that one winneth by liberality and forgiveness, the merit that is mine in consequence of the sacrifices I have performed, let all that also be thine!—After this, Pratarddana, that bull amongst Kshatriyas, said,—Ever devoted to virtue as also to war, the fame that hath here been mine as a *Kshatriya* in consequence of the appellation *hero* (by which I am known),—be that merit thine!—After this, Sivi the intelligent son of Usinara said these sweet words,—Unto children and women, in jest, danger, or calamity, in distress, or at dice, I have never spoken a falsehood! By that truth (which I have never sacrificed) ascend thou to heaven! I can, O king, give up all objects of desire and enjoyment, my kingdom, yea, life itself, but truth I cannot give up! By that truth, ascend thou to heaven! That truth for which Dharma, that truth for which Agni, that truth for which he of a hundred sacrifices, have each been gratified with me, by that truth ascend thou to heaven!—And lastly, the royal sage Ashtaka the offspring of Kusika's son and Madhavi addressing Nahusha's son (Yayati) who had performed many hundreds of sacrifices, said,—I have, O lord, performed hundreds of *Pundarika*, *Gosava* and *Vajapeya* sacrifices! Take thou the merit of these! Wealth, gems, robes,—I have spared nothing for the performance of sacrifices! By that truth

ascend thou to heaven !—And that king thereupon leaving the earth, began to ascend towards heaven, higher and higher as those daughter's sons of his, one after another, said those words unto him. And it was thus that those kings, by their good acts, speedily saved Yayati who had been hurled from heaven. It was thus that those daughter's sons born in four royal lines, those multipliers of their races, by means of their virtues, sacrifices, and gifts, caused their wise maternal grandfather to ascend again to heaven. And those monarchs jointly said,—Endued with the attributes of royatly and possessed of every virtue, we are, O king, thy daughter's sons ! (By virtue of our good deeds) ascend thou to heaven !"

SECTION CXXII.

"Narada said,—'Sent back to heaven by those righteous kings distinguished by the liberality of their sacrificial presents, Yayati possessed of daughter's sons dismissed them and reached the celestial regions.* Attaining to the eternal region obtained through the merit of his daughter's sons, and adorned by his own deeds, Yayati, bathed in a shower of fragrant flowers and hugged by well-performed and delicious breezes, blazed forth with great beauty. And cheerfully received back into heaven with sounds of cymbals, he was entertained with songs and dances by various tribes of *Gandharvas* and *Asuras*. And diverse celestial and royal *Rishis* and *Charanas* began to pay their adorations to him. And the deities worshipped him with an excellent *Argha* and delighted him with other honors. And after he had thus regained heaven and tranquillity of heart, and had once more become freed from anxiety, the Grandsire, gratifying him by his words, said,—Thou hadst earned the full measure of virtue by thy earthly deeds, and this region (that thou hadst won) was eternal, as thy deeds are in heaven !† Thou hadst, however, O royal sage, destroyed thy acquisitions by thy vanity alone,‡ and thereby covered the hearts of all the denizens of heaven with darkness in consequence of which none of them could recognise thee ! And since thou couldst not be recognised

---

* The literal meaning of *aropita* is "caused to be ascended," or "caused to be placed ;" *asthita*, literally rendered, would be "began to reside," or "resided."—T.

† Chatushpadas dharmas—Virtue with its four feet, i. e., virtue in full measure, or the full measure of virtue. Laukyena karmana—by earthly deeds, i. e., work performed on earth or in life. The Burdwan Pundits render it as "work benefiting the world" which is certainly not the meaning here.—T.

‡ Sukritena is explained by Nilakantha to mean—"belief or sentiment that there is none equal to me in acts well-performed." This, no doubt, is the sense, but the word Sukrita alone does not signify so much. I think the passage is incorrect, and the right reading has yet to be determined.—T.

thou wert hurled hence ! Saved once more by the love and affection of thy daughter's sons, thou hast once more arrived here, and regained this unchangeable, eternal, sacred, excellent, stable, and indestructible region won before by thy own deeds !—Thus addressed, Yayati said,—O holy one, I have a doubt which, it behoveth thee, to dispel ! O Grandsire of all the worlds, it behoveth me not to ask any one else ! Great was my merit, augmented by a (virtuous) rule over my subjects for many thousands of years and won by innumerable sacrifices and gifts ! How could merit (so great) be exhausted so soon in consequence of which I was hurled hence ? Thou knowest, O holy one, that the regions created for me were all eternal ! Why were all those regions of mine destroyed, O thou of great effulgence ?—The Grandsire answered, saying,—Thy merit, augmented by a (virtuous) rule over thy subjects for many thousands of years and won by innumerable sacrifices and gifts, was exhausted by one only fault, in consequence of which thou wert hurled (from this region) ! That fault, O king of kings, was thy vanity, for which thou hadst become an object of contempt with all the residents of heaven ! O royal sage, this region can never be made eternal by vanity, or pride of strength, or malice, or deceitfulness, or deception ! Never disregard those that are inferior, or superior, or in the middle station ! There is not a greater sinner than he who is consumed by the fire of vanity ! Those men that will converse upon this fall and re-ascension of thine, will, without doubt, be saved even if overtaken by calamity !—'

"Narada continued,—'O monarch, even such was the distress into which Yayati fell in consequence of vanity, and such was the distress into which Galava fell owing to his obstinacy ! They that desire their own good should listen to friends that wish them well. Obstinacy should never be entertained, for obstinacy is always the root of ruin. For this reason, O son of Gandhari, forsake vanity and wrath ! O hero, make peace with the sons of Pandu ! Avoid anger !* O king, that which is given away, that which is done, the austerities that are practised, the libations that are poured on fire, not one of these is ever destroyed or suffereth any diminution ! None else again, enjoyeth the fruits of these save he that is their agent.† He that succeedeth in understanding this truly superior and excellent history that is approved by persons of great learning as well as by those that are freed from anger and lust, and that is enforced by various references to scriptures and reason, obtaineth a knowledge of virtue and profit and desire, and enjoyeth the sovereignty of the whole world !' "‡

---

* Samrambha is rendered by the Burdwan Pundits as "preparation for war," which is incorrect. It means, anger or wrath, or fury, or rage, &c.—T.

† The meaning is, "thou Duryodhana art the only person who shalt have to suffer for thy misdeeds ; for the fruits of bad, as of all good acts, touch the doer only.—T.

‡ Hitam is Abhimatam. Vahudha pradharitam is explained by Nilakantha to mean Castrayuktyadibhis nischinam. Triyargadrishtis is one who hath obtained a sight of the three, viz., virtue, profit, and desire.—T.

SECTION CXXIII.

"Dhritarashtra said,—'O holy one, it is even so as thou, O Narada, sayest! My wishes also are precisely such, but, O holy one, I have no power (to carry them out)!' "*

Vaisampayana continued,—"The Kuru king, having said these words unto Narada, then addressed Krishna and said,—Thou hast, O Kesava, told me that which leadeth to heaven, is beneficial to the world, consistent with virtue, and fraught with reason! I am not, however, O sire, independent! Duryodhana never doth what is agreeable to me! Do thou, therefore, O mighty-armed Krishna, O best of persons, strive to persuade that foolish and wicked son of mine who disobeyeth my commands! O mighty-armed one, he never listeneth to the beneficial words, O Hrishikesa, of Gandhari, or of the wise Vidura, or of other friends headed by Bhishma, all of whom seek his good! Do thou, therefore, thyself counsel that crooked, senseless, and wicked-souled prince, of evil disposition and sinful heart! By doing this, O Janarddana, thou shalt have done that noble act which a friend should ever do!—Thus addressed, he of Vrishni's race, conversant with all the truths of virtue and profit, approached nearer to the ever wrathful Duryodhana and said unto him these sweet words:—'O Duryodhana, O best of the Kurus, listen to these words of mine, uttered especially for thy good as also, O Bharata, for that of thy followers! Thou art born in a race that is distinguished for its great wisdom! It behoveth thee to act righteously as I indicate! Possessed of learning and endued with excellent behaviour, thou art adorned with every excellent quality! They that are born in ignoble families, or are wicked-souled, cruel, and shameless,—they only, O sire, act in the way that seemeth acceptable to thee! In this world the inclinations of those only that are righteous seem to be consistent with the dictates of virtue and profit. The inclinations, however, of those that are unrighteous seem to be preserve, O bull of Bharata's race! The disposition that thou art repeatedly manifesting is of that perverse kind! Persistence in such behaviour is sinful, frightful, highly wicked, and capable of leading to death itself! It is, besides, causeless,† while again thou canst not, O Bharata, adhere to it long! If, avoiding this which is productive only of woe, thou wilt achieve thy own good, if, O chastiser of foes, thou wilt escape from the sinful and disreputable deeds of thy brothers, followers, and counsellors, then, O tiger among men, make peace, O bull among the Bharatas, with the sons of Pandu who are all endued with great wisdom and great bravery, with great exertion and great learning, and all of whom have

---

* Or, rather, 'I am not the master,' so that I am powerless to do what I wish, my son being ungovernable!—T.

† The Pandavas never having offended thee.—T.

their souls under complete control! Such conduct will be agreeable to and conduce to the happiness of Dhritarashtra who is endued with great wisdom, the grandsire (Bhishma), Drona, the high-souled Kripa, Somadatta, the wise Valhika, Aswatthaman, Vikarna, Sanjaya, Vivingsati, and many of thy kinsmen, O chastiser of foes, and many of thy friends also! The whole world, O sire, will derive benefit from that peace! Thou art endued with modesty, born in a noble race, hast learning and kindness of heart! Be obedient, O sire, to the commands of thy father, and also of thy mother, O bull of Bharata's race! They that are good sons always regard that to be beneficial which their father commands. Indeed, when overtaken by calamity, every one recollects the injunctions of his father! Peace with the Pandavas, O sire, recommends itself to thy father! Let it, therefore, O chief the Kurus, recommend itself to thee also with thy counsellors! That mortal who having listened to the counsels of friends doth not act according to them, is consumed at the end by the consequences of his disregard, like him who swalloweth the fruit called *Kimpaka!* He that from folly doth not accept beneficial counsels, unnerved by procrastination and unable to attain his object, is obliged to repent at last! He, on the other hand, who having listened to beneficial counsels accepteth them at once, abandoning his opinion, always winneth happiness in the world! He that rejects the words of well-meaning friends regarding those words as opposed to his interest but accepts words that are really so opposed, is soon subjugated by his foes! Disregarding the opinions of the righteous, he that abideth by the opinions of the wicked, soon maketh his friends weep for him in consequence of his being plunged into distreas. Forsaking superior counsellors he that seeketh the advice of inferior ones, soon falleth into great distress and succeedeth not in saving himself. That companion of the sinful who behaveth falsely and never listeneth to good friends, who honoreth strangers but hateth those that are his own, is soon, O Bharata, cast off by the Earth! O bull of Bharata's race, having quarrelled with those heroes (the sons of Pandu), thou seekest protection from others, *viz.*, those that are sinful, incapable, and foolish! What other man is there on earth besides thee, who, disregarding kinsmen that are all mighty charioteers and each of whom resembleth Sakra himself, would seek protection and aid from strangers? Thou hast persecuted the sons of Kunti from their very birth. They have not been angry with thee, for the sons of Pandu are certainly virtuous! Although thou hast behaved deceitfully towards the Pandavas from their very birth, yet, O mighty-armed one, those distinguished persons have acted generously towards thee! It behoveth thee, therefore, O bull of Bharata's race, to act towards those principal kinsmen of thine with equal generosity! Do not yield thyself to the influence of wrath! O bull of Bharata's race the exertions of the wise are always associated with virtue, profit, and desire. If, indeed, all these there cannot be attained, men follow at least virtue and profit! If again these three are pursued separately, it is seen that they that have their hearts under control choose virtue; they that are neither good nor bad but occupy a middle station, choose profit

which is always the subject of dispute ; while they that are fools choose the gratification of desire ! The fool that from temptation giveth up virtue and pursueth profit and desire by unrighteous means, is soon destroyed by his senses. He that seeketh profit and desire should yet practise virtue at the outset, for neither profit nor desire is (really) dissociated from virtue. O king, it hath been said that virtue alone is the cause of the three, for he that seeketh the three, may, by the aid of virtue alone, grow like fire when brought into contact with a heap of dry grass ! O bull of Bharata's race, thou seeketh, O sire, by unrighteous means this extensive empire blazing with prosperity and well-known to all the monarchs of the earth ! O king, he that behaveth falsely towards those that live and conduct themselves righteously, certainly cutteth down his own self like a forest with an axe ! One must not seek to confound his understanding whose overthrow one doth not like, for if one's understanding is confounded one can never turn his attention to what is beneficial. One that hath his soul under control never, O Bharata, disregardeth anybody in the three worlds,—no, not even the commonest creature, far less those bulls among men, the son of Pandu ! He that surrendereth himself to the influence of anger loseth his sense of right and wrong. Rank growth must always be cut off. Behold, O Bharata, this is the proof ! At present, O sire, union with the sons of Pandu is better for thee than thy union with the wicked ! If thou makest peace with them, thou mayest obtain the fruition of all thy wishes ! O best of kings, while enjoying the kingdom that was founded by the Pandavas, thou seekest protection from others, disregarding the Pandavas themselves ! Reposing the cares of thy state on Dussasana, Durvisaha, Karna, and Suvala's son, thou desirest the continuance of thy prosperity, O Bharata ! These, however, are far inferior to the Pandavas in knowledge, in virtue, in capacity for acquiring wealth, and in prowess ! Indeed, O Bharata, (let alone the four I have mentioned), all these kings together, with thee at their head, are incapable of even looking at the face of Bhima when angry on the field of battle ! O sire, this force consisting of all the kings of the earth is, indeed, at thy elbow ! There is also Bhishma, and Drona, and this Karna, and Kripa, and Bhurisrava, and Somadatta, and Aswatthaman, and Jayadhratha ! All these together are incapable of battling against Dhananjaya ! Indeed, Arjuna is incapable of being vanquished in battle by even all the gods, *Asuras*, men, and *Gandharvas* ! Do not set thy heart in battle ! Seest thou the man in any of the royal races of the earth who having encountered Arjuna in battle can return home safe and sound ? O bull of Bharata's race, what advantage is there in a universal slaughter ? Show me a single man who will defeat that Arjuna by defeating whom alone victory may be thine ! Who will encounter that son of Pandu in battle who vanquished all the celestials with the *Gandharvas* *Yakshas*, *Asuras*, and *Pannagas* at Khandavaprastha ? Then also the marvellous account that is heard of what happened at Virata's city touching that encounter between one and many, is sufficient proof of this ! Hopest thou to vanquish in battle the invincible, irresistible, ever-victorious, and undeteriorating

Arjuna when excited with rage, that hero who gratified the God of gods, Siva himself in fight ? With myself again as his second, when that son of Pritha will rush on the field of battle against an enemy, who is there that is competent to challenge him then ? Can Purandara himself do so ? He that would vanquish Arjuna in battle would support the Earth on his arms, consume in rage the whole population of the Earth, and hurl the very gods from heaven ! Look at thy sons, thy brothers, kinsmen, and other relatives. Let not these chiefs of Bharata's race all perish on thy account ! Let not the race of Kauravas be exterminated or reduced ! O king, let not people say that thou art the exterminater of thy race and the destroyer of its achievements ! Those mighty car-warriors, the Pandavas, (if peace be made) will instal thee as the *Yuvaraja*, and thy father Dhritarashtra, that lord of men, as the sovereign of this extensive empire. Do not, O sire, disregard the prosperity that is awaiting thee and is sure to come ! Giving to the sons of Pritha half the kingdom, win thou great prosperity ! Making peace with the Pandavas and acting according to the counsels of thy friends, and rejoicing with them, thou art sure to obtain what is for thy good for ever and ever !"

SECTION CXXIV.

Vaisampayana said,—"Hearing, O bull of Bharata's race, these words of Kesava, Bhishma the son of Santanu then said unto the vindictive Duryodhana, —'Krishna hath spoken to thee, desirous of bringing about peace between kinsmen ! O sire, follow those counsels, and do not yield to the influence of wrath ! If thou dost not act, O sire, according to the words of the hihgh-souled Kesava, neither prosperity, nor happiness, nor what is for thy good, wilt thou ever have ! The mighty-armed Kesava, O sire, hath said unto thee what is consistent with virtue and profit. Accept thou that object, and do not, O king, exterminate the population of the earth ! This blazing prosperity of the Bharatas amongst all the kings of the earth,thou wilt, during the very life of Dhritarashtra, destroy through thy wickedness, and thou wilt also, through this arrogant disposition of thine, deprive thyself with all thy counsellors, sons, brothers, and kinsmen, of life, if, O thou foremost of Bharata's race, thou transgressest the words of Kesava, thy father, and the wise Vidura,—words that are consistent with truth and fraught with benefit to thyself ! Be not the exterminator of thy race, be not a wicked man, let not thy heart be sinful ; do not tread the path of unrighteousness ! Do not sink thy father and mother in an ocean of grief !—After Bhishma had concluded, Drona also said these words unto Duryodhana who, filled with wrath, was then breathing heavily,—O sire, the words that Kesava hath spoken unto thee are fraught with virtue and profit ! Santanu's son Bhishma also hath said the same. Accept those words, O monarch ! Both of them are wise, endued with great intelligence,

with souls under contorl, desirous of doing what is for thy good, and possessed of great learning, They have said what is beneficial. Accept their words, O king! O thou that art possessed of great wisdom, act according to what both Krishna and Bhishma have said! O chastiser of foes, do not, from delusion of understanding, disregard Madhava! They that are always encouraging thee, are unable to give thee victory! During the time of battle they will throw the burthen of hostility on other's necks! Do not slaughter the Earth's population! Do not slay thy sons and brothers! Know that that host is invincible in the midst of which are Vasudeva and Arjuna! If, O Bharata, thou dost not accept the truthful words of thy friends Krishna and Bhishma, then, O sire, thou wilt surely have to repent! Arjuna is even greater than what Jamadagni's son hath described him to be! As regards Krishna the son of Devaki, he is incapable of being resisted by even the gods! O bull of Bharata's race, what use is there in telling thee what is really conducive to thy happiness and good? Everything hath now been said unto thee! Do what thou wishest! I do not wish to say anything more unto thee, O foremost of Bharata's race!' "

Vaisampayana continued,—'After Drona had ceased, Vidura also, otherwise called Kshattri, casting his eyes on Duryodhana, said unto that vindictive son of Dhritarashtra,—'O Duryodhana, O bull of Bharata's race, I do not grieve for thee! I grieve, however, for this old couple, *viz.*, Gandhari and and thy father! Having thee of wicked soul for their protector (of whom they will shortly be deprived), they will have to wander without anybody to look after them and deprived also of friends and counsellors, and like a pair of birds shorn of their wings! Having begotten such a wicked son who is the exterminator of his race, alas, these two will have to wander over the earth in sorrow and subsisting on alms!—After this, king Dhritarashtra, addressing Duryodhana seated in the midst of his brothers and surrounded by all the kings, said,—'Listen, O Duryodhana, to what the high-souled Sauri hath said! Accept those words which are eternal, highly beneficial and conducive to what is for thy highest good! With the aid of this Krishna of faultless deeds, we, amongst all the kings, are sure to have all our cherished objects! Firmly united by Kesava, be reconciled, O sire, with Yudhishthira! Seek thou this great good of the Bharatas like unto an august ceremony of propitiation! Through Vasudeva's agency, bind thyself closely with the Pandavas! I think the time for that is come! Do not let the opportunity pass away! If, however, thou disregardest Kesava who from desire of achieving what is for thy good is soliciting thee to make peace, then victory will never be thine!' "

SECTION CXXV.

Vaisampayana said,—"Hearing these words of Dhritarashtra, both Bhishma and Drona who sympathised with the old king, again addressed the disobedient Duryodhana and said,—'As long as the two Krishnas are not accoutred in mail, as long as *Gandiva* resteth inactive, as long as Dhaumya doth not consume the enemy's strength by pouring libations on the warfire,* as long as that mighty bowman Yudhisthira having modesty for his ornament doth not cast angry glances on thy troops, let hostility cease! As long as that mighty bowman, Bhimasena the son of Pritha is not seen stationed in the midst of his division, let hostility cease! As long as Bhimasena, doth not, mace in hand, stalk on the field of battle, grinding (hostile) divisions let peace be made with the Pandavas! As long as Bhima doth not, with his hero-slaying mace, make the heads of warriors fighting from the backs of elephants roll on the field of battle like the fruits of the palmyra in the season of their ripening, let hostility cease! As long as Nakula, and Sahadeva, Dhrishtadyumna of Prishata's race, and Virata, and Sikhandin, and Sisupal's son, accoutred in mail and all well-versed in arms, do not penetrate thy ranks like huge crocodiles penetrating the waters of the deep, and pour their arrowy showers, let hostility cease! As long as fierce winged shaft do not fall upon the delicate bodies of the assembled kings let hostility cease! As long as fierce weapons made of iron and steel, shot unerringly by mighty bowmen well-skilled in arms, endued with lightness of hand, and capable of hitting how long soever the distance, do not penetrate the breasts of warriors smeared with sandal and other fragrant unguents and adorned with golden garlands and gems, let hostility cease! Let that elephant among kings, Yudhishthira the just, receive thee with an embrace while thou salutest him bending thy head! O bull of Bharata's race, let that king distinguished for the liberality of his sacrificial presents place on thy shoulder that right arm of his the palm of which beareth the marks of the banner and the hook! Let him, with hands decked with begemmed and red fingers, pat thy back while thou art seated! Let the mighty-armed Vrikodara with shoulders broad as those of the *Sala* tree, embrace thee, O bull of Bharata's race, and gently converse with thee for peace! And, O king, saluted with reverence by those three, *viz.*, Arjuna and the twins, smell thou their heads and converse with them affectionately! And beholding thee united with thy heroic brothers—the sons of Pandu—let all these monarchs shed tears of joy! Let the tidings of this cordial union be proclaimed in the cities of

---

* Dhaumya is the family priest of the Pandavas. As such it was his duty to perform an Atharvan rite for weakening the foes of the Pandavas. War-fire is fire kindled for such a purpose.—T.

all the kings! Let the Earth be ruled by thee with feeling of brotherly affection (in thy bosom), and let thy heart be freed from the fever (of jealousy and wrath)!' "

SECTION CXXVI.

Vaisampayana said,—"Hearing in that assembly of the Kurus these words that were disagreeable to him, Duryodhana replied unto the mighty-armed Kesava of great fame, saying,—It behoveth thee, O Kesava, to speak after reflecting on all circumstances! Indeed, uttering such harsh words,* thou, without any reason, findest fault with me alone, addressed regardfully, as thou always art, by the sons of Pritha, O slayer of Madhu!† But dost thou always censure me, having surveyed the strength and weakness (of both sides)? Indeed, thyself and Kshattri, the king, the preceptor, and the grandsire, all reproach me alone and not any other monarch! I, however, do not find the least fault in myself! Yet all of you, including the (old) king himself, hate me! O represser of foes, I do not, even after reflection, behold any grave fault in me, or even, O Kesava, any fault however minute! In the match at dice, O slayer of Madhu, that was joyfully accepted‡ by them, the Pandavas were vanquished and their kingdom was won by Sakuni! What blame can be mine as regards that? On the other hand, O slayer of Madhu, the wealth that was won from the Pandavas then, was ordered by me, to be returned unto them! It cannot, again, O foremost of victors, be any fault of ours that the invincible Pandavas, were defeated once again at dice and had to go to the woods! Imputing what fault to us, do they regard us as their enemies? And O Krishna, though (really) weak why do the Pandavas yet so joyfully seek a quarrel with us as if they were strong? What have we done to them? For what injury (done to them) do the sons of Pandu along with the Srinjayas seek to slaughter the sons of Dhritarashtra? We shall not, in consequence of any fierce deed, or (alarming) word (of theirs), bow down to them in fear, deprived of our senses! We cannot bow down to Indra himself, let alone the sons of Pandu! I do not, O Krishna, see the man observant of Kshatriya virtues, who can, O slayer of foes, venture to conquer us in battle! Let alone the Pandavas, O slayer of Madhu, the very gods are not competent to vanquish Bhishma and Kripa and Drona with Karna, in battle! If, O Madhava, we are, in the observance of the practices of our order, cut off in battle when our end

---

* *Vibhashaya* is explained by Nilakantha as *Parushanyuktwa*—T.

† *Bhakti-vadena*, lit., "by means of regardful speeches." The sense is that "won over by the Pandavas in consequence of the regard with which they always address thee &c., &c.,."—T.

‡ *Priyabhyupagate* is explained by Nilakantha to mean *Pritya swikrite.*—T.

comes, with weapons, even that will lead us to heaven! Even this, O Janarddana, is our highest duty as Kshatriyas, *viz.*, that we should lay ourselves down on the field of battle on a bed of arrows! If, without bowing to our enemies, ours be the bed of arrows in battle, that, O Madhava, will never grieve us! Who is there, born in a noble race and conforming to Kshatriya practices, that would from fear bow to an enemy, desirous only of saving his life?* Those Kshatriyas that desire their own good accept regardfully this saying of Matanga, *viz.*, that (as regards a Kshatriya), *one should always keep himself erect, and never bow down, for exertion alone is manliness; one should rather break at the knots than bend.*† A person like me should only bow down to the Brahmanas for the sake of piety, without regarding anybody else. (As regards persons other than Brahmanas), one should, as long as one lives, act according to Matanga's saying. Even this is the duty of Kshatriyas; even this is ever my opinion! That share in the kingdom which was formerly given them by my father shall never again, O Kesava, be obtainable by them as long as I live! As long, O Janarddana, as king Dhritarashtra liveth, both ourselves and they, sheathing our weapons, O Madhava, should live in dependence on him! Give away formerly from ignorance or fear and when I was a child and dependent on others, the kingdom, incapable, O Janarddana, of being given away again, shall not, O delighter of Vrishni's race, be obtainable by the Pandvas! At present, O Kesava of mighty arms, as long as I live, even that much of our land which may be covered by the point of sharp needle shall not, O Madhava, be given by us unto the Pandavas!'"

SECTION CXXVII.

Vaisampayana said,—"Reflecting (for a moment),‡ with eyes red in anger he of Dasarha's race, addressing Duryodhana in that assembly of the Kurus, then said these words:—Wishest thou for a bed of heroes? Verily, thou shalt have it, with thy counsellors! Wait (for a short while), a great slaughter will ensue! Thou thinkest, O thou of little understanding, that thou hast committed no offence against the Pandavas? Let the (assembled) monarchs judge! Grieved at the prosperity of the high-souled Pandavas, thou conspiredst, O Bharata, with Suvala's son about the gambling match! O sire, how could

---

* *Vrittim samikshya*—"thinking only of life" or "the means of life."—T.

†This saying is ascribed in the text to a *Muni* of the name of Matanga. The institutes of Matanga, however, have never come down to us. "At the knots,"—the figure is taken from the bamboo, which consists of knots. The space between two knots is called a *Parva*. *Aparva* means any knot which connects two *Parvas*.—T.

‡ For *Prasamya* some texts (notably the Burdwan one) read *Prahasya* meaning "laughing." *Prasamya* is explained by Nilakantha as *Vicharyya*.—T.

those virtuous, honest, and superior kinsmen of thine (otherwise) engage in such a wicked act with the deceitful Sakuni? O thou that art endued with great wisdom, gambling robbest even the good of their understanding, and as regards the wicked, disunion and dire consequences spring from it.* It was thou who hadst devised, with thy wicked counsellors, that terrible source of calamity in the form of the gambling match, without consulting with persons of righteous behaviour! Who else is there capable of insulting a brother's wife in the way thou didst, or of dragging her into the assembly and addressing her in language thou hadst used towards Draupadi? Of noble parentage and endued with excellent behaviour, and dearer to them than their very lives, the queen-consort of Pandu's sons was treated even thus by thee! All the Kauravas know what words were addressed in their assembly by Dussasana unto those chastisers of foes,—the sons of Kunti,—when they were about to set out for the woods! Who is there capable of behaving so wretchedly towards his own honest kinsmen that are ever engaged in the practice of virtue, that are untainted by avarice,† and that are always correct in their behaviour? Language such as becomes only those that are heartless and despicable, was frequently repeated by Karna and Dussasana as also by thee! Thou hadst taken great pains to burn to death, at Varanavata, the sons of Pandu with their mother while they were children, although that effort of thine was not crowned with success! After this the Pandavas with their mother were obliged to live for a long while concealed in the town of Ekachakra in the abode of a Brahamana! With poison, with snakes and cords, thou hadst, by every means, sought for the destruction of the Pandavas, although none of thy designs was successful. With such feelings when thou hadst always acted towards them so deceitfully, how canst thou say that thou hast not offended against the high-souled Pandavas? Thou art not, O sinful wight, willing to give them their paternal share in the kingdom although they are begging it of thee! Thou shalt have to give it to them when divested of prosperity thou shalt be laid low! Having like a heartless wight done innumerable wrongs to the Pandavas and behaved so deceitfully towards them, thou seekest now to appear in a different garb! Though repeatedly solicited by thy parents, by Bhishma, by Drona, and by Vidura, to make peace, thou dost not yet, O king, make peace! Great is the advantage in peace, O king, both to thyself and Yudhishthira! Peace, however, does not recommend itself to thee! To what else can it be due but thy loss of understanding? Transgressing the words of thy friends, thou canst never attain to what is for thy benefit! Sinful and disreputable is that act which thou, O king, art about to do!' "

Vaisampayana continued,—'While he of Dasarha's race was saying this, Dussasana addressed the vindictive Duryodhana and said unto him these words

---

* *Vyasanam*, lit., "calamities." As the causes of calamity, certain practices, such as gambling, hunting, &c., are especially called *Vyasana*. The sense here is as I have put it.—T.

† Lit. "not avaricious.—T.

in the midst of the Kurus :—'If, O king, thou dost not willingly make peace with the Pandavas, verily, the Kauravas will blind thee (hand and foot) and make thee over to the son of Kunti ! Bhishma, and Drona, and thy (own) father, O bull amongst men, will make us three, *viz.*, Vikartana's son, thyself, and myself, over to the Pandavas !' "

Vaisampayana continued,—"Hearing these words of his brother, Dhritarashtra's son, the wicked, shameless, disobedient, disrespectful, and vain Suyodhana, breathing heavily like a great snake, rose up from his seat in anger, and disregarding Vidura, and Dhritarashtra, and the great king Valhika, and Kripa, and Somadatta, and Bhishma, and Drona, and Janarddana, in fact, all of them, went out of the court. And beholding that bull among men leave the court, his brothers and all his counsellors, and all the kings, followed him. And seeing Duryodhana rise and leave the court in anger with his brothers, Santanu's son Bhishma said,—'The enemies of that person who, abandoning both virtue and profit, folleweth the impulses of wrath, rejoice on beholding him plunged into distress at no distant date !' This wicked son of Dhritarashtra, this one unacquainted with the true means (of accomplishing his objects), this fool that is falsely vain of his sovereignty, obeyeth only the dictates of wrath and avarice ! I see also, O Janarddana, that the hour of all those Kshatriyas is arrived ; for all those kings, from delusion, have with their counsellors followed Duryodhana !'—Hearing these words of Bhishma, the lotus-eyed hero of Dasarha's race, possessed of great prowess, addressing all those (that were still there) headed by Bhishma and Drona, said,—Even this is great transgression of which all the elders of the Kuru race are becoming guilty, *viz.*, that they donot forcibly seize and bind this wicked king in the enjoyment of sovereignty ! Ye chastiser of foes, I think the time hath come for doing this ! If this is done, it may still be productive of good. Listen to me, ye sinless ones ! The words I will speak will soon lead to beneficial results, if, indeed, ye Bharatas, ye accept what I say in consequence of its recommending itself to you ! The wicked son, of ill-regulated soul, of the old Bhoja king, having usurped his father's sovereignty during the latter's life-time, subjected himself to death. Indeed, Kansa the son of Ugrasena, abandoned by his relatives, was slain by me in a great encounter, from desire of benefiting my kinsmen ! Ourselves with our kinsmen then, having paid due honors to Ugrasena the son of Ahuka, installed that extender of Bhoja's kingdom on the throne. And all the Yadavas and Andhakas and the Vrishnis, abandoning a single person in Kansa for the sake of their whole race, have prospered and obtained happiness ! O king, when the gods and *Asuras* were arrayed for battle and weapons were upraised for striking, the Lord of all creatures, Parameshthin, said (something which applies to the case at hand). Indeed, O Bharata, when the population of the worlds was divided into two parties*

---

* *Dwaidhibhuteshu* some texts have *Daghdhibhuteshu* meaning "consumed" or "burnt."—T.

and was about to be slaughtered, the divine and holy Cause of the universe, *viz.*, the Creator, said,—The *Asuras* and the *Daityas* with the *Danavas* will be vanquished, and the *Adityas*, the *Vasus*, the *Rudras* and other dwellers, of heaven will be victorious. Indeed, the gods, and *Asuras*, and human beings, and *Gandharvas*, and Snakes, and *Rakhasas*, will in rage slaughter one another in this battle ! Thinking so, the Lord of all creatures, Parameshthin, commanded Dharma, saying,—Binding fast the *Daityas* and the *Danavas*, make them over to Varuna !—Thus addressed, Dharma at the command of Parameshthin binding the *Daityas* and the *Danavas*, made all of them over to Varuna. And Varuna the Lord of the waters, having bound those *Danavas* with Dharma's noose as also with his own, keepeth them within the depths of the ocean, always guarding them carefully. Binding in the same way Duryodhana, and Karna, and Sakuni the son of Suvala, and Dussasana, make them over to the Pandavas ! For the sake of a family, an individual may be sacrificed. For the sake of a village, a family may be sacrificed. For the sake of a province, a village may be sacrificed. And lastly, for the sake of one's self, the whole earth may be sacrificed. O monarch, binding Duryodhana fast, make peace with the Pandavas ! O bull among Kshatriyas, let not the whole Kshatriya race be slaughtered on thy account !' "

SECTION CXXVIII.

Vaisampayana said,—"Hearing these words of Krishna, king Dhritarashtra lost no time in addressing Vidura who was conversant with all the dictates of virtue. And the king said,—Go, O child, unto Gandhari possessed of great wisdom and foresight and bring her hither ! With her I will solicit this wicked-hearted (son of mine) ! If she can pacify this wicked wretch of evil heart, we may yet be able to act according to the words of our friend Krishna ! It may be that speaking words in recommendation of peace, she may yet succeed in pointing out the right path to this fool afflicted by avarice and having wicked allies. If she can dispel this great and dreadful calamity (about to be) occasioned by Duryodhana, it will then conduce to the attainment and preservation of happiness and peace for ever and ever *—Hearing these words of the king, Vidura, at Dhritarashtra's command, brought (thither) Gandhari possessed of great foresight. And Dhritarashtra then addressed Gandhari and said,—'Behold, O Gandhari, this thy son of wicked soul, transgressing all my commands, is about to sacrifice both sovereignty and life in consequence of his lust of sovereignty ! Of wicked soul and little understanding, he hath, like one of uncultivated mind, left the court, with his sinful counsellors, disregarding his superiors and setting at naught the words of his well-wishers !' "

* *Yoga-kshema* means acquisition and preservation ; hence, the attainment of happiness hithe to unattained and the preservation of what is thus-attained. *Chira-ratraya* is for ever and ever.—T.

Vaisampayana said,—"Hearing these words of her husband, that princess of great fame, Gandhari, desirous of what was highly beneficial, said these words,—'Bring hither, without loss of time, that kingdom-coveting and sick son of mine. He that is of uncultivated heart and sacrificeth both virtue and profit, doth not deserve to govern a kingdom. For all that, however, Duryodhana who is destitute of humility, hath, by every means, obtained a kingdom.* Indeed, O Dhritarashtra, thou, so fond of thy son, art very much to be blamed for this, for knowing well his sinfulness thou followest yet his wisdom! That son of thine, completely possessed by lust and wrath is now the slave of delusion,† and is, therefore, incapable, O king, of being now forcibly turned back by thee! Thou art now reaping the fruit, O Dhritarashtra, of having made over the kingdom to an ignorant fool of wicked soul, possessed by avarice and having wicked counsellors! Why is the king indifferent (to-day) to that disunion which is about to take place between persons related so nearly! Indeed, beholding thee disunited with those that are thy own, thy enemies will laugh at thee! Who is there that would use violence for crossing that calamity, O king, which can be crossed over by conciliation and gift?"

Vaisampayana continued,—"Kshattri then, and at Dhritarashtra's command, and his mother's also, once more caused the vindictive Duryodhana to enter the court. Expectant of his mother's words, the prince re-entered the court, with eyes red as copper from wrath, and shining heavily as asnake. And beholding her son who was treading in a wrong path enter the court, Gandhari rebuked him severely and said these words for bringing about peace.

"Gandhari said,—'O Duryodhana, attend, O dear son, to these words of mine that are beneficial to thee as also to all thy followers,—words that thou art competent to obey and that will conduce to thy happiness! O Duryodhana, obey thou the words of thy well-wishers, those words, viz., which that best of the Bharatas—thy father—and Bhishma, and Drona, and Kripa, and Kshattri, have spoken! If thou makest peace, thou wouldst by that render homage to Bhishma, to thy father, to me, and to all thy well-wishers with Drona at their head! O thou of great wisdom, nobody, O best of the Bharatas succeedeth by his own desire alone in acquiring and keeping or enjoying a kingdom! One that hath not his senses under control cannot enjoy sovereignty for any length of time! He that hath his soul under control and is endued with great intelligence, can rule a kingdom! Lust and wrath wean away a man from his possessions, and enjoyments. Conquering these foes first, a king bringeth the earth under his subjection! Sovereignty over men is a great thing. Those that are of wicked souls may easily desire to win a kingdom, but they are not competent to retain a kingdom

---

* *Aptum* in this *Sloka* in grammatically connected with the preceding line.—T.

† *Mohamasthitas* some texts have *Lobhamasthitas* which would be slightly tautological.—T,

(when won). He that desireth to obtain extensive empire* must bind his senses to both profit and virtue, for if the senses are restrained, the intelligence increaseth, like fire that increaseth when fed with fuel. If not controlled, these can even slay their possessor like unbroken and furious horses capable of killing an unskilful driver. One that seeketh to conquer his counsellors without conquering his own self, and conquer foes without conquering his counsellors, is soon vanquished himself and is ruined. He who conquereth his own self first, taking it for a foe, will not seek in vain to conquer his counsellors and enemies afterwards. Prosperity worshippeth greatly that person who hath conquered his senses and his counsellors, who inflicteth punishments on transgressors, who acteth after deliberation, and who is possessed of wisdom. Lust and wrath that dwell in the body are deprived of their strength by wisdom like a couple of fishes ensnared in a net with close holes. Those two in consequence of which the gods shut the gates of heaven against one who freed from worldly propensities is desirous of going thither, are excited lust and wrath. That king who knoweth well how to conquer lust and wrath and avarice and boastfulness and pride, can own the sovereignty of the whole earth. That king who is desirous of gaining wealth and virtue and vanquishing his enemies, should always be engaged in controlling his passions. Influenced by lust, or from wrath, he that behaveth deceitfully towards his own kinsmen or others, can never win many allies. Uniting thyself with those chastisers of foes—the heroic sons of Pandu—who are all endued with great wisdom, thou canst, O son, enjoy the earth in happiness! What Bhishma the son of Santanu, and that mighty car-warrior Drona, have told thee is, O son, quite true! Krishna and Dhananjaya *are* invincible! Seek thou, therefore, the protection of this mighty armed one, this one that is not wearied by exertion, for if Kesava becometh gracious both sides will be happy! That man who is not obedient to the wishes of wise and learned friends always seeking his prosperity, only gladdeneth his enemies. O son, there is no good in battle, no virtue, no profit! How can it bring happiness then? Even victory is not always certain. Do not set thy heart, therefore, on battle! O thou of great wisdom, Bhishma and thy father and Valhika (formerly) gave unto the Pandavas their share (of the kingdom) from fear, O chastiser of foes, of disunion with them! Thou beholdest to-day the fruit of that (peaceful) cession in the fact of thy sovereignty of the whole earth with all its thorns removed by those heroes?† Give, O chastiser of fees, unto the son of Pandu what is their due! If thou wishest to enjoy, with the counsellors, even half (the empire), let their share then be given unto them! Half the earth is sufficient to yield the means of

* *Mahat* is lit. any great thing. Nilakantha quotes *Viswa* to show that it is also used for empire or extensive sway.—T.

† That thou governest to-day the whole earth without a rival is the direct consequence of that peaceful cession. The empire that is now ruled by thee had been won by the Pandavas. It is they who had vanquished all rivals—T.

support unto thee and thy counsellors! By acting according to the words of thy well-wishers, thou wilt, O Bharata, win great fame! A quarrel with the the sons of Pandu who are all endued with prosperity, who have their souls under complete control, who are possessed of great intelligence and have conquered their passions, will only divest thee of thy great prosperity! Dispelling the wrath of all thy well-wishers, rule thou thy kingdom as becometh thee, giving, O bull of Bharata's race unto the sons of Pandu the share that belongeth to them! O son,* persecution of the sons of Pandu for full thirteen years hath been enough. Augmented by lust and wrath, quench (that fire) now, O thou of great wisdom! Thou that covetest the wealth of the Pandavas are not a match† for them, nor this *Suta's* son who is exceedingly wrathful, nor this thy brother Dussasana! Indeed, when Bhishma and Drona and Kripa and Karna and Bhimasena and Dhananjaya and Dhrishtadyumna will be enraged, the population of the earth will be exterminated! Under the influence of wrath, do not, O son, exterminate the Kurus! Let not the wide earth be destroyed for thy sake! Of little understanding as thou art thou thinkest that Bhishma, and Drona, and Kripa, and others will fight (for thee) with all their might. That will never happen, for as regards these that are endued with self-knowledge, their affection towards the Pandavas and yourselves is equal! If for the sake of the sustenance they have obtained from the king (Dhritarashtra)‡ they consent to yield up their very lives, they will not yet be able to cast angry glances upon king Yudhishthira. It is never seen in this world that men acquire wealth by avarice. Give up thy avarice then, O son, and desist, O bull of Bharata's race!' "

SECTION CXXIX.

Vaisampayana said,—"Disregarding these words of grave import spoken by his mother, Duryodhana again went away, in anger, from that place to the presence of wicked persons. And wending away from the court, the Kuru prince began to consult with Suvala's royal son Sakuni conversant with dice. And this was the resolution at which Duryodhana and Karna and Suvala's son Sakuni with Dussasana as their fourth arrived:—This Janarddana, quick in action, seeketh, with king Dhritarashtra and Santanu's son, to seize us first.

---

* Anga is a vocative particle expressive of affection.—T,

† *Caktas.* It may also mean "competent." The meaning then would be—"Although thou covetest etc., thou wilt yet not be competent to achieve thy desire.' "—T.

‡ *Rajapinda*—lit. "the king's cake or food," meaning, of course, the food or sustenance or support they have obtained from the king (Dhritarashtra).—T.

We, however, shall forcibly seize this tiger among men, Hrishikesa, first, like Indra forcibly seizing Virochana's son (Vali)! Hearing that this one of Vrishni's race hath been seized, the Pandavas will lose heart and become incapable of exertion like snakes whose teeth have been broken. This mighty-armed one is, indeed, the refuge and protection* of them all. If this grantor of wishes, this bull of all the Sattwatas, be seized, the Pandavas with the Somakas will become depressed and incapable of exertion. Therefore, disregarding Dhritarashtra's cries, we will seize even here this Kesava who is quick in action, and then fight the foe!—After those sinful men of wicked souls had come to this sinful resolution, the highly intelligent Satyaki, capable of reading the heart by signs, soon came to know of it. And because of that knowledge, he soon issued out of the court, accompanied by Hridika's son (Kritavarman). And Satyaki addressed Kritavarman, saying,—'Array the troops soon! And accoutred in mail and with thy troops arrayed for battle, wait thou at the entrance of the court, till I represent this matter unto Krishna unwearied by exertion!—Saying this, that hero re-entered the court like a lion entering a mountain cave. And he (first) informed the high-souled Kesava, and then Dhritarashtra, and then Vidura, of that resolution. And having informed them of that resolution, he laughingly said,—"These wicked men wise to commit an act here that is disapproved by the good from considerations of virtue, profit, and desire. They will, however, never be able to actually achieve it. These fools of sinful souls assembled together, these wretches overwhelmed by lust and anger and yielding themselves up to wrath and covetousness, are about to perpetrate a highly unbecoming deed!† These wretches of little understanding and desirous of seizing the lotus-eyed, like idiots and children desiring to seize a blazing fire by means of their garments!'—Hearing these words of Satyaki, Vidura endued with great foresight said these words unto the mighty-armed Dhritarashtra in the midst of the Kurus:—'O king, O chastiser of foes, the hour of all thy sons is come, for they are endeavouring to perpetrate a highly infamous deed however incapable they may be of actually accomplishing it! Alas, united together they desire to vanquish this younger brother of Vasava, and seize this lotus-eyed one! Indeed, encountering this tiger among men, this invincible and irresistible one, they will all perish like insects on a blazing fire! If this Janarddana wisheth, he can send all of them even if they battle together, into the abode of Yama, like an enraged lion despatching a herd of elephants! He will, however, never do any such sinful and censurable act. This best of persons, of unfading glory, will never deviate from virtue!'—After Vidura had said these words, Kesava, casting his eyes

---

* *Carma* is lit. *shame*, or that which dispels shame. *viz.*, dress or covering, hence, refuge or protection. *Varma* is a coat of mail, *i.e.*, protection. Kesava is the covering and coat of mail of the Pandavas.—T.

† *Vikurvate* is explained by Nilakantha as *Vikaram kalahakhyam kurvate.* I prefer to understand it as simply signifying "are about to do an *unbecoming* act."—T.

on Dhritarashtra, said in the midst of those well-meaning persons listening unto one another,—O king, if these (weights) desire to chastise me by using violence, permit them to chastise me, O monarch, for me to chastise them, for I dare chastise all of them together that are so excited with rage ! I will not, however, perpetrate any sinful and censurable act ! Coveting the possessions of the Pandavas, thy sons will lose their own ! If they desire to perpetrate such a deed, Yudhishthira's object then will be (easily) accomplished, for this very day, O Bharata, seizing these with all that follow them, I can make them over to the sons of Pritha ! What is there that is difficult of attainment to me ? I will not, however, O Bharata, commit in thy presence, O great monarch, any such censurable deed that can proceed only from wrath and a sinful understanding ! Let it be, O king, as this Duryodhana desireth ! I give permission, O monarch, to all thy sons to do it !'

"Hearing these words (of Kesava), Dhritarashtra addressed Vidura, saying,—'Quickly bring hither the sinful Duryodhana who is so covetous of sovereignty, with his friends, counsellors, brothers, and followers, if indeed, making one more effort I can bring him to the right path !'

"Thus addressed by Dhritarashtra, Kshattri once more caused the unwilling Duryodhana to enter the court with his brothers and surrounded by the kings (that followed him). King Dhritarashtra then addressed Duryodhana surrounded by Karna and Dussasana and all those kings, saying,—'O wretch of accumulated sins, having for thy allies men of despicable acts, infamous is the deed that thou, uniting with sinful friends, seekest to do ! Of little understanding, thou infamy of thy race, one like thee alone can seek to do an act so infamous and disapproved by the good, however incapable it may be of being actually achieved ! Uniting with sinful allies, wishest thou to chastise this invincible and irresistible one of eyes like lotus-leaves ? Like a child wishing to have the moon, seekest thou, O fool, to do what cannot be done by the very gods headed by Vasava with all their strength ? Knowest thou not, that Kesava who is incapable of being borne in battle by gods and men and *Gandharvas* and *Asuras* and *Uragas* ? Like the wind which none can seize with his hands, like the moon which no hand can reach, like the Earth which none can support on his head, Kesava is incapable of being seized by force !'

"After Dhritarashtra had said these words, Vidura, (casting) his eyes on Duryodhana, addressed that vindictive son of Dhritarashtra, saying,—'O Duryodhana, listen now to these words of mine ! At the gates of *Saubha*,* that foremost of monkeys known by the name of Dwivida covered Kesava with a mighty shower of stones ! Desirous of seizing Madhava by putting forth all his prowess and exertion, he did not yet succeed in seizing him. Seekest thou to seize that Kesava by force ? When Sauri went to Pragyotisha, Naraka with all the *Danavas* succeeded not in seizing him there ! Seekest thou to seize him by

* The flying city of Salwa — T.

force ? Slaying that Naraka in battle, he brought away (from his city) a thousand damsels and married them all according to the ordinance. In the city of Nirmochana, six thousand mighty *Asuras* failed to seize him with their nooses. Seekest thou to seize that Kesava by force ? While only a child, he slew Putana and Sakuni, and O bull of Bharata's race, he held up the mountains of Govardhana (on his little finger) for protecting the kine (from a continuous rain) ! He hath also slain *Arishta*, and *Dhenuka* and *Chanura* of great strength, and *Aswaraja*, and Kansa, the doer of evil ! He hath slain Jarasandha, and Vakra, and Sisupala of mighty energy, and Vana, in battle, and numerous other kings also have been slain by him. Of immeasurable might, he vanquished king Varuna and also Pavaka (Agni), and on the occasion of bringing (down from the celestial regions) the (heavenly flower called) *Parijata*, he defeated the lord of Sachi himself. While floating on the vasty deep he slew Madhu and Kaitabha, and in another birth he slew *Hayagriva* (Horse-necked).* He is the maker of everything but is himself made by none ! He is the Cause of all Power ! Whatever Sauri wisheth, he accomplisheth without any effort. Knowest thou not the sinless Govinda of terrible prowess and incapable of deterioration, this one resembling an angry snake of virulent poison, this mass of energy ? In seeking to use violence towards Krishna endued with mighty arms and unwearied by exertion, thou wilt, with all thy followers, perish like an insect falling upon fire !' "

SECTION CXXX.

Vaisampayana said,—"After Vidura had said this, Kesava, that slayer of hostile divisions,† endued with great energy, addressed Dhritarashtra's son Duryodhana and said,—'From delusion, O Suyodhana, thou regardest me to be alone, and it is for this, O thou of little understanding, that thou seekest to make me a captive after vanquishing me with violence ! Here, however, are all the Pandavas and all the Vrishnis and Andhakas ! Here are all the *Adityas*, the *Rudras*, and the *Vasus*, with all the great *Rishis* !—Saying this, Kesava, that slayer of hostile heroes, burst out into a loud laughter. And as the high-souled Sauri laughed, from his body that ressembled a blazing fire issued myriads of gods, each of lightning effulgence, and not bigger than the thumb ! And on his forehead appeared Brahman, and on his breast Rudra. And on his arms

---

* *Swapat* is sleeping or lying down in a recumbent posture. *Ekarnava* is lit. one ocean, *i. e.*, the whole Earth under water and when there was nothing but water all around. This refers to the universal deluge. The *Asura* Hayagriva was slain because of his having stolen away the *Vedas.*—T.

† *Puga* is a crowd or cluster. The meaning of the compound is "slayer of crowds of foes," *i. e.*, one killing hundreds at a time.—T.

appeared the regents of the world, and from his mouth issued Agni, the *Adityas*, the *Saddhyas*, the *Vasus*, the *Aswins*, the *Marutas* with Indra, and the *Viswedevas*. And myriads of *Yakshas*, and the *Gandharvas*, and *Rakshasas* also, of the same measure and form, issued thence. And from his two arms issued Sankarshana* and Dhananjaya. And Arjuna stood on his right, bow in hand, and Rama stood on his left, armed with the plough. And behind him stood Bhima, and Yudhishthira, and the two sons of Madri, and before him were all the Andhakas and the Vrishnis with Pradyumna and the other chiefs bearing mighty weapons upraised. And on his diverse arms were seen the conch, the discus, the mace, the bow called *Carnga*, the plough, the javelin, the *Nandaka*, and every other weapon, all shining with effulgence and upraised for striking. And from his eyes and nose and ears and every part of his body, issued fierce sparks of fire mixed with smoke. And from the pores of his body issued sparks of fire like unto the rays of the Sun. And beholding that awful form of the high-souled Kesava, all the kings closed their eyes with affrighted hearts except Drona, and Bhishma, and Vidura endued with great intelligence, and the greatly blessed Sanjaya, and the *Rishis* possessed of wealth of asceticism, for the divine Janarddana gave unto these celestial sight, on the occasion. And beholding in the (Kuru) court that highly wonderful sight celestial drums beat (in the sky) and a floral shower fell (upon him)!† And the whole Earth trembled (at the time) and the oceans were agitated. And, O bull of Bharata's race, all the denizens of the earth were filled with great wonder. Then that tiger among men, that chastiser of foes, withdrew that divine and highly wonderful and diverse-looking form of his endued with every prosperity! And arm-in-arm with Satyaki on one side and Hridika's son (Kritavarman) on the other, and obtaining the permission of the *Rishis*, the slayer of Madhu went out. And during the uproar that then took place, the *Rishis*, Narada and others, vanished for repairing to their respective places. And this also was another wonderful incident that happened. And seeing that tiger among men leave the court, the Kauravas with all the kings followed him, like the gods following Indra. Sauri, however, of immeasurable soul, without bestowing a single thought on those that followed him, issued from the court, like a blazing fire mixed with smoke. And he beheld (at the gate his charioteer) Daruka waiting with his large white car furnished with rows of tinkling bells, decked with golden ornaments, and endued with great speed, and the clatter of whose wheels resembled the rear of clouds, and which was covered all over with white tiger-skins, and unto which were harnessed his steeds Saivya (and others).‡ And

---

* Valarama, also called Rama—T.

† Some editions have 5 *slokas* here about Dhritarashtra's prayer to Kesava for eye-sight in order to behold Kesava's universal form. The Burdwan text omits them properly. They are evidently an interpolation.

‡ Literally, "Daruka showed himself there with &c. &c."—T.

there also appeared, mounted on his car, that favorite hero of the Vrishnis, the mighty car-warrior Kritavarman the son of Hridika.* And as that chastiser of foes, Sauri, who had his car ready, was about to depart, king Dhritarashtra addressed him once more and said,—'O grinder of foes, thou hast seen, O Janarddana, the power I wield over my sons! Thou hast, indeed, witnessed all with thy own eyes! Nothing now is unknown to thee! Seeing me endeavour† to bring about peace between the Kurus, in fact, knowing the state (in which I am), it behoveth thee not to entertain any suspicions regarding me! O Kesava, I have no sinful feelings towards the Pandavas. Thou knowest what words have been spoken by me to Suyohdana! The Kauravas and all the kings of the Earth also know, O Madhava, that I have made every endeavour to bring about peace!!' "

Vaisampayana continued,—"The mighty-armed Janarddana then addressed Dhritarashtra, and Drona, and the grandsire Bhishma, and Kshattri, and Valhika, and Kripa, and said,—'Ye have yourselves witnessed all that hath happened in the assembly of the Kurus, *viz.*, how the wicked Duryodhana, like an uneducated wretch left the court from anger, and how king Dhritarashtra also describeth himself to be powerless! With the permission of you all I will now go back to Yudhishthira!'—Saluting them, that bull amongst men, Sauri, then mounted his car and set out. And those heroic bulls amongst the Bharatas, those mighty bowmen, *viz.*, Bhishma, Drona, and Kripa, and Kshattri, and Aswatthaman, and Vikarna and that mighty car-warrior Yuyutshu, all began to follow him. And Kesava, on his large white car furnished with rows of tinkling bells, proceeded then, in the very sight of the Kurus, to the abode of his paternal aunt (Kunti)."

SECTION CXXXI.

Vaisampayana said,—'Entering her abode and worshipping her feet, Kesava represented to her briefly all that had transpired in the assembly of the Kurus. And Vasudeva said,—'Diverse words, worthy of being accepted and fraught with reasons, were said both by myself and the *Rishis*, but Duryodhana accepted them not. As regard Suyodhana and his followers, their hour is come,‡ With

---

* The passage, *supra*, about Krishna's issuing out of the court arm-in-arm with Satyaki on one side and Kritavarman on the other is an interpolation. Kritavarman could not be within the court. Asked by Satyaki to wait at the gate with his troops arrayed for battle, he was staying at the gate where he is now seen.—T.

† For *Yatamanam* some texts read *Hatamanam* meaning that "in desiring to bring about peace, I have been *disgraced* or *humiliated* (by my son rejecting my counsels)."

‡ Literally, "Suyodhana's followers are all ripe under the influence of Time"—T,

thy leave now, I will speedily repair unto the Pandavas! What should I say unto the Pandavas as thy instructions to them? Tell me that, O thou endued with great wisdom! I desire to hear thy words!'

"Kunti said,—'O Kesava, say unto king Yudhishthira of virtuous soul these words:—Thy virtue, O Son, is decreasing greatly! Do not act vainly! O king, like a reader of the *Vedas* incapable of catching their real meaning, and, therefore, trully unlearned, thy understanding, affected by only the words of the *Vedas*, vieweth virtue alone!* Cast thy eyes on the duties of thy own order, as ordained by the Self-create! For all ruthless deeds and for the protection of the people, from his (Brahmana's) arms was created the Kshatriya who is to depend upon the prowess of his own arms! Listen, an instance is cited in this connection, that hath been heard by me from the aged. In days of yore, Vaisravana, having been gratified, made a gift of this Earth to the royal sage Muchukunda. The latter, without accepting the gift, said,—*I desire to enjoy that sovereignty which is won by prowess of arms*!—At this, Vaisravana was highly delighted and filled with wonder. King Muchukunda then, fully observing the duties of the Kshatriya order, ruled this earth, having conquered it by the prowess of his arms. Then again, a sixth part of the virtue practised by subjects well protected by the king, is obtained, O Bharata, by the king! The virtue again that the king himself practiseth conferreth godhead on him, while if he perpetrateth sin, he goeth to hell. The penal code, properly applied by the ruler, maketh the four orders adhere to their respective duties, and leadeth to an acquisition (by the ruler himself) of virtue (profit, and salvation).† When the king properly abideth by the penal code without making any portion of it a dead letter, then that best of periods called the *Krita yuga* setteth in. Let not this doubt be thine, *viz*., whether the era is the cause of the king or the king the cause of the era, for (know this to be certain that) the king is the cause of the era!‡ It is the king that createth the *Krita*, the *Treta*, or the *Dwapara* age. Indeed, it is the king that is the cause of also the fourth *Yuga* (*viz*., the *Kali*). That king who causeth the *Krita* age to set in, enjoyeth heaven exceedingly. That king who causeth the *Treta* age to set in, doth enjoy heaven but not exceedingly. For this

---

* *Srotriya* is one learned in the *Vedas*. *Mandaka* is explained by Nilakantha as *Arthajnana-sunya*. *Avipaschit* is unlearned. *Anuvakahata* is lost or affected by only the words (of the *Vedas*).—T.

† *Dharmebhyas niyacchati* is literally 'restricteth (the king) to virtve and the others!'—T.

‡ What Kunti seeks to inculcate here is that the righteousness or unrighteousness of an era depends directly on the character of the king who rules during that era. It is not true that the king is sinful because the era is sinful; on the other hand, an era is sinful because the king is so. It always depends upon the king himself as to whether the period of his reign should be virtuous or the contrary.—T.

causing the *Dwapara* age to set in, a king enjoyeth heaven according to his due. The king, however, who causeth the *Kali* age to set in, earneth sin exceedingly. Thereupon that king of wicked deeds resideth in hell for countless years. Indeed, the king's sins affect the world, and the world's sins affect him. Observe thou those kingly duties of thine that befit thy ancestry. That is not the conduct of a royal sage in which thou wishest to abide! Indeed, he that is stained by weakness of heart and adhereth to compassion, and is unsteady, never obtaineth the merit born of cherishing his subjects. That understanding according to which thou art now acting was never wished (to thee) by Pandu, or myself, or thy grandsire, while we uttered blessings on thee before! Sacrifice, gift, ascetic merit, and bravery, subjects and children, greatness of soul, and might, and energy,*—these were always prayed by me for thee! Men and gods, when duly worshipped, become gratified and always bestow long life, wealth, and children, and *Swaha* and *Swadha*. The mother and the father, as also the gods, always desire liberality and gift and study and sacrifice and sway over subjects for their children. Whether all this be righteous or unrighteous, you are to practise it in consequence of your very birth. (Behold, O Krishna, so far from doing all this), though born in a high race, they are yet destitute of the very means of support, and are afflicted with misery! Hungry men, approaching a brave and bountiful monarch, are gratified and live by his side. What virtue can be superior to this? A virtuous person, upon acquiring a kingdom, should in this world make all persons his own, attaching some by gift, some by force, and some by sweet words. A Brahmana should adopt mendicancy; a Kshatriya should protect (subjects); a Vaisya should earn wealth; and a Sudra should serve the other three. Mendicancy, therefore, is forbidden to thee! Nor is agriculture suited to thee. Thou art a Kshatriya and, therefore, the protector of all in distress. Thou art to live by the prowess of thy arms. O thou of mighty arms, recover thy paternal share of the kingdom which thou hast lost, by conciliaiton, or working disunion among thy foes, or gift of money, or violence, or well-directed policy! What can be a matter of greater grief than that I, deprived of friends, should live upon food supplied by others, after having brought thee forth, thou enhancer of the joys of friends? Fight, according to the practices of kings! Do not sink thy ancestors (in infancy)! With thy merit worn out, do not, with thy younger brothers, obtain a sinful end!—' "

---

* For *Ojas*, the Burdwan Pundits read *ayus* meaning long life.—T.

SECTION CXXXII.

"Kunti said,—'In this connection, O chastiser of foes, is cited an old story of the conversation between Vidula and her son. It behoveth thee to say unto Yudhishthira anything that can be gathered from this or anything more beneficial than that!

" There was a high-born dame of great foresight, named Vidula. She was famous, slightly wrathful, of crooked disposition, and devoted to Kshatriya virtues. Well-educated, she was known to all the kings of the Earth. Of great learning, she had listened to the speeches and instructions of diverse men. And the princess Vidula one day rebuked her own son who, after his defeat by the king of the *Sindhus*, lay prostrate with heart depressed by despair. And she said,—Thou art not my son, O enhancer of the joys of foes! Begotten thou hast not been by myself and thy father! Whence hast thou come? Without wrath as thou art, thou canst not be counted as a man! Thy features betray thee to be a eunuch! Sinkest thou in despair as long as thou livest? If thou art desirous of thy own welfare, bear thou the burthen (of thy affairs on thy shoulders)! Do not disgrace thy soul! Do not suffer it to be gratified with a little! Set thy heart on thy welfare, and be not afraid! Abandon thy fears! Rise, O coward! Do not lie down thus, after thy defeat, delighting all thy foes and grieving thy friends, and reft of all sense of honor! Little streams are filled up with only a small quantity of water. The palms of a mouse are filled with only a small quantity. A coward is soon gratified, with acquisitions that are small! Rather perish in plucking the fangs of a snake than die miserably like a dog! Put forth thy prowess even at the risk of thy life! Like a hawk that fearlessly rangeth the sky, do thou also wander fearlessly, or put forth thy prowess, or silently watch thy foes for an opportunity! Why dost thou lie down like a carcase or like one smitten by thunder! Rise, O coward, do not slumber after having been vanquished by the foe! Do not disappear from the sight of all so miserably! Make thyself known by thy deeds! Never occupy the intermediate, the low, or the lowest station! Blaze up (like a well-fed fire)!* Like a brand of *Tinduka* wood, blaze up even for a moment, but never smoulder, from desire of life, like a flameless fire of paddy chaff! It is better to blaze up for a moment than smoke for ever and ever! Let no son be born in a royal race, who is either exceedingly fierce or exceedingly mild! Repairing to the field of battle and achieving every great feat that is possible for man to achieve, a brave man is freed from the debt he oweth to the duties of the Kshatriya order. Such a person never disgraceth his ownself. Whatever he gaineth his object or not, he that is possessed of sense never indulgeth in grief. On the other

* For *Urjitas* some texts read *Garjitas* which is unpoetical, if not unmeaning. *Urjitas* is literally blazing up or swelling. *Jaghanya* is low but *Adhas* seems to indicate somethin lower.—T

hand, such a person accomplisheth what should be next done, without caring for even his life ! Therefore, O son, display thy prowess, or obtain that end which is inevitable ! Why, indeed, dost thou live, disregarding the duties of thy order ?* All thy religious rites, O eunuch, and all thy achievements are gone ! The very root of all thy enjoyments is cut off ! What for then dost thou live ? If fall and sink one must, he should seize the foe by the hips (and thus fall *with* the foe) ! Even if one's roots are cut off, he should not yet give way to despair ! Horses of high mettle put forth all their prowess for dragging or bearing heavy weights. Remembering their behaviour, muster all thy strength and sense of honor ! Know also in what thy manliness consists ! Exert thyself in raising that race which hath sunk in consequence of thee ! He that hath not achieved a great feat forming the subject of men's conversation, only increaseth the tale of humanity ! He is neither man or woman ! He whose fame is not sounded in respeet of charity, asceticism, truth, learning and acquisition of wealth, is only his mother's excreta. On the other hand, he that surpasseth others in learning, asceticism, wealth, prowess, and deeds, is (truly) a man ! It behoveth thee not to adopt the idle, wretched, infamous, and miserable profession of mendicancy that is worthy only of a coward !† Friends never derive any happiness on obtaining that weak person for a friend at whose sight foes are delighted, who is despised by men, who is without seats and robes, who is gratified with small acquisitions, who is destitute, and who hath no courage, and is low. Alas, exiled from our kingdom, driven from home, deprived of all means of enjoyment and pleasure, and destitute of resources, we shall have to perish from want of the very means of life ! Misbehaving in the midst of those that are good, and the destroyer of thy race and family, by bringing thee forth, O Sanjaya, I have brought forth Kali himself in the shape of a son ! Oh, let no woman bring forth such a son (as thou) that art without wrath, without exertion, without energy, and that art the joy of foes ! Do not smoulder ! Blaze thou up, effectively displaying thy prowess ! Slay thy foes ! For but a moment, for ever so small a space of time, blaze thou up on the heads of thy enemies ! He is a man who cherisheth wrath and forgiveth not ! He, on the other hand, who is forgiving and without wrath, is neither a man nor woman ! Contentment and softness of heart, and these two, *viz.*, want of exertion and fear, are destructive of prosperity ! He that is without exertion never winneth what is great ! Therefore, O son, free thyself, by thy own exertions, from these faults that lead to defeat and downfall ! Steel thy heart and seek to recover thy own ! A man is called *Purusha* because he is competent to trouble his foe (*param*). He, therefore, who liveth like a woman is misnamed *Purusha* (man). A brave king, of mighty

---

* *Dharmam agratas kritwa* : Nilakantha supposes that *agratas* is used ironically for *prishthatas.* Literally, therefore, it should be "keeping thy duties at thy back," in the sense of disregarding them.—T.

† *Jalmim* is idle.—T.

strength, and who moveth like a lion, may go the way of all creatures.* The subjects, however, that reside in his dominions do not yet become unhappy. That king who, disregarding his own happiness and pleasures, seeketh the prosperity of his kingdom, succeedeth soon in gladdening his counsellors and friends !'—

" 'Hearing these words, the son said,—If thou dost not behold me, of what use would the whole Earth be to thee, of what use thy ornaments, of what use all the means of pleasure and even life itself ?—The mother said,—Let those regions be obtained by our foes which belong to those that are low.† Let those again that are our friends go to those regions which are obtainable by persons whose souls are held in respect ! Do not adopt the course of life that is followed by those wretched persons who, destitute of strength and without servants and attendants (to do their bidding) live upon the food supplied by others ! Like the creatures of the earth that depend on the clouds, or the gods depending on Indra, let the Brahmanas and thy friends all depend on thee for their sustenance ! His life, O Sanjaya, is not vain on whom all creatures depend for their sustenance like birds repairing to a tree abounding with ripe fruits ! The life of that brave man is, indeed, praiseworthy, through whose prowess friends derive happiness, like the gods deriving happiness through the prowess of Sakra ! That man who liveth in greatness, depending on the prowess of his own arms, succeedeth in winning fame in this world a blessed state in the next !—' "

SECTION CXXXIII.

"Vidula said,—If, having fallen into such a plight, thou wishest to give up manliness, thou shalt then have, in no time, to tread the path that is trod by those that are low and wretched. That Kshatriya who, from desire of life, displayeth not his energy according to the best of his might and prowess, si regarded as a thief ! Alas, like medicine to a dying man, these words that are fraught with grave import, and are proper and reasonable, do not make any impression on thee ! It is true, the king of the Sindhus hath many followers. They are, however, all discontented. From weakness, and ignorance of proper means, they are waiting for the distress of their master (without being able to effect a deliverance for themselves by their own exertions) ! As regards others (his open enemies), they will come to thee with their auxiliaries if they behold

---

* *Dishtabhavam gatas.*—T.

† The first word of this *sloka* is variously read. Nilakantha notices several readings, but prefers *Kimadyakanam* which he explains as "*Kimadyam, i. e., Kim bhoktavyam iti ye chintaynti tesham*, meaning the poor. He also suggests that it may mean, *Kim adya twaraya swa eva satrun Jeshyama*, that is, those that are procrastinating. Some of the readings are *Hinyamanasya, Anudrutasya, Anahatanam, Anadritanam, Nirmanyukanim*, &c.—T.

thee put forth thy prowess. Uniting with them, seek refuge now in mountain fastnesses, waiting for that season when calamity will overtake the foe, as it must, for he is not free from disease and death! By name thou art *Sanjaya* (the victorious)! I do not, however, behold any such indication in thee! Be true to thy name! Be *my son*! Oh, do not make thy name untrue! Beholding thee while a child, a Brahmana of great foresight and wisdom, said,—*This one falling into great distress will again win greatness*!—Remembering his words, I hope for thy victory! It is for that, O son, I tell thee so, and shall tell thee again and again! That man who pursueth the fruition of his objects according to the ways of policy and for the success of whose objects other people strive cordially, is always sure to win success! *Whether what I have is gained or lost, I will not desist*,—with such a resolve, O Sanjaya, O learned one, engage in war, without withdrawing thyself from it! Samvara hath said,—there is not a more miserable state than that in which one is anxious for his food from day to day.* A state such as this hath been said to be more unhappy than the death of one's husband and sons. That which hath been called poverty is only a form of Death. As regards myself, born in a high race, I have been transplanted from one lake into another. Possessed of every auspicious thing, and worshipped by my husband, my power extended over all. Staying in the midst of friends, our friends formerly beheld me decked in costly garlands and ornaments, with body well-washed, attired in excellent robes, and myself always cheerful! When thou wilt behold both me and thy wife weakened (from want of food), thou wilt then, O Sanjaya, scarcely desire to live! Of what use will life to be thee when thou wilt behold all our servants engaged in attending on us, our preceptors and our ordinary and extraordinary priests leaving us from want of sustenance! If, again, I do not now see in thee those laudable and famous achievements in which thou wert formerly engaged, what peace can my heart know? If I have to say—*Nay*—to a Brahmana, my heart will burst, for neither myself nor my husband ever said—*Nay*—to a Brahmana before. We were the refuge of others, without ourselves having ever taken refuge with others! Having been such, if I have to support life by depending on another, I will surely cast off my life! Be thou our means of crossing the ocean that is difficult to cross! In the absence of boats, be thou our boat! Make for us a place where place there is none.† Resucsitate us that are dead! Thou art competent to encounter all foes if thou dost not cherish the desire of life! If, however, thou art for adopting this mode of life that is fit only for a eunuch, then with troubled soul and depressed heart it would be better for thee to sacrifice thy life! A brave man winneth fame by slaying even a single foe. By slaying Vritra Indra became the great Indra and

---

* I render this *Sloka* a little too freely.—T.

† The Burdwan Pundits have failed to catch the meaning of *Kurushwa sthanamasthane*—T.

acquired the sovereignty of all the gods and the cup* for drinking *Soma*, and the lordship of all the worlds. Proclaiming his name in battle, challenging his foes accoutred in steel, and grinding or slaying the foremost warriors of hostile ranks, when a hero winneth far-extending fame in fair fight, his enemies then are pained and bow down unto him. They that are cowards become helpless and contribute by their own conduct to bestow every object of desire on those that are skilled and brave and that fight reckless of their lives. Whether kingdoms be overtaken by mighty ruin, or whether life itself be endangered, they that are noble never desist till they exterminate the fore within their reach. Sovereignty is either the door of heaven or *Amrita*. Regarding it as one of these, and bearing it in miud that it is now shut against thee, fall thou like a burning brand in the midst of thy foes. O king, slay thy foes in battle !—Observe the duties of thy order ! Let me not behold thee cheerless, O enhancer of the fears of thy foes ! Let me not in dejection behold thee s.anding in misery, surrounded by our sorrowing selves and rejoicing foes ! Rejoice, O son, and make thyself happy in the possession of wealth in the company of the daughters of the *Sauviras* and do not, in weakness of heart, be ruled over by the daughters of the *Saindhavas* ! If a young man like thee, who is possessed of beauty of person, learning, and high birth, and world-wide fame, acteth in such unbecoming a way like a vicious bull in the matter of bearing its burthen, then that, I think, would be equal to death itself.† What peace can my heart know if I behold thee uttering laudatory speeches in honor of others or walking (submissively) behind them ? Oh, never was one born in this race that walked behind another ! O son, it behoveth thee not to live as a dependant on another ! I know what the eternal essence of Kshatriya virtues‡ is, as spoken of by the old and the older ones and by those coming late and latter still ! Eternal and unswerving, it hath been ordained by the Creator himself ! He that hath, in this world, been born§ as a Kshatriya in any high race and hath acquired a knowledge of the duties of that order, will never from fear or the

---

* *Graham* is explained by Nilakantha to mean the cup for drinking *Soma*. Some texts read *Prahgraham* which would be tautological, for it means rule or sovereignty—T.

† None of the vernacular translators have correctly rendered this *sloka*. The Burdwan Pundits have narrowly missed the right meaning, while K. P. Singha is, as usual, ludicrously in error. The difficulty lies in *Adhuryyavat-cha Vodavye* which means, as I have rendered, on Nilakantha's authority, "like a vicious bull in the matter of his burthen."—T.

‡ *Kshatra-hridayam* is not the "Kshatriya heart," but the essence of Kshatriyahood, or Kshtatriya virtues or duties. *Purvais* is explained by Nilakantha as " of my own lineage," and *Parais* as "of other families" ; whilest *Paratarais*, according to him, means "by the aged." I cannot, however, reject the obvious meanings of these words, even for the sake of Nilakantha. *Avyaya* is literally "indestructible" : here, however, it is used in the sense of unswerving or admitting of no devotion.—T.

§ *Ajatas* is explained by Nilakantha as "well-born."—T.

sake of sustenance,* bow down to any body on earth. One should stand erect with courage and not bow down, for exertion is manliness! One should rather break in the joints than yield in this world here to anybody! A high-souled Kshatriya should always roam like an infuriate elephant. He should, O Sanjaya, bow down unto Brahmanas only, for the sake of virtue! He should rule over all other orders, destroying all evil-doers. Possessed of allies or destitute of them, he should be so as long as he liveth!—' "

SECTION CXXXIV.

"Kunti said,—'Hearing these words of his mother, the son said,—O ruthless and wrathful mother, O thou that thinkest highly of martial heroism, thy heart is surely made of steel beat into that shape! Fie on Kshatriya practices, in accordance with which thou urgest me to battle as if I were a stranger to thee, and for the sake of which thou speakest to me—thy only son—such words as if thou wert not my mother! If thou beholdest me not, if thou art dissociated with me—thy son, of what use then would the whole Earth be to thee, of what use all thy ornaments and all the means of enjoyment, indeed, of what use would life itself be to thee?—

"The mother said,—All the acts† of those that are wise, are (undertaken), O son, for the sake of virtue and profit! Eying these (virtue and profit) only, I urge thee, O Sanjaya, to battle! The fit hour hath come for exhibiting thy prowess. If at such a time thou dost not resort to action, then disrespected by the people thou wouldst do that which would be most disagreeable to me! If, O Sanjaya, thou art about to be stained with infamy and I do not (from affection) tell thee anything, then that affection, worthless and unreasonable, would be like the she-ass's for her young. Do not tread the path that is disapproved by the wise and adopted by the foolish Great is the ignorance here. Innumerable creatures of the world have taken refuge in it. If thou, however, adoptest the behaviour of the wise, thou wilt then be dear to me!‡ Indeed, if

---

* Lit. "Or observing his sustenance," *i. e.*, with an eye to or for the sake of sustenance.—T.

† For *Sarvarambha* some texts read *Sarvavastha*. The sense would not be so clear if this reading were adopted.—T.

‡ *Avidya* is ignorance, or non-knowledge, used in reference to the belief cherished by many that this body is the Self or Soul. Knowledge consists in believing the body to be material and destructible and separate from the Self. They who believe the body to be Self cannot cast it off for the benefit of the Soul. What the mother says to her son is,—Do not be one of these! On the other hand, be wise or adopt the behaviour of the wise, *i. e.*, do not endanger thy soul for the sake of thy body, but throw away thy body, if necessary, for the sake of thy soul. A Kshatriya's soul should be noble, fearless, &c., as said before.—T.

thou hast recourse to virtue and profit, if with God above thou reliest upon human exertion, if thy conduct becometh like that of the good, than it is by this and not by any other means that thou wilt become dear to me !* He that taketh delight in sons and grandsons that are well-instructed, (enjoyeth a delight that is real). He, on the other hand, that taketh delight in a son who is destitute of exertion, refractory, and wicked-minded, hath not the very object accomplished for which a son is desired.† Those worst of men that never do what is proper and always do what is censurable,do not obtain happiness here or hereafter ! A Kshatriya, O Sanjaa, hath been created for battle and victory ! Whether he winneth or perisheth, he obtaineth the region of Indra ! The happiness that a Kshatriya obtaineth by reducing his foes ‡ to subjection is such that the like of it doth not exist in heaven in the sacred region of Indra ! Burning with wrath, a Kshatriya of great energy, if vanquished many times, should wait desiring to vanquish his foes.$ Without either casting away his own life or slaying his foes, how can he obtain peace of mind by any other course ? He that is possessed of wisdom regardeth§ anything little as disagreeable. Unto that person to whom anything little becometh agreeable, that little (ultimately) becometh a source of pain. The man that hath not what is desirable soon becometh wretched. Indeed, he soon feeleth every want and is lost like the Ganga on entering the ocean !—' "

"The son said,—Thou shouldst not, O mother, give expression to such views before thy son ! Show him kindness now, staying by his side like a silent and dumb being !

"The mother said,—Great is my gratification since thou sayest so ! I who may be urged (by thee to what is my duty) am thus urged by thee ! I shall, therefore, urge thee more (for doing what thou shouldst do) !** I will, indeed, honour thee then when I will behold thee crowned with complete success after the slaughter of all the Saindhavas :—

---

* The 10th *sloka* is grammatically connected with the 9th. I have rendered it somewhat freely.—T.

† There seems to be omission in the 11th *sloka*. Grammatically it is connected with the first of the following *sloka*. The sense is scarcely clear. For *Yohyevasuvinitena* some texts read incorrectly *Yohyevamavinitena*. It seems to me that *Suvinitena* is used by way of contrast with *Durvinitena* that follows.—T.

‡ Many texts read *Yadi-mitran*. I think this is erroneous. The correct reading, I apprehend, is *yadamitran*.—T.

$ Nilakantha supposes that *Sthatavyam* should be supplied after *Jigishaya*. I have, therefore, detached 25 from 26.—T.

§ *Icchati* is explained by Nilakantha to mean *manyate*.—T.

** The plain meaning of this is,—"I am glad to see thus urging me to do my duty, *viz*., showing thee compassion. But as thou urgest me to do what thou thinkest to be *my* duty, suffer *me* to urge *thee* also to do what *thou* shouldst do !"—T.

"The son said,—Without wealth, without allies, how can success and victory be mine? Conscious of this exceedingly miserable state of mine, I have myself abstained from desire of kingdom like an evil-doer abstaining from desire of heaven! If, therefore, O thou of mature wisdom, thou seest any means (by which all this can be effected), speak fully of it to me as I ask thee, for I shall do all that thou mayst command me to do!—

"The mother said,—Do not disgrace thy soul, O son, by anticipations of failure! Objects unattained have beed attained; while those attained have been lost! The accomplishment of objects should never be sought with wrath and folly. In all acts, O son, the attainment of success is always uncertain. Knowing that success is uncertain, people still act, so that they sometimes succeed, and sometimes do not. They, however, abstain from action, never obtain success. In the absence of exertion there is but one result, *viz.*, the absence of success. There are, however two results in the case of exertion, *viz.*, the acquisition of success or its non-acquisition. He, O prince, who hath settled before-hand that all acts are uncertain in respect of their results, maketh both success and prosperity* unattainable by himself. *This will be*,—with such a belief should one, casting off all sloth, exert and wake up and address himself to every act. That wise king who, O son, engageth in acts, having performed all auspicious rites and with the gods and the Brahmanas on his side, soon winneth success.† Like the Sun embracing the East, the goddess of prosperity embraceth him. I see thou hast shown thyself fit for the various suggestions and means and encouraging speeches thou hast had from me! Display (now) thy prowess! It behoveth thee to win, by every exertion, the object thou hast in view! Bring together to thy own side those that are angry (with thy foes), those that are covetous, those that have been weakened (by thy foes), those that are jealous (of thy foes), those that have been humiliated (by them), those that always challenge (them) from excess of pride, and all others of this class! By this means thou wilt be able to break the mighty host (of thy enemy) like an impetuous and fierce-rising tempest scattering the clouds! Give them (thy would-be allies) wealth before it is due, seek their food, be up and doing, and speak sweetly unto them all! They will then do thee good, and place thee at their head! When the enemy cometh to know that his foe hath become reckless of his life, then is he troubled on the latter's account as from a snake living in his chamber! If, knowing one to be powerful, one's enemy doth not strive to subjugate one, he should at least make one friendly by the application of the arts of conciliation, gift, and the like. Even that would be tantamount to subjugation. Obtaining a respite by means of the art of con-

* Nilakantha explains that *Vridhi* here means sickness or affliction, *i. e.*, one's own; and *Samridhi* is prosperity—of the foe. There is a root *Vridhi* which does mean to pain or afflict, but there is no necessity of rejecting here the obvious and plain meaning of the word.—T.

† The word used is *Vridhi* which literally means increase or growth.

ciliation, one's wealth may increase. And if one's wealth increaseth, one is worshipped and sought as a refuge by one's friends. If again one is deprived of wealth, one is abandoned by friends and relatives, and (more than that) mistrusted and even despised by them ! It is perfectly impossible for him to ever regain his kingdom, who, having united himself with his foe, liveth confidingly.*' "

SECTION CXXXV.

"The mother said,—Into whatever calamity a king may fall, he should never give way to fear. Even if his heart were to burst with fear, he should not still betray it.† Beholding the king afflicted with fright, the whole kingdom, the army, the counsellors, all yield to fear, and all the subjects become disunited.‡ Some go and embrace the side of the enemy ; others simply abandon (the king) ; and others again, that had before been humiliated, strive to strike. They, however, that are intimate friends wait by his side, and though desiring his welfare yet from inability (to do anything) wait helplessly like a cow whose calf hath been tethered. As friends grieve for friends that are plunged into distress, so those well-wishers also grieve upon beholding their lord plunged into grief.§ Even thou hast many friends whom thou hadst worshipped before. Even thou hast many friends after thy heart, who feel for thy kingdom and who desire to take a share of thy calamities on themselves. Do not frighten those friends, and do not suffer them to abandon thee on beholding thee afflicted with fear ! Desiring to test thy might, manliness, and understanding, and wishing also to encourage thee, I have said all this for enhancing thy energy ! If thou understandest what I have said, and if all I have said appears proper and sufficient, then, O Sanjaya, muster thy patience and gird up thy lions for victory ! We have a large number of treasure-houses unknown to thee. I alone know of their existence, and no other person. I will place all these at thy disposal. Thou hast also, O Sanjaya, more than one friend who sympathise with thee in thy joys and woes, and who, O hero, never retreat from the field of battle ! O grinder of foes, allies such as these always play the part of faithful counsellors to a person who seeketh his own welfare and desireth to acquire what is agreeable to himself !—'

---

* *Sambhavyate* is supposed by Nilakantha to be used here ironically.

† Literally, "should not behave as if afflicted with fear."—T.

‡ Nilakantha explains *mahim* to be *mahisthan lokan*.—T.

§ Kali Prosanno Singha has made a mess of this and the preceding *sloka*. The Burdwan Pundits give the sense correctly.—T.

"Kunti continued,—'Hearing this speech of his mother fraught with excellent letters, words, and sense, the despair that had overtaken Sanjaya's heart left it instantly although that prince was not gifted with great intelligence. And the son said,—When I have thee that art so observant of my future welfare for my guide, I shall certainly either rescue my paternal kingdom that is sunk in water or perish (in the attempt) ! During thy discourse I was almost a silent listener. Now and then only I interposed a wood. It was, however, only with the view of drawing thee out so that I might hear more on the subject ! I have not been satiated with thy words like a person not satiated with drinking *amrita*. Deriving support from my allies, behold, I gird up my lions for repressing my foes and obtaining victory !*—'

"Kunti continued,—'Pierced by the wordy arrows of his mother, the son roused himself like a steed of proud mettle and achieved all that his mother had pointed out. When a king is afflicted by foes and overcome with deapair, his minister should make him hear this excellent history that enhanceth energy and inspireth might. Indeed, this history ia called *Jaya* and should be listened to by every one desirous of victory. Indeed, having listened to it, one may soon subjugate the whole earth and grind his foes. This history causeth a woman to bring forth a son. Capable also of causing a woman to bring forth a heroic son, the woman quick with child that listeneth to it repeatedly, certainly giveth birth to a hero. The Kshatriya woman that listeneth to it bringeth forth a brave son of unbaffled prowess, one that is foremost in learning, foremost in ascetic austerities, foremost in liberality, devoted to asceticism, blazing forth with Brahmic beauty, numberable with the good, radiant with effulgence, endued with great might, blessed, a mighty car-warrior, possessed of great intelligence, irresistible (in battle), ever victorious, invincible, a chastiser of the wicked, and a protector of all practisers of virtue !' "

SECTION CXXXVI.

"Kunti said,—'Say unto Arjuna, O Kesava, these words :—When thou wert brought forth in the lying-in room and when I was sitting in the hermitage surrounded by ladies, a celestial and delightful voice was heard in the skies, saying,—*O Kunti, this thy son will rival the deity of a thousand eyes ! This one will vanquish in battle all the assembled Kurus ! Aided by Bhima*,† *he will*

---

* These three *slokas*, representing Sanjaya's speech, I have rendered somewhat freely, as a closely literal version would not give the true spirit of the original.—T.

† Literally, "having Bhima for his second." *Udvartayishyati* is explained by Nilakantha as *Akulikarishyati*. It would, therefore, mean "trouble, annoy, or persecute."—T.

conquer the whole Earth and his fame will touch the very heavens! With Vasudeva as his ally, he will slay the Kurus in battle and recover his lost paternal share in the kingdom! Endued with great prosperity, he will, with his brothers, perform three great sacrifices!—O thou of unfading glory, thou knowest how steady in truth is Vibhatshu otherwise called Savyasachin, how irresistible he is! O thou of Dasarha's race, let it be as that (celestial) voice said! If, O thou of Vrishni's race, there is anything like righteousness, those words will be true, for then, O Krishna, thou wilt thyself accomplish it all! I do not doubt what that voice said! I bow to righteousness which is superior to all. It is righteousness that supports all creatures! Thou shalt say these words unto Dhananjaya! Unto Vrikodara again, who is always ready for exertion, thou shalt say these words:—*The time hath come for that in view of which a Kshatriya lady bringeth forth a son! They that are foremost among men never become cheerless when they have hostilities to wage!**—Thou knowest what the state of Bhima's mind is! That grinder of foes is never pacified until he exterminates his foes! Thou shalt, O Madhava, next say unto the auspicious Krishna of great fame, that daughter-in-law of the high-souled Pandu, who is conversant with the details of every virtue, these words:—*O thou that art highly blessed, O thou of noble parentage, O thou that art endued with great fame, that becoming behaviour which thou always showest towards my sons is, indeed, worthy of thee!*—Thou must also say unto the two sons of Madri who are always devoted to Kshatriya virtues, these words:—*Covet ye more than life itself, those enjoyments that are acquired by prowess! Objects won by prowess always please the heart of a person that liveth according to Kshatriya practices!*† *Engaged as ye are in acquiring every kind of virtue, before your very eyes the princess of Panchala was addressed in cruel and abusive epithets! Who is there that can forgive that insult?* The deprivation of their kingdom grieved me not. Their defeat at dice grieved me not. That the noble and fair Draupadi, however, while weeping in the midst of the assembly, had to hear those cruel and insulting words is what grieveth me exceedingly! Alas, the exceedingly beautiful Krishna, ever devoted to Kshatriya virtues, found no protector on that occasion though she was wedded to such powerful protectors! O thou of mighty arms, say unto that tiger among men, Arjuna, that foremost of all wielders of weapons, that he should always tread in the path that may be pointed out by Draupadi! Thou knowest it very well, O Kesava, that Bhima and Arjuna,—that pair of fierce and all-destroying Yamas,—are capable of making the very gods go the way of all creatures!‡ Is not this an insult to them that (their wife) Krishna was dragged into the assembly? O Kesava, recall to their remembrance all those

---

*Literally, "having obtained hostility.—T.

† The word *Purushotama* in this *sloka*, in the case of address, refers to Krishna whom Kunti is addressing. This remark, therefore, seems to be addressed to Krishna, for being repeated to the sons of Madri.—T.

‡ *i. e.*, 'may slay the very gods."—T

cruel and harsh words that Dussasana said unto Bhima in the very presence of all the warriors of Kuru's race! Enquire (in my name) after the welfare of the Pandavas with their children and Krishna! Say unto them, O Janarddana, that I am well! Go thou on thy auspicious way, and protect my sons!"

Vaisampayana continued.,—"Saluting and walking round her, the mighty-armed Krishna whose gait resembled the sportive gait of the lion,then issued out of Pritha's abode. And he then dismissed those bulls among the Kurus with Bhishma at their head (who had followed him), and taking Karna upon his chariot, left (the Kuru city), accompanied by Satyaki. And after he of Dasarha's race had departed, the Kurus assembled together and began to talk of that highly wonderful and marvellous incident connected with him.* And they said,—'Overcome with ignorance, the whole Earth hath been entangled in the meshes of death!' And they also said,—'Through Duryodhana's folly, all this is doomed to destruction!'

"Having issued out of the (Kuru) city, that foremost of persons proceeded, deliberating with Karna for a long time. And that delighter of all the Yadavas then dismissed Karna and urged his steeds to greater speed. And driven by Daruka, those swift courses endued with the speed of the tempest or the mind, went on as if drinking the skies. And quickly traversing a long way like fleet hawks, they reached Upaplavya very soon, bearing the wielder of *Carnga*."

SECTION CXXXVII.

Vaisampayana said,—"Hearing the words of Kunti, and mighty car-warriors, Bhishma and Drona, then spoke these words unto the disobedient Duryodhana,—'Hast thou, O tiger among men, heard the fierce words of grave import, excellent and consistent with virtue, that Kunti spoke in the presence of Krishna? Her sons will act according to them, especially as they are approved by Vasudeva! O Kaurava, they will not assuredly desist, without their share of the kingdom (being given them)! Thou hast inflicted much pain on the sons of Pritha. And Draupadi also was afflicted by thee in the assembly! They were, however, bound then by the bonds of virtue and it was for this that they tolerated that treatment. Obtaining Arjuna now, who is skilled in every weapon, and Bhima of firm resolution, and *Gandiva* and the couple of (inexhaustible) quivers, and that car (of Arjuna) and that banner (bearing the device of the ape), and Nakula and Shahadeva both endued with great might and energy, and Vasudeva also, as his allies, Yudhishthira will not forgive (thee)! O mighty-armed one, thou hast witnessed with thy own eyes how the intelligent

---

* *Viz.*, his universal form, which he had displayed at the Kuru assembly for terrifying Duryodhana and his counsellors.—T.

Arjuna vanquished us all in battle before, in the city of Virata! Indeed, after this, that ape-bannered (warrior) consumed in battle, taking up his fierce weapons, those *Danavas* of terrible deeds (called) the *Nivatakavachas*. On the occasion also of the tale of cattle, (when captured by the *Gandharvas*) this Karna and all these (thy counsellors) and thyself accoutred in mail and on thy car, were all liberated (from the grasp of the *Gandharvas*) by that Arjuna! That is a sufficient proof. Therefore, O foremost of the Bharatas, with all thy brothers make peace with the sons of Pandu! Save this whole Earth is within Destruction's jaws! Yudhishthira is thy elder brother, virtuous in behaviour, affectionate (towards thee), sweet-speeched and learned! Abandoning thy sinful intentions, unite thyself with that tiger among men! If Pandu's son beholdeth thee divested of thy bow, and writhout the wrinkles (of rage) on thy brow, and cheerful, even that would be for the good of our race! Approaching with all thy counsellors that prince, embrace him (faternally)! O represser of foes, salute the king respectfully as before. And let Yudhishthira the son of Kunti, the elder brother of Bhima, seize, from affection, thy saluting self with his arms! And let that foremost of smiters, Bhima, possessed of leonine shoulders and thighs and round, long, and mighty arms, embrace thee! And then let that son of Kunti, Dhananjaya, called also Partha, of eyes like lotus petals, and curly hair * and conch-like neck salute thee respectfully! Then let those tigers among men, the twin Aswins, unrivalled on earth for beauty, wait on thee with affection and reverence as on their preceptor! And let all the kings with him of Dasarha's race at their head, shed tears of joy! Abandoning thy pride, unite thyself with thy brothers! Rule thou the whole Earth, with thy brothers! Let all the kings joyfully return (to their respective homes), having embraced one another! There is no need of battle, O king of kings! Listen to the dissuasions of thy friends! In the battle (that will ensue) a great destruction of the Kshatriyas is certainly indicated! The stars are all hostile. The animals and birds have all assumed fearful aspects! Diverse portents, O hero, are visible, all indicating a slaughter of Kshatriyas! All these portents again are particularly visible in our abodes! Blazing meteors are afflicicting† thy host. Our animals are all cheerless and seem, O king, to be crying! Vultures are wheeling around thy troops! Neither the city nor the palace looks as before! Jackals, setting forth ominous yells, are running about the four quarters which are ablaze with conflagrations! Obey thou the counsels of thy father and mother as also of ourselves who are thy well-wishers! War and peace, O thou of mighty arms, are within thy control! If, O grinder of foes, thou dost not act according to the words of thy friends, thou shalt have to repent upon

* The word is *Gudakesa* which is explained by some commentators as the *Isa* or lord of *Gudaka* or sleep. Nilakantha, however, throws doubt on this etymology and suggests, that it probably means "curly haired." I am disposed to adopt this meaning. The next word is *Kamvu-griva* which means "conch-necked," *i. e.*, one whose neck has three wrinkles like to the wrinkles of a conch-shell.—T.

† Literally, impeding or obstructing.—T.

beholding thy army afflicted with the arrows of Partha! Hearing in battle the terrible yells uttered by the mighty Bhima and the twang of *Gandiva*, thou wilt remember these our words! Indeed, if what we say appears unacceptable to thee, then it will be as we say!' "*

SECTION CXXXVIII.

Vaisampayana said,—"Thus addressed (by them), Duryodhana, contracting the space between his eye-brows, became cheerless, and with face bent down began to cast oblique glances. And he said not a word in reply. Beholding him cheerless, those bulls among men, Bhishma and Drona, looking at each other, once more addressed him, and said (these words).

"Bhishma said,—'What can be a matter of greater grief to us than that we shall have to fight against that Yudhishthira who is devoted to the service of his superiors, destitute of envy, conversant with *Brahma*, and truthful in speech!'

"Drona said,—'My affection for Dhananjaya is greater that which I bear for my son Aswathaman! There is greater reverence also and humility (towards me) in that ape-bannered hero (than in Aswatthaman)! Alas, in observance of Kshatriya duties, I shall have to fight even against that Dhananajya who is dearer to me than my son! Fie on the Kshatriya profession! That Vibhatsu who hath no other bowman in the world as his equal, hath, through my grace, acquired this superiority over all bowmen! He that hateth his friends, he that is of wicked disposition, he that denieth godhead, he that is crooked and deceitful, never obtaineth the worship of the righteous, like an ignorant person present at a sacrifice! Though dissuaded from sin, a sinful man would still wish to commit sinful acts; while he that is righteous, though tempted by sin, would not yet abandon righteousness! Though thou hast conducted thyself with falsehood and deceit towards them, the Pandavas are still desirous of doing what is agreeable to thee! As regards thyself, O thou best of the Bharatas, all thy faults are calculated to bring abont disasters on thee! Thou hast been addressed by the eldest of the Kurus, by me, by Vidura, and by Vasudeva! Thou dost not yet understand what is beneficial for thyself!

---

* *Cushmin* is explained by Nilakantha to mean mighty or strong. The second half of the last *sloka* is not very clear. Kali Prasanna Singha, as he always does in such cases, omits it altogether. I have rendered it freely, and find that I am supported by the Burdwan Pundits. The meaning depends in a large measure on the single word *Bhavishyati*. Rendered closely, the words are, "If this my word appear contrary to thee, (then) it will be!" The singular genetive personal pronoun occurring twice in this *sloka* is a mistake. The speakers are Bhishma *and* Drona, and, therefore, the plural (or dual) form ought to have been used.—T.

have a large force,—with this conviction thou desirest to pierce the Pandava host abounding with heroes, like the current of the Ganga piercing the ocean abounding with sharks and alligators and *makaras* !* Having obtained Yudhishthira's prosperity like the cast off robes or garlands of another, thou regardest it as thy own ! If the son of Pritha and Pandu stayeth even in the woods with Draupadi and surrounded by his armed brothers, who is there, in even the possession of a kingdom, that is competent to vanquish him ! In the presence of even that Ailavila (Kuvera) under whose command all the *Yakshas* live as servants, Yudhishthira the just shone with splendour !† Having proceeded to Kuvera's abode and having procured wealth therefrom, the Pandavas are now desirous of attacking thy swelling kingdom and winning sovereignty for themselves ! (As regards us two), we have made gifts, poured libations on fire, studied (the scriptures), and gratified the Brahmanas by presents of wealth. The (allotted) periods of our life have also run out. Know that our work has been done. (As regards thyself however), giving up happiness, kingdom, friends, and wealth, great will be thy calamity if thou seekest war with the Pandavas ! How canst thou vanquish the son of Pandu when Draupadi who is truthful in speech and devoted to rigid vows and austerities, prayeth for his success ? How wilt thou vanquish that son of Pandu who hath Janarddana for his counsellor, and who hath for a brother that Dhananjaya who is the foremost of wielders of weapons ? How wilt thou vanquish that son of Pandu, of severe austerities, who hath for his allies so many Brahmanas endued with intelligence and mastery over their senses ? In accordance with what a prosperity-wishing friend should do when he sees his friends sinking in an ocean of distress, I again tell thee, there is no necessity for war ! Make peace with those heroes for the sake of prosperity to the Kurus ! Do not court defeat, with thy sons, counsellors, and army ?' "

---

*Some texts read *ivoshnage* for *ivarnvam*. The meaning would then be unquestionably better ; *ushnage* is "in the season of rains." The sense, if this reading be adopted, would be, 'Thou desirest to cross (the Pandava army like) the current of the Ganga during the rainy season !" Of course, the correction *vegamiva* must have to be made for *vega iva*.—T.

† *Rajanas*, the plural of *Rajan*, means here the *Yakshas* or followers of Kuvera the lord of treasures, the friend of Siva, the elder brother of Ravana. Kuvera, therefore, is sometimes called *Rajrajeswara* or the king of kings. The sense of the passage is that when Yudhishthira went to Kuvera's abode, he shone there more brilliantly than the lord of treasures himself having all the *Yakshas* under his control. The Burdwan Pundits explain the *sloka* correctly Kali Prasanna Singha, as usual, trips.—T.

SECTION CXXXIX.

"Dhritarashtra said,—'O Sanjaya, in the midst of all the princes and the servants, the slayer of Madhu took Karna upon his car and went out (of our city) ! What did that slayer of hostile heroes, that one of immeasurable soul, say unto Radha's son ? What conciliatory words did Govinda speak unto the *Suta's* son ? Tell me, O Sanjaya, what those words were, mild or fierce, that Krishna possessed of a voice deep as that of newly-risen clouds during the rainy season said unto Karna ?'

"Sanjaya said,—'Listen to me, O Bharata, as I repeat in due order those words, fierce and mild, agreeable and consistent with virtue, true and beneficial, and pleasing to the heart, which the slayer of Madhu, of immeasurable soul, said unto Radha's son !*'

" Vasudeva said,—O son of Radha, thou hast worshipped many Brahmanas fully conversant with the *Vedas*. With concentrated attention and mind free from envy thou hast also (on many an occasion) enquired of them after truth ! Thou knowest, therefore, O Karna, what the eternal sayings of the *Vedas* are ! Thou art also well-versed in all the subtile conclusions of the scriptures ! It is said by those conversant with the scriptures that the two kinds of sons called *Kanina* and *Sahoda* that are born of a maiden have him for their father who weddeth the maiden.† Thou, O Karna, hast been born in this way. Thou art, therefore, morally the son of Pandu ! Come, be a king, according to the injunction of the scriptures !‡ On the side of thy father, thou

---

*The speakers in this Section are, I suspect, wrongly named. What Krishna said unto Karna was all a secret. It was known to Krishna and Karna only, and not to anybody else before the battle, for Krishna here first disclosed to Karna the secret of his birth, and Karna, although he seems to have been aware of it, urged Krishna not to divulge it to Yudhishthira as that, he thought, would prevent Yudhishthira from fighting. How could Krishna's words, therefore, be known to Sanjaya at this stage of the story ? The omniscience of Sanjaya in consequence of which he knew everything about the battle that subsequently took place, was due to a boon of Vyasa. That boon was bestowed upon him sometime after Krishna's departure from Hastina. I suspect, the real speakers in this dialogue are Vaisampayana and Janamejaya. Substitute Janamejaya for Dhritarashtra and Vaisampayana for Sanjaya, and the anomaly noticed would disappear. All the printed and manuscript texts, however, have Dhritarashtra and Sanjaya as the speakers. I have not, therefore, ventured to make the correction, although I am almost certain that the correction should be made.—T.

† *A Kanina* child is one born of a maiden before her marriage. A *Sahoda* is one begotten on a maiden by somebody but born after the maiden's marriage with some one else. *Vide* the different kinds of sons enumerated in the *Adi Parva*, P. 352.—T.

‡ *Nigrahat*, the ablative of *Nigrahat*, means *Sasana*, *i. e.*, dictate, injunction &c. Kali Prasanna Singha misunderstands the word totally, and gives a ridiculous version of the passage.—T.

hast the sons of Pritha, on the side of thy mother, thou hast the Vrishnis, (for thy kinsmen). O bull among men, know that thou hast these two for thy own! Proceeding this very day with me hence, O sire, let the Pandavas know thee as a son of Kunti born before Yudhishthira! Thy brothers the five Pandavas, the son of Draupadi, and the invincible son of Subhadra, will all embrace thy feet! All the kings and princes again that have been assembled for the Pandava cause, and all the Andhakas and Vrishnis, will also embrace thy feet! Let queens and princesses bring golden and silver and earthen jars (full of water) and deciduous herbs and all kinds of seeds and gems, and creepers, for thy installation!* During the sixth period, Draupadi also will come to thee (as a wife). Let that best of Brahmanas, Dhaumya, of restrained soul, pour libations of clarified butter on the (sacred) fire, and let those Brahmanas regarding all the four *Vedas* as authoritative (and who are acting as priests unto the Pandavas) perform the ceremony of thy installation!† Let the family priest of the Pandavas who is devoted to *Vedic* rites, and those bulls among men—those brothers the five sons of Pandu,—and the five sons of Draupadi, and the Panchalas, and the Chedis, and myself also, install thee as the lord of the whole Earth! Let Dharma's son Yudhishthira, of righteous soul and rigid vows, be thy heir presumptive, ruling the kingdom under thee! Holding the white *chamara* in his hand (or fanning thee), let Yudhishthira the son of Kunti ride on the same car behind thee! After thy installation is over, let that other son of Kunti, the mighty Bhimasena, hold the white umbrella over thy head! Indeed, Arjuna then will drive thy car furnished with a hundred tinkling bells, its sides covered with tiger skins, and with white steeds harnessed to it! Then Nakula and Sahadeva, and the five sons of Draupadi, and the Panchalas with that mighty car-warrior Sikhandi, will all proceed behind thee! I myself with all the Andhakas and the Vrishnis, will walk behind thee! Indeed, all the Dasarhas and the Dasarnas, will, O king, be numbered with thy relatives! Enjoy the sovereignty of the Earth, O thou of mighty arms, with thy brothers the Pandavas, with *Yapas* and *homas* and auspicious rites of diverse kinds performed in thy honor! Let the Dravi-

---

* All these ingredients are used in ceremonies of installation to this day. When again the images of deities are bathed, these very articles are used. They are all placed in jars of water, and with proper *mantras* the water is poured over the head of the person to be installed or over the stone images of gods and goddesses to be vivified for worship. The word which I have rendered, deciduous herbs' is *oshadhyas* (plural of *oshadhi).* To this day the *Bunyas* of Indian bazzars sell certain articles under the name of Sarvaushadhi Mahaushadhi. I do not know what these are, but have seen them used in many ceremonial rites—T.

† Chaturvaidyas Brahmanas are those that regard all the four Vedas as authoritative. There are others that are Trivedis, and others Dwivedis, and others Ekavedis, and others again as Anrichs. Vide Sanatsujatiya sections, P. 145.—T.

das, with the Kuntalas, the Andhras, and the Talacharas, and let also the Chuchupas, and the Venupas, all walk before thee !* Let chaunters and panegyrists praise thee with innumerable laudatory hymns ! Let the Pandavas proclaim—*Victory to Vasusena* !† Surrounded by the Pandavas, like the moon by the stars, rule thou the kingdom, O son of Kunti, and gladden Kunti herself ! Let thy friends rejoice, and thy enemies grieve ! Let there be, this day, a brotherly union between thee and thy brothers the sons of Pandu !—"

SECTION CXL.

"Karna said,—Without doubt, O Kesava, thou hast said these words from thy love, affection, and friendship for me, as also in consequence of thy desire of doing me good, O thou of Vrishni's race ! I know all that thou hast said unto me ! Morally I am the son of Pandu, as also in consequence of the injunctions of the scriptures, as thou, O Krishna, thinkest ! My mother, while a maiden, bore me in her womb, O Janarddana, through her connection with *Surya* ! And at the command of Surya himself, she abandoned me as soon as I was born ! Even thus, O Krishna, I came into the world ! Morally, therefore, I am the son of Pandu. Kunti, however, abandoned me without thinking of my welfare ! The *Suta* Adhiratha, as soon as he beheld me, took me to his home, and gave me, O slayer of Madhu, unto (his wife) Radha from affection. From her affection for me, Radha's breasts were filled with milk that very day, and she, O Madhava, held my urine and evacuations. How can one like us, conversant with duties and ever engaged in listening to scripture, deprive her of her *Pinda* ?‡ So also Adhirath of the *Suta* class regardeth me as a son, and I too, from affection, always regard him as (my) father ; O Madhava, that Adhiratha, O Janarddana, from parental affection caused all the rites of infancy § to be performed on my person,according to the rules prescribed in the

* The sense is,—'Let these move and act in obedience to thee, and having thee for their commander walking behind them !'—T.

† Vasusena is another name of Karna. In fact, that was his first name. He came to be called Karna in consequence of his having cut off with a weapon his natural coat of mail for giving it away to Indra who had begged it of him as alms. He is frequently also called Radheya owing to his having been brought up by Radha the wife of the Suta king Adhiratha. As the adopted son of the latter, Karna is sometimes called also Adhirathi.—

‡ The cake or ball of rice offered to one's deceased ancestors. Karna as Radha's child, or as one brought up by that lady, was bound to offer her the Pinda after her death. The obligation of offering the Pinda is still a sacred one. The Hindu law of inheritance, to this day, more or less in all the different schools, depends very materially on the doctrine of the pinda. Generally speaking the giver of the pinda takes the inheritance.—T.

§ These are many and various, beginning with the cutting off of the navel tring.—

scriptures. It is that Adhiratha again who caused the name Vasusena to be bestowed upon me by the Brahmanas.‡ When also I ttained to youth, I married wives according to his selection. Through them have been born my sons and grandsons, O Janarddana ! My heart also, O Krishna, and all the bonds of affection and love, are fixed on them ! From joy or fear, O Govinda, I cannot venture to destroy those bonds even for the sake of the whole Earth or of heaps of gold ! In consequence also of my connection with Duryodhana of Dhritarashtra's race, I have, O Krishna, enjoyed sovereignty for thirteen years, without a thorn in my side ! I have performed many sacrifices, always however in connection with persons of the *Suta* tribe ! All my family rites and marriage rites ave been performed with in connection with *Sutas.* Obtaining me, O Krishna, Duryodhana hath, O thou of Vrishni's race, made these preparations for an armed encounter and provoked hostilities with the sons of Pandu ! And it is for this, O *Achyuta,* that in the battle (that will ensue) I, O Krishna, have been chosen as the great antagonist of Arjuna to advance against him in single combat ! For the sake of death, or the ties of blood, or fear, or temptation, I cannot venture, O Janarddana, to behave falsely towards the intelligent son of Dhritarashtra. If I do not now engage in a single combat with Arjuna, this will, O Hrishikesa, be inglorious for both myself and Partha ! Without doubt, O slayer of Madhu, thou hast told me all this for doing me good ! The Pandavas also, obedient as they are to thee, will, without doubt, do all that thou hast said ! Thou must, however, conceal this our discourse for the present, O slayer of Madhu ! Therein lies our benefit, I think, O delighter of all the Yadavas ! If king Yudhishthira of virtuous soul and well-controlled senses cometh to know me as the first-born son of Kunti, he will never accept the kingdom ! If again, O slayer of Madhu, this mighty and swelling empire becometh mine, I shall, O represser of foes, certainly make it over to Duryodhana only ! Let Yudhishthira of virtuous soul become king for ever ! He that hath Hrishikesa for his guide, and Dhananjaya and that mighty car-warrior Bhima for his combatants, as also Nakula and Sahadeva and the sons of Draupadi, is fit, O Madhava, to rule over the whole Earth ! Dhrishtadyumna the prince of the Panchalas, that mighty car-warrior Satyaki, Uttamanjas, Yudhamanyu the prince of the Somakas who is devoted to truth, the ruler of the Chedis, Chekitana, the invincible Sikhandi, the Kekaya brothers all of the hue of *Indragopaka* insects,* Bhimasena's uncle

* Personal nomenology is not arbitrary in India among the Hindus. To this day it is the family priest, who must be a little of an astrologer, that casts the nativity of every new-born child, and bestows a name, according to certain well-known rules, on the infant in view of the constellations under which the birth takes place. Over this name, called the Rasi name, the bearer has no control although, sometimes, a different name is also bestowaed for purposes of worldly intercourse, by parents and friends according to their own fancy. Marriages, sacred investitures, sraddhas, and other religious rites must be performed in the Rasi name, Rasi is the Sanskrit word for a sign of the Ecliptic.—T

* These insects appear in the rainy season, and are of a peculiar red hue They belong to the *Coccinella* genus.—T.

Kuntibhoja of high soul and possessed of steeds endued with the colors of the rainbow, the mighty car-warrior Syenajit, Sankha the son of Virata, and thyself, O Janarddana, like an ocean,*—great is this assemblage, O Krishna, of Kshatriyas (that hath been made of Yudhishthira) ! This blazing kingdom, celebrated among all the kings of the earth, is already won (by Yudhishthira) !† O thou of Vrishni's race, a great sacrifice of arms is about to be celebrated by Dhritarashtra's son ! Thou, O Janarddana, wilt be the *Upadrashtri* of that sacrifice. The office of *Adhyaryu*‡ also, O Krishna, in that sacrifice, will be thine ! The ape-bannered Vibhatsu accoutred in mail will be the *Hotri*§ (His bow) *Gandiva* will be the sacrificial laddle, and the prowess of the warriors will be the clarified butter (that is to be consumed). The weapons called *Aindra, Pasupata, Brahma,* and *Sthunakarna*, applied by Arjuna, will, O Madhava, be the *mantras* (of that sacrifice). Resembling his father, or, perhaps, excelling him in prowess, Subhadra's son (Abhimanyu) will be the chief *Vedic* hymn to be chaunted.¶ That destroyer of elephant ranks, that utterer of fierce roars in battle, that tiger among men, the exceedingly mighty Bhima, will be the *Udgatri* and *Prastotri*$ in this sacrifice. King Yudhishthira of virtuous soul, ever enjoyed in *Yapa* and *Homa*, will himself be the *Brahman* of that sacrifice.** The sounds of conchs, tabors, and drums, and the leonine roaring rising high in the welkin, will be the calls upon the invited to eat.†† The two sons of Madri, Nakula and Sahadeva, of

---

* Nilakantha explains that this means *Nidhiriva akshayas Kamapurakas, i.e.,* inexhaustible like the ocean and the grantor of every wish.—T.

† The Burdwan Pundits interpret this *sloka* differently. They think that it refers to Duryodhana and is connected with what follows, and accordingly they render.—"It is true, Duryodhana hath obtained this blazing kingdom &c., &c, but a great Sacrifice &c., &c, will yet take place !' "

‡ *Upadrashtri* is he who overlooks and instructs all the priests employed in the sacrifice and assigns to them their duties. He takes the supreme direction in his hands. The *upadrashtri* is emblematic of the Supreme Lord. The *Adhyaryu* is a different person on whom the sacrifice rests as on a basis or foundation. In this case Krishna is both *upadrashtri* (as Supreme overtaker) and *Adhyaryu* or *Brahma* as the supreme witness.—T.

§ The office of the *Hotri* is to take the supreme direction in the matter of pouring libations on the sacrificial fire.—T.

¶ *Gitam stotram* is explained by Nilakantha as *Udgatrikam*. Abhimanyn is *not* described here as the *Udgatri*, for that is Bhima, *vide* the next *sloka*. He is, however, the *hymn* that is chaunted by the *Udgatri*, the hymn, *viz.*, that is of great efficacy and that is supposed to be the very foundation of the merit won at a sacrifice.—T.

$ Both imply almost the same function, *viz.*, the chaunting of *Vedic* hymns.—T.

** The chief officiating priest who superintends the performance of the *Homa* is called *Brahman*. *Karayishyati* is (here) *Karishyati*.—T.

†† *Subrahmanya* is the call to the invited guests to eat. Here, in this sacrifice, the guest is Death whose hunger must be appeased. These sounds will play the part of a call or warning to the guest that the feast is ready.—T.

great fame and prowess, will be the slayers of the sacrificial animals. Rows of bright cars furnished with standards of variegated hue will, O Govinda, be stakes (or tying the animals), O Janarddana, in this sacrifice! Barbed arrows and *Nalikas*, and long shafts, and arrows with heads like calf's tooth, will play the part of spoons (wherewith to distribute the *Soma* juice),* while *Tomaras* will be the vessels of *Soma*, and bows will be *pavitras*.† The swords will be *Kapalas*, the heads (of slain warriors) the *Purodasas*, and the blood of warriors the clarified butter, O Krishna, in this sacrifice !‡ The lances and bright maces (of the warriors) will be pokers (for stirring the sacrificial fire) and the corner stakes (for keeping the fire-wood from falling down). The disciples of Drona and Kripa the son of Saradwat will be the *Sadasyas* (assisting priests). The arrows shot by the wielder of *Gandiva* and by (other) mighty car-warriors, and by Drona and Drona's son, will play the part of laddles for distributing the *Soma*. Satyaki will discharge the duties of the chief assistant of the *Adhyaryu*. Of this sacrifice, Dhritarashtra's son will be installed as the performer, while this vast army will be his wife. O thou of mighty arms, when the nocturnal rites of sacrifice will begin, the mighty Ghatotkacha will play the part of the slayer of (devoted) victims ! The mighty Dhrishtadyumna, who sprang into life from the sacrificial fire having for its mouth the rites celebrated with *mantras*, will, O Krishna, be the *Dakshina* of that sacrifice ! For those harsh words, O Krishna, that I said before unto the sons of Pandu for the gratification of Dhritarashtra's son,—for that wicked conduct of mine,—I am consumed with repentance ! When, O Krishna, thou wilt behold me slain by Arjuna, then will the *Punaschiti*§ of this sacrifice commence! When the (second) son of Pandu will drink the blood of the loudly roaring Dussasana, then will the *Soma*-drinking of this sacrifice have taken place! When the two princes of Panchala (Dhrishtadyumna and Sikhandi) will overthrow Drona and Bhishma, then, O Janarddana, will this sacrifice be suspended for an

---

* *Nalikas* are capable of being identified with some kind of rude muskets. They are described as long cylinders of iron that vomited small pieces of iron. They were never used by brave warriors. The Burdwan Pundits make a mistake about the word *Vatsadanta*. It seems they do not know that it was a kind of weapon. Nilkantha expressly says *Karni-pravritayo-vatsadantantas*.—T.

† *Pavitra* is a couple of *Kusa* leaves or blades, a span long, for sprinkling clarified butter. The bows, because of the weapons shot therefrom, might well be likened to *pavitras*. But why should *Tomaras* which are either iron clubs or crows or lances, be called *Soma*-vessels ?—T.

‡ *Kapilas* are earthen vessels for cooking the cakes called *Purodasas* offerable at sacrifices. *Purodasas* are made of clarified butter and powdered barley or other grain. Swords, therefore, are spoken of as such vessels, and the heads of slain combatants as such cakes.—T.

§ After the completion of a sacrifice, a second part, consisting of some subsidiary rites and ceremonies, begins. This is called *Punaschiti*.

interval !* When the mighty Bhimasena will slay Duryodhana, then, O Madhava, will this sacrifice of Dhritarashtra's son be concluded ! When the wives of Dhritarashtra's sc and grandsons, assembled together, deprived, O Kesava, of their husbands and sons, and without protectors, will indulge in lamentations with Gandhari in their midst, on the field of battle haunted by dogs and vultures and other carnivorous birds, then, O Janarddana. will the final bath of this sacrifice take place -

" '—I pray to thee, O bull of the Kshatriya race, let not (these) Kshatriyas, old in learning and old in years, perish miserably, O Janarddana, for thy sake ! Oh, let this swelling host of Kshatriyas perish by means of weapons on that most sacred of all spots in the three worlds, *viz.*, Kurukshetra, O Kesava ! O thou of eyes like lotus leaves, accomplish on this spot what thou hast in thy mind, so that, O thou of Vrishni's race, the whole Kshatriya order may attain to heaven ! As long, O Janarddana, as the hills and the rivers will last, so long will the fame of these achievements last ! The Brahmanas will recite this great war of the Bharatas ! The fame, O thou of Vrishni's race, that they achieve in battles is the wealth that Kshatriyas own ! O Kesava, bring Kunti's son (Arjuna) before me for battle, keeping for ever this our discourse a secret, O chastiser of foes !' "

SECTION CXLI.

"Sanjaya said,—'Hearing these words of Karna, Kesava, that slayer of hostile heroes, spoke unto him these words smilingly :—Do not the means of winning an empire recommend themselves to thee, O Karna ? Wishest thou not to rule over the whole Earth given by me to thee ? The victory of the Pandavas, therefore, is very certain. There seems to be no doubt in this ! The triumphal banner of Pandu's son, with the fierce ape on it, seems to be already set up ! The divine artificer, Bhaumana, hath applied such celestial illusion (in its construction) that it standeth high, displayed like Indra's banner ! Various celestial creatures of terrific shape, indicating victory, are seen on that standard ! Extending for a *Yojana* upwards and all around, that beautiful standard of Arjuna, resembling fire in radiance, is never, O Karna, when set up, obstructed

* *Avasanam* is really conclusion or end. Nilakantha, however, explains it here as "an interval," referring to the intervals during which there is no work in a sacrifice. However well this explanation may accord with the history of the battle as it actually occurred, there is no harm in supposing that Karna here indulges in only a guess and is not endued with prophetic vision. What harm is there, then, in supposing that Karna believes that the sacrifice will actually terminate with the deaths of Bhishma and Drona ? These two were regarded as invincibie and undying. For these reasons, I think, *Avasanam* means termination, conclusion, end, although I have adopted Nilakantha's explanation in the text.—T.

by hills or trees ! When thou wilt behold in battle Arjuna, on his car drawn by white steeds and driven by Krishna, applying *Aindra* and *Agneya* and *Maruta* weapons, and when thou wilt hear the twang af *Gandiva* piercing the welkin like the very thunder, then all signs of the *Krita*, the *Treta*, and the *Dwapara* ages will disappear (but, instead, *Kali* embodied will be present) ! When thou wilt behold in battle Kunti's son, the invincible Yudhishthira, dovoted to *Yapa* and *Homa* and resembling the very sun in brilliance, protecting his own mighty army and burning the army of his foes, then all signs of the *Krita*, the *Taeta*, and the *Dwapara* ages will disappear ! When thou wilt behold in battle the mighty Bhimasena dancing, after having quaffed the blood of Dussasana, like a fierce elephant with rent temples after having killed a mighty antagonist, then all signs of the *Krita*, the *Treta*, and the *Dwapara* ages will disappear ! When thou wilt behold in battle Arjuna checking Drona and Santanu's son and Kripa and king Suyodhana, and Jayadratha of Sindhu's race, all rushing fiercely to the encounter, then all signs of the *Krita* the *Treta*, and the *Dwapra* ages will disappear ! When thou wilt behold in battle the two mighty sons of Madri,—those heroic car-warriors capable of breaking into pieces all hostile cars,—agitating, from the very moment when weapons will begin to clash, the army of Dhritarashtra's sons like a couple of infuriate elephants, then all signs of the *Krita*, the *Treta*, and the *Dwapara* ages will disappear ! Returning hence, O Karna, say unto Drona and Santanu's son and Kripa that the present month is a delightful one, and that food, drink, and fuel are abundant now ! All plants and herbs are vigorous now, all trees full of fruits, and flies there are none !* The roads are free from mire, and the waters are of agreeable taste. The weather is neither very hot nor very cold and is, therefore, highly pleasant.† Seven days after, will be the day of the new moon. Let the battle commence then, for that day, it hath been said, is presided over by Indra ! Say also unto all the kings that have come for battling that I fully accomplish the desire that is cherished by them ! Indeed, all the kings and princes that are obedient to the orders of Duryodhana, obtaining death by weapons, will attain to an excellent state !—†'

---

* In certain seasons flies multiply in many parts of India to such a frightful extent as to become an unbearable pest.—T.

† All the adjectives in this sloka qualify masas, When the month, therefore, is described as nishpankas, there can be no doubt that the roads are referred to. Kali Prasanna Singha erroneously supposes it to be an adjective of toyas. The grammar, in that case, would be incorrect. If read Nishpanka (without the visarga which is is changed into O by the rule of sandhi), the metre would be defective. The Burdwan Pundits, though right here, stumble at the next adjective and render it wrongly. Natyushna-ciciras is, as I have rendered it, "neither very hot nor very cold."—T.

SECTION CXLII.

"Sanjaya said,—Hearing these beneficial and auspicious words of Kesava, Karna worshipped Krishna the slayer of Madhu and said these words :—Knowing (every thing), why dost thou yet, O thou of mighty arms, seek to beguile me ? The destruction of the whole Earth that is at hand hath for its cause, Sakuni, and myself, and Dussasana, and king Duryodhana the son of Dhritarashtra. Without doubt, O Krishna, a great and fierce battle is at hand between the Pandavas and the Kurus which will cover the earth with bloody mire ! All the kings and princes following the lead of Duryodhana, consumed by the fire of weapons, will proceed to the abode of Yama ! Diverse frightful visions are seen, O slayer of Madhu, and many terrible portents, and fierce disturbances also ! All these omens, making the bristles (of the spectators) stand on their ends, indicate, O thou of Vrishni's race, the defeat of Dhritarashtra's son and the victory of Yudhisthira ! That fierece planet of great effulegence, *Sanaischara* (Saturn), is afflicting the constellation called *Rohini*,* in order to afflict greatly the creatures of the Earth ! The planet *Angaraka* (Mars), wheeling, O slayer of Madhu, towards the constellation *Jeshthya*, approacheth towards *Anuradha*, indicating a great slaughter of friends ! Without doubt, O Krishna, a terrible calamity approacheth the Kurus when specially, O thou of Vrishni's race, the planet *Mahapat* afflicteth the constellation *Chitra* ! The spot on the lunar disc hath changed its position ; and *Rahu* also approacheth towards the sun ! Meteors are falling from the sky with loud noise and trembling motion ! The elephants are sending forth frightful cries, while the steeds, O Madhava, are shedding tears without taking any delight in food and drink ! They have said, O thou of mighty arms, that on the appearance of these portents, a terrible calamity approacheth, productive of a great slaughter ! O Kesava, amongst the steeds, elephants, and soldiers, in all the divisions of Duryodhana's army, it is seen, O slayer of Madhu, that while small is the food these take, ample is the excreta they evacuate ! The wise have said that this is an indication of defeat ! The elephants and steeds of the Pandavas, O Krishna, all seem to be cheerful, while all the animals wheel along their right. This also is an indication of their success ! The same animals, O Kesava, pass by the left side of Duryodhana's army, while incorporeal voices are constantly heard (over their head). All this is an indication of defeat ! All auspicious birds, such as peacocks, swans, cranes, *Chatakas*, *Jivajivas*,† and large flights of *Vakas*, follow the Pandavas, while vultures, *Kankas*, *Bakas* hawks, *Rakshasas*, wolves, and bees, in flights and herds, follow the Kauravas ! The drums in the army

* The fourth lunar asterism consisting of probably five stars. So Jeshthya, Anuradha and Chitra are other asterisms of a similar nature.—T.

† A species of pheasants crying Jiva, Jiva, i. e., live, live.—T.

of Dhritarashtra's son yield no sounds, while those of the Pandavas yield sounds without being struck. The wells in the midst of Duryodhana's encampment send forth loud roars like those of huge bulls. All this is an indication of defeat! The gods are showering flesh and blood, O Madhava, on Duryodhana's soldiers! Vapoury edifices of great effulgence with high walls, deep trenches, and handsome porches, are suddenly appearing in the skies (over the Kuru encampment)! A black circle surrounding the solar disc appears to the view. Both twilights at sun-rise and sun-set indicate great terrors! The jackals yell hideously! All this is an indication of defeat! Diverse birds, each having but one wing, one eye, and one leg, utter terrible cries! All this, O slayer of Madhu, indicates defeat! Fierce birds with black wings and red legs hover over the Kuru encampment at nightfall! All this is an indication of defeat! The soldiers of Duryodhana betray hatred for Brahmanas first, and then for their preceptors, and then for all their affectionate servants. The eastern horizon (of Duryodhana's encampment) appeareth red; the southern, of the hue of weapons; and the western, O slayer of Madhu, of an earthy hue! All the quarters around Duryodhana's encampment seem, O Madhava, to be ablaze! In the appearance of all these portents, great is the danger that is indicated!

" '—I have in a vision, O Achyuta, beheld Yudhishthira ascending with his brothers a palace supported by a thousand columns! All of them appeared with white head-gears and in white robes! And all of them appeared to me to be seated on white seats! In the midst of the same vision, thou, O Janarddana, wast beheld by me to be employed in enveloping the blood-dyed earth with weapons! Yudhishthira at the same time, of immeasurable energy, ascending upon a heap of bones, was gladly eating buttered *payasa** off a golden cup! I further beheld Yudhishthira to be employed in swallowing the earth handed over to him by thee! This indicates that he will verily rule the earth. I beheld that tiger among men, Vrikodara, of fierce deeds, standing on the summit, mace in hand, and as if swallowing this earth! This plainly indicates that he will slay all of us in fierce battle. It is known to me, O lord of the senses, that victory is there where righteousness is! I saw also Dhananjaya, the wielder of *Gandiva*, seated on the back of a white elephant, with thee, O lord of the senses, and blazing forth with great beauty! I have no doubt, O Krishna, that ye will slay in battle all the kings headed by Duryodhana! I saw Nakula and Sahadeva and that mighty car-warrior Satyaki adorned with white bracelets, white curasses,† white garlands, and white robes! These tigers among men were seated upon excellent vehicles borne on the shoulders of men. And I saw that umbrellas

* Rice boiled in milk with sugar. It is generally the last dish in a Hindu feast.—T.

† The word in the original is Kanthatra, literally anything that protects the neck. It was probably some kind of breast-plate or curass reaching high up to the neck also, or probably not reaching far down the breast.—T.

were held over the heads of all the three! Amongst the soldiers of Dhritarashtra's son, these three, O Janarddana, were beheld by me decked with white head-gears. Know, O Kesava, that those three were Aswatthaman, Kripa, and Kritavarman of Sattwata's race! All other kings, O Madhava, were seen by me to have blood-red head-gears. I saw also, O thou of mighty arms, that those mighty car-warriors, Bhishma and Drona, ascending on a vehicle drawn by camels, and accompanied by myself and Dhritarashtra's son, proceeded, O lord, to the quarter, O Janarddana, ruled by Agastya!* This indicates that we shall soon have to proceed to Yama's abode! I have no doubt that myself and the other kings, indeed, the entire assemblage of Kshatriyas, shall have to enter into the *Gandiva* fire!'—

" 'Krishna said,—Indeed, the destruction of the Earth is at hand when my words, O Karna, do not become acceptable to thy heart! O sire, when the destruction of all creatures approacheth, wrong assuming the semblance of right leaveth not the heart!†

" 'Karna said,—'If, O Krishna, we come out of this great battle that will be so destructive of heroic Kshatriyas, with life, then, O thou of mighty arms, may we meet here again! Otherwise, O Krishna, we shall certainly meet in heaven! O sinless one, it seemeth to me now that there only it is possible for us to meet!'—

"Sanjaya said,—'Having spoken these words, Karna tightly pressed Madhava to his bosom. Dismissed by Kesava, he then descended from the car. And riding on his own car decked with gold, Radha's son, greatly dejected, came back with us!' "

SECTION CXLIII.

Vaisampayana said,—"Upon the failure of Krishna's solicitations (for peace), and after he had started for the Pandavas from the Kurus, Kshatri approached Pritha and said these words slowly in grief:—'O mother of living children, thou knowest that my inclination is always for peac , and although I cry myself

---

* I. e., the southern quarter, which is Yama's own. The southern is called Agastya's quarter in consequence of a somewhat remarkable myth. It is said that at one time the mountain Vindhya increased his body to such an extent as to obstruct the course of the Sun. The gods were alarmed, and in their distress applied to the sage Agastya who was the preceptor of Vindhya. Agastya, who dwelt in Northern India, resolved to proceed to the south. And as he set out and reached the foot of Vindhya, the latter, beholding his venerable preceptor, bowed down his head for worshipping him. Agastya asked him to stay in that posture till he come back. And as he never came back but took up his permanent abode in the forest of Dandaka in the south, Vindhya has ever since been obliged to stay in that posture to the relief of all the creatures of the Earth.—T.

† I. e., continues to adhere to the heart.—T.

hoarse, yet Suyodhana doth not accept my words! King Yudhishthira, having the Chedis, the Panchalas, and the Kekayas, Bhima and Arjuna, Krishna, Yuyudhana, and the twins, for his allies, stayeth yet at Upaplavya, and from affection for kinsmen, looketh up to righteousness only, like a weak man, though he is possessed of great strength! King Dhritarashtra here, though old in years, doth not affect peace, and intoxicated with pride of children, treadeth in a sinful path! In consequence of the wickedness of Jayadratha and Karna and Dussasana and Suvala's son, intestine dissensions will break out. They that behave unrighteously towards him that is righteous, verily, that sin* of theirs soon produceth its consequences! Who is there that will not be filled with sorrow at the sight of the Kurus persecuting righteousness in this way! When Kesava returneth without being able to bring about peace, the Pandavas will certainly address themselves for battle! Thereupon, the sin of the Kurus will lead to a destruction of heroes! Reflecting on all this, I do not get sleep by day or by night!'

"Hearing these words uttered by Vidura who always wished her sons the accomplishment of their objects,† Kunti began to sigh heavily, afflicted with grief, and began to think within herself,—'Fie to wealth, for the sake of which this great slaughter of kinsmen is about to take place! Indeed, in this war, they that are friends will sustain defeat.‡ What can be a greater grief than this that the Pandavas, the Chedis, the Panchalas, and the Yadavas, assembled together, will fight with the Bharatas? Verily, I behold demerit in war! (On the other hand) if we do not fight, poverty and humiliation would be ours! As regards the person that is poor, even death is beneficial (to him)! (On the other hand) the extermination of one's kinsmen is not victory!§ As I reflect on this, my heart swelleth with sorrow. The grandsire (Bhishma) the son of Santanu, the preceptor (Drona) who is the foremost of warriors, and Karna, having embraced Duryodhana's side, enhance my fears! The preceptor

---

* Dharmas used ironically. Or, it may mean conduct.—T,

† Arthakamena refers here to Vidura, and is explained by Nilakantha to mean Hitakamena.—T.

‡ What Kunti says is this,—War takes place between foes, and not friends. Here, it is friends between whom there will be hostilities. One side is surely to be defeated; but who are they? Are they not friends that will suffer defeat, whichever the party be?—T.

§ Kali Prasanna Singha makes a mess of this beautiful sloka. It is not possible that he adopts a different reading, for all the texts read this sloka alike. The Roy Press edition has three misprints; first Pasya for pasye, and yatha for tatha, and a space between yatha and yuddhe, concealing the sandhi, for the word is not yuddhe but ayuddhe. The contrasts are pointed, for what Kunti says is,—'In yuddha there is demerit, in ayuddha is humiliation (so far as we are concerned). Poverty, again, is worse than death; while affluence won by slaughtering kinsmen is not desirable. The Burdwan Pundits are, of course, right.—T.

Drona, it seemeth to me, will never fight willingly against his disciples. As regards the grandsire, why will he not show some affection for the Pandavas? There is only this sinful Karna then, of deluded understanding and ever following the deluded lead of the wicked Duryodhana, that hateth the Pandavas! Obstinately pursuing that which injureth the Pandavas, this Karna is again very powerful! It is this which burneth me at present. Proceeding to gratify him I will today disclose the truth and seek to draw his heart towards the Pandavas! Pleased with me while I was living in the inner apartments of the palace of my father Kuntibhoja, the holy Durvasas gave me a boon in the form of an invocation consisting of *mantras.* Long reflecting with a trembling heart on the strength or weakness of those *mantras* and the power also of the Brahmana's words, and in consequence also of my disposition as a woman and my nature as a girl of unripe years, deliberating repeatedly, and while guarded by a confidential nurse and surrounded by my waiting-maids, and thinking also of how to incurno reproach, how to maintain the honour of my father, and how I myself might have an accession of good fortune without being guilty of any transgression, I at last remembered that Brahmana and bowed to him, and having obtained that *mantras*, from excess of curiosity and from folly I summoned, during my maidenhood, the god *Surya*! He, therefore, who was held in my womb during my maidenhood,—why should not *he*—obey my words that are certainly acceptable and beneficial to his brothers?—And reflecting in this strain, Kunti formed an excellent resolution. And having formed that resolution she went to the sacred stream called after Bhagiratha.* And having reached the banks of *Ganga*, Pritha heard the chaunt of *Vedic* hymns by her son endued with great kindness and firmly devoted to truth. And as Karna stood with face directed to the East and arms upraised, the helpless Kunti, for the sake of her business, stayed behind him, waiting the complation of his prayers. And that lady of Vrishni's race, that wife of Kuru's house, afflicted by the heat of the sun, began to look like a faded garland of lotuses. And at last she stood in the shade afforded by the upper garments of Karna. And Karna, of regulated vows, said his prayers until his back became heated by the rays of the sun. Then turning behind, he beheld Kunti and was filled with surprise. And saluting her in proper form and with joined palms, that foremost of virtuous persons, endued with great energy and pride, *viz.*, Vrisha the son of Vikartana, bowed to her and said (the following words)!'†

---

* The *Ganges* or *Ganga*, brought down to the Earth by Bhagiratha of the Solar race for the salvation of his ancestors, the sixty thousand sons of king Sagara, reduced to ashes by the curse of the sage *Kapila*.—T.

† *Utsmayan* is explained by Nilakantha as *Udgatavismayas*. *Vrisha*, of course, is one of the many names by which Karna was known. "Until his back was heated by the rays of the sun,"—this implies that Karna said his prayers till the Sun passed the meridian.—T.

SECTION CXLIV.

"Karna said,—'I am Karna the son of Radha and Adhiratha. For what, O lady, hast thou come here! Tell me what I am to do for thee!'

"Kunti said—'Thou art Kunti's son, and not Radha's! Nor is Adhiratha thy father! Thou, O Karna, art not born in the *Suta* order! Believe what I say! Thou wert brought forth by me while a maiden. I held thee first in my womb. O son, thou wert born in the palace of Kuntiraja! O Karna, that divine Surya who blazeth forth in light and maketh everything visible, O foremost of all wielders of weapons, begat thee upon me! O irresistible one, thou, O son, wert brought forth by me in my father's abode, decked with (natural) earrings and accoutred in (natural) coat of mail and blazing forth in beauty! That thou, without knowing thy brothers, shouldst, therefore, from ignorance, wait upon Dhritarashtra's son, is not proper! It is improper in thee especially, O son! The gratification of one's father and one's mother who is the sole displayer of affection (for her child), hath, O son, in the matter of ascertaining the duties of men, been declared to be the highest of all duties! Acquired before by Arjuna, the prosperity of Yudhishthira hath, from avarice, been wrested by wicked persons! Snatching it back from Dhritarashtra's sons, do thou enjoy that prosperity! Let the Kurus behold today the union of Karna and Arjuna! Beholding thee and thy brother united together in bonds of brotherly love, let those wicked persons bow down unto ye! Let Karna and Arjuna be named in the same breath as Rama and Janarddana are! If you two are united together, what is that which cannot be accomplished in the world? O Karna, surrounded by thy brothers, thou wilt, without doubt, blaze like Brahman himself surrounded by the gods on the platform of a great sacrifice! Endued with every virtue, thou art the first of all my relatives! Let not the epithet—*Suta's son*—attach to thee! Thou art a *Partha*, endued with great energy!'"

SECTION CXLV.

Vaisampayana said,—"(After Kunti had said this), Karna heard an affectionate voice issued out of the solar circle. Coming from a great distance, that voice was uttered by *Surya* himself with paternal affection. (And it said)—'The words said by Pritha are true. O Karna, act according to the words of thy mother! O tiger among men, great good will result to thee if thou fully followest those words!'"

Vaisampayana continued,—"Though thus addressed by his mother, and by also his father *Surya* himself, Karna's heart did not yet waver, for he was firmly devoted to truth. And he said,—'O Kshatriya lady, I cannot admit what thou hast said, viz., that obedience to thy commands constituteth (in my case) the highest of my duties.* O mother, I was abandoned by thee as soon as I was born! This great injury, involving risk to life itself, that thou didst me hath been destructive of my achievements and fame! If, indeed, I am a Kshatriya, I have, for thee, been deprived of all the rites of a Kshatriya! What enemy would have done me a greater injury? Without showing me mercy when thou shouldst have shown it, and having kept me divested of all the rites (that are obligatory in consequence of the order of my birth), thou wouldst, however, lay thy commands on me today! Thou hadst never before sought my good as a mother should. Thou addressest me today, however, desiring to do good to thyself! Who is there that would not be afraid of Dhananjaya having Krishna with him (for the driver of his car)? If, therefore, I go today unto the Parthas, who is there that would not regard me as doing so from fright? Hitherto nobody knew me to be their brother. If, giving out on the eve of battle that I am their brother, I go to the Pandavas, what would all the Kshatriyas say? Furnished with every object of desire, and worshipped by them with a view to make me happy, how can I render that worship of Dhritarashtra's sond utterly futile? Having provoked hostilities with others, they always wait on me respectfully, and always bow down to me as the Vasus bow down to Vasava! They think that aided by my might, they are capable of encountering the foe. How can I then frustrate that cherished hope of theirs? With me as their boat, they desire to cross the impassable ocean of battle! How can I then abandon them that are desirous of crossing that ocean which hath no other ferry? This is the time when all those that have been supported by Dhritarashtra's sons should exert themselves for their masters! I shall certainly act for them, reckless of even my life! Those sinful men of unsteady heart, who, well-fed and well-furnished (with every necessary) by their masters, undo the benefit received by them when the time cometh for paying back those benefits,—verily, those sinful men, those faithless servants of kings, those thieves of their master's cakes,†—have neither this nor the other world for them! I will not speak deceitfully unto thee. For the sake of Dhritarashtra's son, I shall fight with thy sons to the best of my strength and might! I must not, however, abandon kindness and the conduct that becometh the good. Thy words, therefore, however beneficial, cannot be obeyed by me now! This thy solicitation to me will not yet be fruitless. Except Arjuna, thy other sons, Yudhishthira, Bhima, and the twins, though

---

* *Dharmadwarm*, literally—"the gates of *Dharma*."—T.

† *Bhatripindapahari*—*Vide* note *Supra* p. There is another very expressive Urdu word current in all parts of India bearing the same sense. It is *Nimakharam* or "untrue to (the master's) salt."—T.

capable of being withstood by me in fight and capable also of being slain, shall not yet be slain by me ! It is with Arjuna alone, among all the combatants of Yudhishthira, that I will fight ! Slaying Arjuna in battle I shall achieve great merit, or slain by Savyasachin I shall be covered with glory ! O famous lady, the number of thy sons will never be less than five. Five it will always be either without Arjuna and with me, or with Arjuna and myself slain !'

"Hearing these words of Karna, Kunti who was trembling with grief, embraced her son who was unmoved in consequence of his fortitude, and said,—'Indeed, O Karna, even what thou sayest seemeth to be possible, the Kauravas will certainly be exterminated. Destiny is all powerful. Thou hast, however, O grinder of foes, granted to four of thy brothers the pledge of safety. Let that pledge be borne in thy remembrance during the shooting of weapons in battle !' And having told all this, Pritha also addressed Karna, saying,—'Blessed be thou, and let health be thine !'—And Karna replied unto her, saying,—'Be it so !' And they then left the spot, wending in different directions."

SECTION CXLVI.

Vaisampayana said,—"Coming back to Upaplavya from Hastinapura, that chastiser of foes, Kesava, represented unto the Pandavas all that had happened. And conferring with them for long space of time, and holding repeated consultations, Sauri went to his own quarters for rest. And dismissing all the kings with Virata and others at their head, the five brothers—the Pandavas—when the sun had set, said their evening prayers.* And with hearts ever fixed on Krishna, they began to think of him. And at last bringing Krishna of Dasarha's race into their midst, they began to deliberate again about what they should do. And Yudhishthira said,—'O thou of eyes like lotus petals, it behoveth thee to tell us all that thou saidst unto Dhritarashtra's son in the assembly (of the Kurus), having gone to Nagapura !' Vasudeva said,—'Having gone to Nagapura, I addressed Dhritarashtra's son in the assembly such words as were true, seasonable, and beneficial ! That wicked-minded wight did not, however, accept them !'

"Yudhishthira said,—'When Duryodhana desired to tread along the wrong path, what did the aged Kuru grandsire say, O Hrishikesa, unto that vindicitive prince ? What also did the highly-blessed preceptor—the son of Bharadwaja—say ? And what did his parents Dhritarashtra and Gandhari say ? What did our junior father Kshattri, who is the foremost of all persons conversant with virtue and who is always afflicted with sorrow on account of ourselves whom he regards as his sons, say unto Dhritarashtra's son ? What

* Literally, "worshipped the evening twilight."—T.

also did all the kings who sat in that assembly say? O Janarddana, say it all unto us, exactly as it happened! Thou hast already told us all the disagreeable words that the two Kuru chiefs (Bhishma and Dhritarashtra) and others in that assembly of the Kurus said unto the wicked Duryodhana who is overwhelmed with lust and covetousness and who regardeth himself wise! Those words, however, O Kesava, have flitted away from my memory! O Govinda, I desire to hear, O lord, all those words again! Act thou in such a way that the opportunity may not pass away! Thou, O Krishna, art our refuge, thou art our lord, thou art our guide!'

"Vasudeva said,—"Hear, O king, the words that were addressed to king Suyodhana in the midst of the assembly of the Kurus, and, O king of kings, bear them in thy mind! After my words were ended, Dhritarashtra's son laughed aloud. Highly incensed at this, Bhishma then said,—Hear, O Duryodhana, what I say for (the preservation of) our race, and having heard it, O tiger among kings, do what is beneficial to thy own house! O sire, O king, my father Santanu, was widely known in the world. I was at first his only son. A desire sprung up in his heart as to how he might obtain a second son, for the wise say that an only son is no son.—*Let not my race be extinct! How may my fame be spread!*—Eeven this was his desire. Knowing this to have been his desire, I procured Kali* to become my mother, having myself made a promise highly difficult to observe, for the sake of my father as also for the sake of our race. How in consequence of that promise I could not be king and have drawn up my vital seed, are, of course, well-known to thee! (I do not grieve for that). Observing that vow of mine, behold, I am living in happiness and joy! In her, O king, was born my younger brother, that mighty-armed and handsome supporter of Kuru's race, *viz.*, Vichitravirya of virtuous soul! After my father's ascension to heaven I installed Vichitravirya as ruler of the kingdom that was mine, while I placed myself under him as a servant of his. O king of kings, I then brought him suitable wives, having vanquished many assembled monarchs. Thou hast heard of it often. Sometime after I was engaged in a single combat with the (great) Rama.† From fear of Rama, my brother fled, the more so as his subjects deserted him.‡ During this period he became very much attached to his wives and accordingly had an attack of pthisis. Upon his death there was anarchy in the kingdom and the chief of the gods poured not a drop of rain (on the realm). The subjects then, afflicted by fear of hunger, hastened to me, and said,—Thy subjects are on the point of being exterminated! Be thou our king for the sake of our good! Dispel

---

* Otherwise called Gandhakali, Satyavati, Matsyagandha, Yojanagandha, &c.—T.

† Jamadagni's son who had exterminated the Kshatrtya race one and twenty times; who had taught Bhishma the use of weapons; and from whom Drona had obtained many of his weapons.—T.

‡ I think Nilakantha explains this rightly. Vipravasita is exiled.—T.

this drought !* Blessed be thou, O perpetuator of Santanu's race ! Thy subjects are being greatly afflicted by severe and frightful maladies. Very few of them are still alive ! It behoveth thee, O son of Ganga, to save them ! Dispel these tortures ! O hero, cherish thy subjects righteously ! When thou art alive, let not the kingdom go to destruction !—Hearing these words of theirs uttered in a weeping tone, my heart was undisturbed ! Remembering the behaviour of good, I desired to maintain my vow. Then, O king, the citizens, my auspicious mother Kali herself, our servants, the priests and the preceptors (of our house),and many Brahmanas of great learning,all afflicted with great woe, solicited me to occupy the throne. And they said,—When thou art alive, shall the kingdom ruled by Pratipa (of old) go to ruin ? O thou of magnanimous heart, be thou the king for our good !—Thus addressed by them, I joined my hands together and, myself filled with grief and greatly afflicted, I represented to them the vow I had made from filial respect. I repeatedly informed them that for the sake of our race I had vowed to live with vital seed drawn up and foreswearing the throne. It was especially for my mother again that I did so. I, therefore, begged them not to put me to the yoke. I again joined my hands and conciliated my mother, saying, O mother, begot by Santanu and being a member of Kuru's race, I cannot falsify my promise !—I repeatedly told her this ! And O king, I said further,—It is for thee especially, O mother, that I took this vow ! I am verily thy servant and slave, O mother, thou that art distinguished for parental affection !—Having begged my mother and the people thus, I then solicited the great sage Vyasa for begetting children upon the wives of my brother ! Indeed, O king, both myself and my mother gratified that *Rishi*. At last, O king, the *Rishi* granted our prayers in the matter of the children. And he begot three sons in all, O best of Bharata's race ! Thy father was born blind, and in consequence of this congenital defect of a sense, he could not become king. The high-souled and celebrated Pandu became king. And when Pandu became king, his sons must obtain their paternal inheritance. O sire, do not quarrel, give them half the kingdom ! When I am alive, what other man is competent to reign ? Do not disregard my words. I only wish that there should be peace amongst you. O sire, O king, I make no distinction between thee and them (but love all of you equally) ! What I have said unto thee represents also the opinion of thy father, O Gandhari, and also of Vidura ! The words of those that are old should always be listened to. Do not disregard these words of mine ! Do not destroy all thou hast and the Earth also !—' "

---

* Drought had inundation, locusts, &c., are known by the name of Iti. Here, however, it is drought that is implied by the word.—T.

SECTION CXLVII.

"Vasudeva said,—'After Bhishma had said these words, Drona, always competent to speak, then addressed Duryodhana in the midst of the (assembled) monarchs and said these words that are beneficial to thee! And he said,—O sire, as Pratipa's son Santanu was devoted to the welfare of his race, and as Devavrata, otherwise called Bhishma, was devoted to the welfare of his race, so was the royal Pandu, that king of the Kurus, who was firmly devoted to truth, who had his passions under control, who was virtuous, of excellent vows, and attentive to all duties! (Though king by right) that perpetuator of Kura's race yet made over the sovereignty to his elder brother Dhritarashtra endued with great wisdom, and to his younger brother *Kshattri* (Vidura). And placing this Dhritarashtra of unfading glory on the throne, that royal son of Kuru's race went to the woods with his two wives. And that tiger among men, Vidura, with great humility, placing himself in subjection to Dhritarashtra, began to wait on him like a slave, fanning him with the branch of a young palm. And all the subjects then, O sire, duly tendered their submission to king Dhritarashtra just as they had done to king Pandu himself. And having made over the kingdom to Dhritarashtra and Vidura, that conqueror of hostile cities, Pandu, wandered over the whole Earth. Always devoted to truth, Vidura then took charge of the finances, gifts, superintendence of the servants (of the state), and the feeding of all; while that conqueror of hostile cities, Bhishma of mighty energy, supervised the making of war and peace and the necessity of making or withholding gifts to kings. When king Dhritarashtra of great strength was on the throne, the high-souled Vidura was ever near him! Born in Dhritarashtra's race, how dost thou venture to bring about a disunion in thy family? Uniting with thy brothers (the Pandavas), enjoy all objects of enjoyment. O king! I do not say this to you from cowardice, nor for the sake of wealth. I am enjoying the wealth that Bhishma gave me, and not thou, O best of kings! I do not desire, O king, to have from thee my means of sustenance! Where Bhishma is, there Drona must be! Do what Bhishma hath told thee! O grinder of foes, give unto the sons of Pandu half the kingdom! O sire, I acted as their preceptor as much as thine. Indeed, even as Aswatthaman is to me, so is Arjuua of white steeds! What use is there of much declamation! Victory is there where righteousness is!—'

"Vasudeva continued,—'After Drona of immeasurable energy had said this, the virtuous Vidura then, O king, who is devoted to truth, said these words, turning towards his father (Bhishma) and looking at his face! And Vidura said,—O Devavrata, attend to the words I speak! This race of Kuru, when it became extinct, was revived by thee! It is for this that thou art indifferent to my lamentations now? In this our race who is this Duryodhana, its stain, whose inclinations are followed by thee although he is enslaved by avarice, and is wicked and ungrateful and deprived of his senses by lust! The Kurus will certainly

be exterminated in consequence of the acts of that Duryodhana who transgresseth the command of his father observant of virtue and profit ! O great king, act thou so that the Kurus may not perish ! Like a painter producing a picture, it was thou, O king, who hadst caused me and Dhritarashtra to spring into life !* The Creator, having created creatures, destroys them again ! Do not act like him ! Seeing before thy very eyes this extinction of thy race, be not indifferent to it ! If, however, thy understanding is gone in consequence of the universal slaughter that is at hand, go then to the woods, taking me and Dhritarashtra with thee ! Otherwise, binding this very day the wicked Duryodhana that hath deceit for his wisdom, rule this kingdom with the sons of Pandu guarding it around ! Relent, O tiger among kings ! A great slaughter is before us of the Pandavas, the Kurus, and of other kings of immeasurable energy—!'

" 'Having said this, Vidura ceased, his heart overflowing with sorrow. And reflecting on the matter, he began to draw repeated sighs. Then the daughter of king Suvala, alarmed at the prospect of the destruction of a whole race, said, from wrath, these words fraught with virtue and profit, to the cruel Duryodhana of wicked heart, in the presence of the assembled monarchs.—Let all the kings present in this royal assembly and let the regenerate *Rishis* that form the other members of this conclave, listen (to me) as I proclaim the guilt of thy sinful self backed by all thy counsellors !† The kingdom of the Kurus is enjoyable in due order of succession. Even this hath always been the custom of our race ! Of sinful soul and exceedingly wicked in acts, thou seekest the destruction of the Kuru kingdom by thy unrighteousness. The wise Dhritarashtra is in possession of the kingdom, having Vidura of great foresight under him (as his adviser). Passing over these two, why, O Duryodhana, dost thou, from delusion, covet the sovereignty now ? Even the high-souled king and Kshattri, when Bhishma is alive, should both be subordinate to him. Indeed, this foremost of men, this offspring of Ganga, the high-souled Bhishma, in consequence of his righteousness, doth not desire the sovereignty. It is for this reason that this invincible kingdom became Pandu's. His sons, therefore, are masters today and no others. This extensive kingdom, then, by paternal right, belongeth to the Pandavas, and their sons and grandsons in due order. Observing the customs of our race and the rule with respect to our kingdom, we all fully accomplish that which this high-souled and wise chief of the Kurus, Devavrata, firmly adhering to truth, sayeth ! Let this king (Dhritarashtra) and Vidura also, at the command af Bhishma of great vows, proclaim the same thing ! Even that

* The meaning seems to be, that do not, like a painter destroying the creations of his own pencil, destroy us now, but see that those whom thou hadst created may yet live !—T.

† *Camatyaparicchadasya* is literally "with thy counsellers forming thy garments." Kalidasa uses "*Sena-paricchadas*" in his *Raghuvansa*, Canto I, *sloka* 19.—T.

is an act that should be done by those that are well-wishers (of this race)! Keeping virtue in front, let Yudhishthira the son of Dharma, guided by king Dhritarashtra and urged by Santanu's son, rule for many long years this kingdom of the Kurus lawfully obtainable by him!—' "

SECTION CXLVIII.

"Vasudeva said,—'After Gandhari had said this, that ruler of men, Dhritarashtra, then said these words unto Duryodhana in the midst of the (assembled) monarchs,—O Duryodhana, listen, O son, to what I say, and blessed be thou, do that if thou hast any respect for thy father! The lord of creatures, *Soma*, was the original progenitor of the Kuru race. Sixth in descent from Soma was Yayati the son of Nahusha. Yayati had five best of royal sages for his sons. Amongst them, the lord Yadu of mighty energy was the eldest-born. Younger to Yadu was Puru who, as our progenitor, brought forth by Sarmishtha the daughter ef Vrishaparvan. Yadu, O best of the Bharatas, was born of Devayani and, therefore, O sire, was the daughter's-son of Sukra, otherwise called Kavya, of immeasurable energy. Endued with great strength and prowess, that progenitor of the Yadavas, filled with pride and possessed of wicked understanding, humiliated all the Kshatriyas. Intoxicated with pride of strength, he obeyed not the injunctions of his father. Invincible in battle, he insulted his father and brothers. On this earth girt on four sides by the sea, Yadu became all powerful, and reducing all to subjection, he established himself in this city called after the elephant. His father Yayati the son of Nahusha, enraged with him, cursed that son of his, and, O son of Gandhari, even expelled him from the kingdom! The angry Yayati also cursed those brothers of Yadu who were obedient to that eldest brother of theirs who was so proud of his strength. And having cursed these his sons, that best of kings placed on his throne his youngest son Puru who was docile and obedient to him. Thus even the eldest son may be passed over and deprived of the kingdom, and younger sons may, in consequence of their respectful behaviour to the aged, obtain the kingdom! So also, conversant with every virtue, there was my father's grandfather, king Pratipa, who was celebrated over the three worlds. Unto that lion among kings who ruled his kingdom virtuously were born three sons of great fame and resembling three gods. Of them, Devapi was the eldest, Valhika the next, and Santanu of great intelligence, who, O sire, was my grandfather, was the youngest. Devapi, endued with great energy, was virtuous, truthful in speech, and ever engaged in waiting upon his father. But that best of kings had a skin-disease.* Popular with both the citizens and the subjects of the provin-

* Explained by Nilakantha as leprosy.—.

ces, respected by the good, and dearly loved by the young and the old, Devapi was liberal, firmly adhering to truth, engaged in the good of all creatures, and obedient to the instructions of his father as also of the Brahmanas. He was dearly loved by his brother Valhika as also the high-souled Santanu. Great, indeed, was the brotherly love that prevailed between him and his high-souled brothers. In course of time the old and best of kings, Pratipa, caused all preparations to be made according to his scriptures for the installation of Devapi (on the throne). Indeed, the lord Pratipa caused every auspicious preparation. The installation of Devapi, however, was forbidden by the Brahmanas and all aged persons amongst the citizens and the inhabitants of the provinces. Hearing that the installation of his son was forbidden, the voice of the old king became choked with tears and he began to grieve for his son. Thus though Devapi was liberal, virtuous, devoted to truth, and loved by the subjects, yet in consequence of his skin-disease he was excluded from his inheritance. The gods do not approve of a king that is defective of a limb. Thinking of this, those bulls among Brahmanas forbade king Pratipa to install his eldest son. Devapi then, who was defective of one limb, beholding the king (his father) prevented (from installing him on the throne) and filled with sorrow on his account, retired into the woods. As regards Valhika, abandoning his (paternal) kingdom he dwelt with his maternal uncle. Abandoning his father and brother, he obtained the highly wealthy kingdom of his maternal grandfather. With Valhika's permission, O prince, Santanu of world-wide fame, on the death of his father (Pratipa), became king and ruled the kingdom. In this way also, O Bharata, though I am the eldest, yet being defective of a limb, I was excluded from the kingdom by the intelligent Pandu, no doubt, after much reflection. And Pandu himself, though younger to me in age, obtained the kingdom and became king. At his death, O chastiser of foes, that kingdom must pass to his sons! When I could not obtain the kingdom, how canst thou covet it? Thou art not the son of a king and, therefore, hast no right to this kingdom. Thou, however, desirest to appropriate the property of others! The high-souled Yudhishthira is the son of a king. This kingdom is lawfully his. Of magnanimous soul, even he is the ruler and lord of this race of Kuru! He is devoted to truth, of clear perception, obedient to the counsels of friends, honest, loved by the subjects, kind to all well-wishers, master of his passions, and the chastiser of all that are good! Forgiveness, renunciation, self-control, knowledge of the scriptures, mercy to all creatures, competence to rule according to the dictates of virtue, all these attributes of royalty exist in Yudhishthira! Thou art not the son of a king and art always sinfully inclined towards thy relatives! O wretch, how canst thou succeed in appropriating this kingdom that lawfully belongeth to others? Dispelling this delusion, give half the kingdom with (a share of the) animals and other possessions! Then, O king, mayst thou hope to live for some time with thy younger brothers!—' "

SECTION CXLIX.

"Vasudeva said,—'Though thus addressed by Bhima, and Drona, and Vidura, and Gandhari, and Dhritarashtra, that wicked wight could not yet be brought to his senses. On the other hand, the wicked Duryodhana, disregarding them all, rose (and left the assembly) with eyes red in anger. And all the kings (invited by him), prepared to lay down their lives, followed him behind. King Duryodhana then repeatedly ordered those wicked-hearted rulers, saying,—*Today constellation Pushya is ascendant.—March ye (this very day) to Kurukshetra*! Impelled by Fate, those monarchs then, with their soldiers, gladly set out, making Bhishma their generalissimo. Eleven *Akshauhinis* of troops have been, O king, assembled for the Kauravas. At the head of that host shineth Bhishma with the device of the palmyra on the banner of his car. In view, therefore, of what hath happened, do now, O monarch, that which seemeth to be proper! I have told thee, O king, everything that occurred in the assembly of the Kurus,—everything, O Bharata, that was said by Bhishma, Drona, Vidura, Gandhari, and Dhritarashtra, in my presence! The arts beginning with conciliation were all, O king, employed by me from desire of establishing brotherly feelings (between yourselves and your cousins), for the preservation of this race, and for the growth and prosperity of the (Earth's) population. When conciliation failed, I employed the art of (producing) dissensions and mentioned, ye Pandavas, all your ordinary and extraordinary feats. Indeed, when Suyodhana showed no respect for the conciliatory words (I spoke), I caused all the kings to be assembled together and endeavoured to produce dissension (amongst them). Extraordinary and awful and terrible and superhuman indications, O Bharata, were then manifested by me. O lord! Rebuking, all the kings, making a straw of Suyodhana, terrifying Radha's son and repeatedly censuring Suvala's son for the gambling match of Dhritarashtra's sons, and once again endeavouring to disunite all the kings by means both of words and intrigues, I again had recourse to conciliation. For the unity of Kuru's race and in view of the special requirements of the business (at hand), I spoke also of gift. Indeed, I said,—Those heroes, the sons of Pandu, sacrificing their pride, will live in dependance on Dhritarashtra, Bhishma and Vidura! Let the kingdom be given to thee. Let them have no power. Let it all be as the king (Dhritarashtra), as Ganga's son (Bhishma) and as Vidura, say for thy good! Let the kingdom be thine. Relinquish but five villages (to the Pandavas)! O best of kings, without doubt they deserve to be supported by thy father!—Though addressed thus, that wicked-souled wight would not still give you your share. I, therefore, see that chastisement, and nothing else, is now the means that should be employed against those sinful persons! Indeed, all those kings have already marched to Kurukshetra! I have now told thee everything that happened in the assembly of the Kurus. They will not, O son of Pandu, give thee thy kingdom without battle! With death waiting before them, they have all become the cause of a universal destruction!'"

SECTION CL.

Vaisampayana said,—"Hearing these words of Janarddana, king Yudhishthira the just, of virtuous soul, addressed his brothers in the presence of Kesava and said,—Ye have heard all that happened in the court of the assembled Kurus ! Ye have also understood the words uttered by Kesava ! Ye, best of men, array, therefore, my troops now in the order in which they are to fight. Here are seven *Akshauhinis* of troops assembled for our victory ! Hear the names of those seven celebrated warriors that would lead those seven *Akshauhinis* ! They are Drupada, and Virata, and Dhristadyumna, and Sikhandi, and Satyaki, and Chekitana, and Bhimasena of great energy ! Those heroes will be the leaders of my troops. All of them are conversant with the *Vedas.* Endued with great bravery, all of them have practised excellent vows. Possessed of modesty, all of them are cnoversant with policy, and accomplished in war. Well-skilled in arrows and weapons, all of them are competent in the use of every kind of weapon. Tell us now, O Sahadeva, O son of Kuru's race, who that warrior is, conversant with all kinds of battle-array, that may become the leader of these seven and may also withstand in battle Bhishma who is like unto a fire having arrows for its flames ! Give us thy own opinion, O tiger among men, as to who is fit to be our generalissimo !'

"Sahadeva said,—'Closely related to us,* sympathising with us in our distress, endued with great might, conversant with every virtue, skilled in weapons, and irresistible in battle, the mighty king of the Matsyas, Virata, relying upon whom we hope to recover our share of the kingdom, will be able to bear in battle both Bhishma and all those mighty car-warriors !' "

Vaisampayana continued,—"After Sahadeva had said this, the eloquent Nakula then said these words :—'He that in years, in knowledge of scriptures, in perseverance, in family and birth, is respectable ; he that is endued with modesty, strength, and prosperity ; he that is well-versed in all branches of learning, he that studied the science of weapons with (the sage) Bharadwaja ; he that is irresistible and firmly devoted to truth ; he that always challenges Drona and the mighty Bhishma ; he that belongs to one of the foremost of royal houses ; he that is a famous leader of hosts ; he that resembles a tree of hundred branches in consequence of sons and grandsons that surround him ; that king who with his wife performed, moved by wrath, the austerest of penances for the destruction of Drona ; that hero who is an ornament of assemblies ; that bull among monarchs who always cherishes us like a father ; that father-in-law of ours, Drupada, should be our generalissimo ! It is my opinion that he will be able to withstand both Drona and Bhishma rushing to battle, for that king is the friend of Angira's descendant (Drona) and is conversant with celestial weapons !'

---

* Samayukta is explained by Nilakantha thus. The Burdwan Pundits translate it erroneously.—T.

"After the two sons of Madri had thus expressed their individual opinions, Vasava's son Savyasachin who was equal to Vasava himself, said these words :—This celestial person of the hue of fire and endued with mighty arms,who sprang into life through the power of ascetic penances and the gratification of sages ; who issued from the sacrificial fire-hole armed with bow and sword, accoutred in armour of steel, mounted on a car unto which were yoked excellent steeds of the best breed, and the clatter of whose car-wheels was as deep as the roar of mighty masses of clouds ; this hero endued with that energy and strength, and resembling the very lion in frame of body and prowess, and possessed of leonine shoulders, arms, chest, and roar ; this hero of great effulgence ; this warrior of handsome brows, fine teeth, round cheeks, long arms, stout make, excellent thighs, large expansive eyes, excellent legs, and strong frame ; this prince who is incapable of being penetrated by weapons of any kind, and who looks like an elephant with rent temples ; this Dhrishtadyumna, truthful in speech, and with passions under control, was born for the destruction of Drona ! It is this Dhrishtadyumna, I think, that will be able to bear Bhishma's arrows which strike with the vehemence of the thunder-bolt and look like snakes with blazing mouths, which resemble the messengers of Yama in speed and fall like flames of fire (consuming everything they touch), and which were borne before by Rama alone in battle ! I do not, O king, see the man except Dhrishtadyumna, who is able to withstand Bhishma of great vows. This is even what I think. Endued with great lightness of hand and conversant with all the modes of warfare, accoutred in coat of mail that is incapable of being penetrated by weapons, this handsome hero, resembling the leader of a herd of elephants, is, according to my opinion, fit to be our generalissimo !'

"Bhishma then said,—'That son of Drupada, Sikhandi, who is born for the destruction of Bhishma as is said, O king, by the sages and *Siddhas* assembled together, whose form on the field of battle, while displaying celestial weapons, will be seen by men to resemble that of the illustrious Rama himself ; I see not, O king, the person who is able to pierce with weapons that Sikhandi, when he is stationed for battle on his car, accoutred in mail ! Except the heroic Sikhandi, there is no other warrior who is able to slay Bhishma in single combat. It is for this, O king, that I think Sikhandi is fit to be our generalissimo !'

"Yudhishthira said,—'O sire, the strength and weakness, might and feebleness, of everything in the universe, and the intentions of every person here, are well-known to the virtuous Kesava ! Skilled or unskilled in weapons, old or young, let him be the leader of my forces who may be indicated by Krishna of Dasarha's race ! Even he is the root of our success or defeat ! In him are our lives, our kingdom, our prosperity and adversity, our happiness and misery ! Even he is the Ordainer and Creator. In him is established the fruition of our desires. Let him, therefore, the leader of our host who may be named by Krishna ! Let that foremost of speakers say, for the night approacheth ! Having selected our leader, worshipped our weapons (with offerings of flowers

and perfumes), we will, at day-break, under Krishna's orders march to the field of battle !' "

Vaisampayana continued,—"Hearing these words of the intelligent king Yudhishthira the just, the lotus-eyed Krishna said, eyeing Dhananjaya the white,—'O king, I fully approve of all those powerful warriors whom ye have named for becoming the leaders of thy troops ! All of them are competent to withstand thy foes ! Indeed, they can frighten Indra himself in great battle, let alone the covetous and wicked-minded sons of Dhritarashtra ! O thou of mighty arms, for thy good I made great efforts to prevent the battle by bringing about peace ! (By that) we have been freed from the debt we owed to virtue. Fault-finding persons will not be able to reproach us for anything. The foolish Duryodhana, destitute of understanding, regardeth himself as skilled in weapons, and though really weak thinketh himself to be possessed of strength ! Array thy troops soon, for slaughter is the only means by which they can be made to yield to our demands ! Indeed, the sons of Dhritarashtra will never be able to keep their ground when they will behold Dhananjaya with Yuyudhana as his second, and Abhimanyu, and the (five) sons of Draupadi, and Virata, and Drupada, and the other kings of fierce prowess,—all lords of *Akshauhinis* ! Our army is possessed of great strength, and is invincible and incapable of being withstood ! Without doubt, it will slay the Dhartarashtra host ! As regards our leader, I would name that chastiser of foes, Dhrishtadyumna !' "

SECTION CLI.

Vaisampayana said,—"When Krishna had said this, all the monarchs (there) were filled with joy. And the shout sent forth by those delighted kings was tremendous. And the troops began to move about with great speed, saying,—'*Draw up*,' '*Draw up*.'—And the neighing of steeds and roars of elephants and the clatter of car-wheels and the blare of conchs and the sound of drums, heard everywhere, produced a tremendous din. And teeming with cars and foot-soldiers and steeds and elephants, that invincible host of the marching Pandavas moving hither and thither, donning their coats of mail, and uttering their war-cries, looked like the (impetuous) current of the Ganga when at its full, agitated with fierce eddies and waves. And in the van (of that host) marched Bhimasena and the two sons of Madri encased in their coats of mail, and Subhadra's son and the (five) sons of Draupadi and Dhrishtadyumna of Prishata's race. And the Prabhadrakas and the Panchalas marched behind Bhimasena. And the din made by the marching host filled with joy was like unto the roars of the deep when the tide is highest on the day of the new moon. Indeed, the tumult was such that it seemed to reach the very heavens. And capable of breaking hostile ranks, those warriors cased in armour marched thus, filled with joy. And Kunti's son, king Yudhishthira, amongst them marched, taking with him the carts

and other vehicles for transport, the food-stores and fodder, the tents, carriages, and draught-cattle, the cash-chests, the machines and weapons, the surgeons and physicians, the invalids, and all the emaciated and weak soldiers, and all the attendants and camp-followers. And the truthful Draupadi, the princess of Panchala, accompanied by the ladies of the household, and surrounded by servants and maids, remained at Upaplavya. And causing their treasure and ladies to be guarded by bodies of soldiers some of whom were placed as permanent lines of circumvallation and some ordered to move about at a distance from this line, the Pandavas set out with their mighty host. And having made presents of kine and gold to the Brahmanas who walked around them and uttered blessings, the sons of Pandu commenced the march on their cars decked with jewels. And the (five) princes of Kekaya, and Dhrishtaketu, and the son of the king of the Kasis, and Srenimat, and Vasudana, and the invincible Sikhandi, all hale and glad, cased in armour and armed with weapons and decked with ornaments, marched behind Yudhishthira, keeping him in their centre. And in the rear were Virata, Yajnasena's son of the Somoka race (Dhrishtadyumna), Susarman,* Kuntibhoja, Dhrishtadyumna's sons, forty thousand cars, five times as much cavalry, infantry ten times more numerous (than the last), and sixty thousand elephants. And Anadhrishti, and Chekitana and Dhrishtaketu and Satyaki, all marched, surrounding Vasudeva and Dhananjaya. And reaching the field of Kurukshetra with their forces in battle array, those smiters, the sons of Pandu, looked like roaring bulls. And entering the field, those chastiser of foes blew their conchs. And Vasudeva and Dhananjaya also blew their conchs. And hearing the blare of the conch called *Panchajanya*,† which resembled the roll of the thunder, all the warriors (of the Pandava army) were filled with joy. And the leonine roars of those warriors endued with lightness of hand and speed of motion, mingling with the blare of conchs and beat of drums, made the whole earth, the welkin, and the oceans resound therewith."‡

SECTION CLII.

Vaisampayana said,—"King Yudhishthira then caused his troops to encamp on a part of the field that was level, cool, § and abounding with grass and fuel.

---

* Some texts read Sudharman which seems to be correct, for Susarman, the ruler of the Trigartas, was on the Kuru side. If, however, there was any other king of that name, the reading, as it stands, may be the true one.—T.

† The conch owned by Vasudeva. Schlegel renders it as Gigantea.—T.

‡ Most editions make the one hundred and fifteen Section conclude with the 31st sloka. The Burdwan edition, however, extends it so as to include the whole of Section one hundred and fifty-first as given here.—T.

§ Snigdha, perhaps shady.—T.

Avoiding cemeteries,* temples and compounds consecrated to the deities, asylums of sages, shrines,† and other sacred plots. Kunti's high-souled son Yudhishthira pitched his camp on a delightful, fertile, open‡ and sacred part of the plain. And rising up again after his animals had been given sufficient rest, the king set out joyously, surrounded by hundreds and thousands of monarchs. And Kesava accompanied by Partha began to move about, scattering numerous bodies of Dhritarashtra troops (planted as outposts). And Dhrishtadyumna of Prishata's race and that mighty car-warrior of great energy, *viz.*, Yuyudhana otherwise called Satyaki, measured § the ground for the encampment. And arrived, O Bharata, at the holy Hiranwati which flows through Kurukshetra, which was filled with sacred water, and whose bed was divested of pointed pebbles and mire, and which was regarded as an excellent *tirtha,* Kesava caused a moat to be excavated there, and for its protection stationed a sufficient number of troops with proper instructions. $ And the rules that were observed in respect of the tents of the high-souled Pandavas, were followed by Kesava in the matter of the tents he caused to be set up for the kings (that came as their allies). And, O monarch, costly tents, incapable of being attacked, apart from one another, were, by hundreds and thousands, planted for those kings on the surface of the earth, that looked like palatial residences and abounded with fuel and edibles and drinks. And there were assembled hundreds upon hundreds of skilled mechanics in receipt of regular wages, and surgeons and physicians, well-versed in their own science, and furnished with every ingredient they might need. And king Yudhishthira caused to be placed in every pavilion large quantities, high as hills, of bowstrings and bows and coats of mail and weapons, of honey and clarified butter, pounded lac, water, fodder of cattle, chaff and coals, heavy machines, long shafts, lances, battle-axes,bow-staffs,breast-plates, scimitars and quivers. And innumerable elephants cased in plates of steel with prickles thereon, huge as hills, and capable of fighting with hundreds and thousands,¶ were seen there. And learning that the Pandavas had encam-

---

* Or rather, burning grounds.—T.

† There is no equivalent in English for tirtha which is a holy place having a lake, tank, or river by it. There can be no tirtha without a piece of sacred natural or artificial water.—T.

‡ Suchi is clear or pure. Here, I think, it means divested of underwood and corpses ; hence open.—T.

§ Perhaps, laid out, or prepared the plan of the encampment. The root ma, to measure, is used in various senses more or less connected with the original meaning. –.

$ Many texts read chadrisyam meaning 'invisible' (leaving out the practical cha) and qualifying Valam. Some texts, however, read chadisya meaning 'having commanded,' or 'having given instructions.' I think the latter reading is correct.—T.

¶Fighting with hundreds and thousands of other elephants, as explained by Nilakantha. It may mean that these elephants were competent to fight with hundreds and thousands of foot-soldiers as well.—T.

ped on that field, their allies, O Bharata, with their forces and animals, began to march thither. And many kings who had practised *Brahmacharya* vows, drunk (consecrated) *Soma*, and made large presents to Brahmanas at sacrifices, came there for the success of the sons of Pandu."

SECTION CLIII.

Janamejaya said,—"Hearing that Yudhishthira had, with his troops, marched from desire of battle and encamped on Kurukshetra, protected by Vasudeva, and aided by Virata and Drupada with their sons, and surrounded by the Kekayas, the Vrishnis, and other kings by hundreds, and watched over by numerous mighty car-warriors like the great Indra himself by the *Adityas*, what measures were concerted by king Duryodhana? O high-souled one, I desire to hear in detail all that happened in Kurujangala on that frightful occasion! The son of Pandu, with Vasudeva and Virata and Drupada and Dhrishtadyumna the Panchala prince and that mighty car-warrior Sikhandi and the powerful Yudhamanyu incapable of being resisted by the very gods, might trouble the deities themselves in battle with Indra at their head! I, therefore, desire to hear in detail, O thou that art possessed of wealth of asceticism, all the acts of the Kurus and the Pandavas as they happened!"

Vaisampayana said,—"When he of Dasarha's race had departed (from the Kuru court), king Duryodhana, addressing Karna and Dussasana and Sakuni, said these words:—'Kesava* hath gone to the sons of Pritha, without having been able to achieve his object. Filled with wrath as he is, he will surely stimulate the Pandavas. A battle between myself and Pandavas is much desired by Vasudeva. Bhimasena and Arjuna are ever of the same mind with him. Yudhishthira, again, is very much under the influence of Bhimasena. Before this, Yudhishthira with all his brothers was persecuted by me. Virata and Drupada I had waged hostilities with. Obedient to Vasudeva both of them have become the leaders of Yudhishthira's host. The battle, therefore, that will take place, will be a fierce and terrific one. Casting off all sloth, cause every preparation to be made for the encounter! Let the kings (my allies) plant their tents by hundreds and thousands on Kurukshetra, all of which must be spacious, incapable of being approached by enemies, near enough to places abounding with water and fuel, in such positions that the communications thereto for sending supplies may not be stopped at any time by the foe,†—full of weapons of diverse

---

* The word used here is Adhokshaja one of the many names of Krishna, meaning 'beyond the senses' ken.'—T.

† The original compound is *Acchedyaharamargani*. Nilakantha explains it correctly. The Burdwan Pundits render it wrongly.—T.

kinds, and decked with banners and flags. Let the road from our city to the camp be made level for their march. Let it be proclaimed this very day, without loss of time, that our march will commence tomorrow!'—(Hearing these words of the king), they said,—'So be it,'—and when the morrow came, those high-souled persons did everything they had been commanded to do for the accommodation of the monarchs. And all those monarchs (meanwhile), hearing the king's command, rose up from their costly seats, with wrath (having the foe for its objects). And they began to slowly rub their mace-like arms blazing with bracelets of gold and decked with the paste of sandal and other fragrant substances. And they also commenced, with those lotus-like hands of theirs, to wear their head-gears and lower and upper garment and diverse kinds of ornaments. And many foremost of car-warriors began to superintend the furnishing of their cars, and persons conversant with horse-lore began to harness their steeds, while those versed in matters relating to elephants began to equip those huge animals. And all those warriors began to wear diverse kinds of beautiful armour made of gold, and arm themselves with various weapons. And the foot-soldiers began to take up various kinds of arms and case their bodies in various kinds of armour decorated with gold. And, O Bharata, the city of Duryodhana then, filled as it was with rejoicing millions, wore the bright aspect of a festive occasion. And, O king, the Kuru capital at the prospect of battle looked like the ocean on the appearance of the moon, with the vast crowds of humanity representing its waters with their eddies, the cars, elephants, and horses representing its fishes, the tumult of conchs and drums its roar, the treasure-chests its jewels and gems, the diverse kinds of ornaments and armour its waves, the bright weapons its white foam, the rows of houses the mountains on its beach, and the roads and shops like the deep lakes of that main!"

SECTION CLIV.

Vaisampayana said,—"Recollecting the words spoken by Vasudeva, Yudhishthira once more addressed that scion of Vrishni's race, saying,—'How, O Kesava, could the wicked Duryodhana say it? O thou of unfading glory, what should we do in view of the occasion that hath come? By acting it what way may we keep on the track of our duty?* Thou, O Vasudeva, art acquainted with the views of Duryodhana, Karna, and Sakuni the son of Suvala! Thou knowest also what views are entertained by myself and my brothers! Thou hast heard the words uttered by both Vidura and Bhishma! O thou of great wisdom, thou hast also heard in their entirety the words of

---

* Literally, "may not fall off from the duties of our order!"—T.

wisdom spoken by Kunti! Overlooking all these, tell us, O thou of mighty arms, after reflection, and without hesitation, that which is for our good!'*

"Hearing these words of king Yudhishthira the just that were fraught with virtue and profit, Krishna replied, in a voice deep as that of the clouds or cymbals, saying,—'Redounding to his adavntage and consistent with both virtue and profit, those words that were uttered by me (in the Kuru court) found no response in the Kuru prince Duryodhana with whom deceit supplieth the place of wisdom! That wretch of wicked understanding listeneth not in the least to the counsels of Bhishma or Vidura or mine. He transgresseth everybody. He wisheth not to earn virtue, nor doth he wish for fame. That wicked-souled wight, relying upon Karna, regardeth everything as already won! Indeed, Suyodhana even ordered my incarceration !Of wicked heart and sinful in his resolves, he did not, however, obtain the fruition of that wish! Neither Bhishma nor Drona said anything on that subject. Indeed, all of them follow Duryodhana, except Vidura, O thou of unfading glory! Sakuni the son of Suvala, and Karna, and Dussasana, all equally foolish, gave the foolish and vindictive Duryodhana much improper advice regarding thee! Indeed, what use is there in my repeating to thee all that the Kuru prince hath said? In brief, that wicked-souled wight beareth no good will towards thee! Not even in all these kings together, that form thy army, is that (measure of) sinfulness and wickedness which resideth in Duryodhana alone! As regards ourselves, we do not desire to make peace with the Kauravas by abandoning our property. War, therefore, is that which should now take place!' "

Vaisampayana continued,—"Hearing these words uttered by Vasudeva, all the kings (there present), O Bharata, without saying anything, looked at Yudhishthira's face. And Yudhishthira, understanding the intention of those monarchs, said, with Bhima and Arjuua and the twins,—*Array the troops*!— And the word of command having been passed, a great uproar rose amongst the Pandava army and all the soldiers were filled with joy. King Yudhishthira the just, however, beholding the (impending) slaughter of those that deserved not to be slain, began to sigh deeply, and addressing Bhimasena and Vijaya, said,— 'That for the sake of which I accepted an exile into the woods and for which I suffered so much misery, that great calamity overtaketh us of a set purpose! That for which we strove so much leaveth us as if on account of our very striving! On the other hand, a great distress overtaketh us although we did nothing to invite it! How shall we fight with those reverend superiors (of ours) whom we on no account can slay? What kind of victory shall we achieve by slaying our preceptors of venerable age?'

---

* What Yudhishthira asks Vasudeva is that without regarding the views expressed by others, Vasudeva should advise, according to his own judgment, as to what the Pandavas should do. His knowledge of the views entertained by all parties would greatly help him in coming to a right conclusion.—T.

"Hearing these words of king Yudhishthira the just, Savyasachin repeated to his elder brother all those words that Vasudeva had said. And addressing Yudhishthira, Arjuna con tinued,—'Thou hast, O king, certainly understood all the words spoken by Kunti and Vidura that were repeated to thee by Devaki's son! I know it for certain that neither Vidura nor Kunti would say anything that is sinful! Besides this, O son of Kunti, we cannot withdraw without engaging in battle!'

"Hearing this speech of Savyaschin, Vasudeva also said unto Partha,—'It is even so (as thou hast said)!'—The sons of Pandu then, O great king, made up their minds for war, and passed that night with their soldiers in great happiness."

SECTION CLV.

Vaisampayana said,—"After that night had passed away, king Duryodhana, O Bharata, distributed (in proper order) his eleven *Akshauhinis* of troops. And arranging his men, elephants, cars, and steeds, into three classes, *viz.*, superior, middling, and inferior, the king distributed them amongst his divisions (by placing them in the van, centre, and rear of the ranks). And furnished with timber and planks for repairing the damages their cars might sustain in the press of battle, with large quivers borne on cars, with tiger-skins and other stiff leather for enveloping the sides of cars, with barbed javelins to be hurled by the hand, with quivers borne on the backs of steeds and elephants, with long-handled spears of iron used missiles, with quivers borne on the backs of foot-soldiers, with heavy clubs of woods, with flagstaffs and banners, with long heavy shafts shot from bows, with diverse kinds of nooses and lassoes, with armour of various kinds, with short-pointed clubs of wood, with oil, treacle, and sand,* with earthen pots filled with poisonous snakes,† with pulverised lac and other inflammable matter, with short spears furnished with tinkling bells, with diverse weapons of iron and machines for hurling hot treacle, water, and stones, with whistling clubs of hard wood, with wax and heavy mallets, with clubs of wood having iron spikes, with plough-poles and poisoned darts, with long syringes for pouring warm treacle and planks of cane,‡ with battle-axes and forked lances, with spiked gauntlets, with axes and pointed iron spikes, with cars having their sides covered with skins of tigers and leopards, with sharp-edged circular planks of wood, with horns, with javelins and various other weapons of attack, with axes

---

* These were heated and thrown upon the enemy.—T.

† These also were thrown into the midst of the enemy's ranks for causing confusion.—T.

‡ For protecting the combatants from warm water, treacle, wax, oil, and other hot liquids.—T.

of the *kuthara* species and spades, with cloths steeped in oil, and with clarified butter, the diverse divisions of Duryodhana, glittering with robes embroidered with gold and decked with various kinds of jewels and gems and consisting of warriors endued with handsome persons, blazed forth like fire ! And cased in coats of mail and well-skilled in weapons and accomplished in horse-lore, brave persons of good birth were employed as car-drivers. And all the cars were furnished with various weapons and drugs, and with horses having rows of bells and pearls on their heads, and with banners and flagstaffs, and with ornaments gracing their steeples and turrets, and with shields, swords, and lances, and javelins and spiked maces. And unto each of those cars were yoked four steeds of the best breed. And upon each of them were kept a hundred bows. And each car had one driver in charge of the couple of steeds in front, and two drivers in charge of the couple of steeds attached to the wheels on the two sides. And both of the last-mentioned drivers were skilled car-warriors, while the car-warrior himself was also skilled in driving steed. And thousands of cars, thus furnished and decked with gold, and protected like fortified towns and incapable of being conquered by foes, were stationed on all sides. And the elephants also were furnished with rows of bells and pearls and decked with diverse ornaments. And on the back of each of those animals mounted seven warriors. And in consequence of such accoutrements those animals looked like hills graced with jewels. And amongst the seven, two were armed with hooks, two were excellent bowmen, two were first-rate swordsmen, and one, O king, was armed with a lance and a trident. And, O king, the army of the illustrious Kuru king teemed with innumerable infuriate elephants, bearing on their backs loads of weapons and quivers filled with arrows. And there were also thousands of steeds riden by brave soldiers accoutred in mail, decked in ornaments, and furnished with flags. And numbering in hundreds and thousands, all those steeds were free from the habit of scratching the ground with their forefeet. And they were all well-trained, and decked with ornaments of gold, and exceedingly obedient to their riders. And of foot-soldiers there were hundreds of thousands, of diverse mien, accoutred in armour of diverse kinds and armed also with weapons of diverse species, and decked with golden ornaments. And unto each car were assigned ten elephants, and unto each elephant ten horses, and unto each horse ten foot-soldiers, as protectors. Again, a large body of troops was kept as a reverse for rallying the ranks that would be broken. And this reverse consisted of cars unto each of which were attached fifty elephants ; and unto each elephant were attached a hundred horses ; and unto each horse were attached seven foot-soldiers. Five hundred cars, as many elephants, (fifteen hundred horses, and two thousand five hundred foot-soldiers) constitute a *Sena*. Ten *Senas* constitute a *Pritana* ; and ten *Pritanas*, a *Vahini*. In common parlance, however, the words *Sena*, *Vahini*, *Pritana*, *Dhwajini*, *Chamu*, *Akshauhini*, and *Varuthini* are used in the same sense.

"It was thus that the intelligent Kaurava arrayed his force. Between the two sides, the total number was eighteen *Akshauhinis*. Of this, the Pandava

force consisted of seven *Akshauhinis*, while the Kaurava force consisted of ten *Akshauhinis* and one more. Five times fifty men constitute a *Patti.* Three *Pattis* make a *Senamukha* or *Gulma.* Three *Gulmas* make a *Gana.* In Duryodhana's army there were thousands and hundreds of such *Ganas* consisting of warriors capable of smiting (the foe) and longing for battle. And the mighty-armed king Duryodhana, selecting from among them brave and intelligent warriors, made them the leaders of his troops. And placing an *Akshauhini* of troops under each of those best of men, *viz.*, Kripa, Drona, Salya, Jayadratha the king of the Sindhus, Sudakshina the ruler of the Kamvojas, Kritavarman, Drona's son (Aswathaman), Karna, Bhurisravas, Sakuni the son of Suvala, and the mighty Valhika, the king used to bring them daily before him and at all hours, and speak to them. And he repeatedly offered them worship before his very eyes. And thus appointed, all those warriors, with all their followers, became desirous of doing what was most agreeable to the king."

SECTION CLVI.

Vaisampayana said,—"Dhritarashtra's son, accompanied by all the kings, then addressed Bhishma the son of Santanu, and with joined hands said these words :—'Without a commander, even a mighty army is routed in battle like a swarm of ants. The intelligence of two persons can never agree. Different commanders again are jealous of one another as regards their prowess. O thou of great wisdom, it is heard (by us) that (once on a time) the Brahmanas, raising a standard of *kusa* grass, encountered in battle the Kshatriyas of the *Haihaya* clan endued with immeasurable energy. O grandsire, the Vaisyas and the Sudras followed the Brahmanas, so that all the three orders were on one side, while those bulls among the Kshatriyas were alone on the other. In the battles, however, that ensued, the three orders repeatedly broke, while the Kshatriyas, though alone, vanquished the large army that was opposed to them. Then those best of Brahmanas enquired of the Kshatriyas themselves (as to the cause of this). O grandsire, those that were virtuous among the Kshatriyas returned the true answer to the enquirers, saying,—In battle we obey the orders of one person endued with great intelligence, while ye are disunited from one another and act according to your individual understandings !—The Brahmanas then appointed one amongst themselves as their commander, who was brave and conversant with the ways of policy. And they then succeeded in vanquishing the Kshatriyas. Thus people always conquer their foes in battle who appoint a skilled, brave, and sinless commander observing the good of the forces under him. As regards thee, thou art equal to Usanas himself, and always seekest my good ! Incapable of being slain, thou art, again, devoted to virtue. Be thou, therefore, our commander ! Like the sun among all luminaries, like the moon

unto all deciduous herbs, like Kuvera among the *Yakshas*, like Vasava among the gods, like Meru among mountains, Suparna among birds, Kumara among the gods, Havyavaha among Vasus, thou art amongst ourselves ! Like the gods protected by Sakra, ourselves, protected by thee, will assuredly become unvanquishable by the very gods ! Like Agni's son (Kumara) at the head of the gods, march thou at our head, and let us follow thee like calves following the lead of a mighty bull !'

"Bhishma said,—'O mighty-armed one, it is even so, O Bharata, as thou sayest ! But the Pandavas are as dear dear to me as ye yourselves ! Therefore, O king, I should certainly seek their good as well, although I shall certainly fight for thee, having given thee a pledge (before) to that effect ! I do not see the warrior on earth that is equal to me, except that tiger among men, Dhananjaya the son of Kunti ! Endued with great intelligence, he is conversant with innumerable celestial weapons. That son of Pandu, however, will never fight with me openly ! With the power of my weapons I can, in a trice, destroy this universe consisting of gods, *Asuras*, *Rakshasas*, and human being ! The sons of Pandu, however, O king, are incapable of being exterminated by me.* I shall, therefore, slay every day ten thousand warriors. If, indeed, they do not slay me in battle first, I will continue to slaughter their forces thus ! There is another understanding on which I may willingly become the commander of thy forces. It behoveth thee to listen to that. O lord of Earth, either Karna should fight first, or I will fight first. The *Suta's* son always boasts of his prowess in battle comparing it with mine !'

"Karna said,—'As long as Ganga's son liveth, O king, I shall never fight ! After Bhishma is slain, I shall fight with the wielder of *Gandiva*.' "

Vaisampayana continued,—"After this, Dhritarashtra's son duly made Bhishma the commander of his forces, distributing large presents. And after his installation in the command, he blazed forth with beauty. And at the king's behest, musicians cheerfully played upon drums and blew conchs by hundreds and thousands. And numerous leonine shouts were sent forth and all the animals in the camp uttered their cries together. And although the sky was cloudless, a bloody shower fell and made the ground miry. And fierce whirl-winds, and earthquakes, and roars of elephants, occurring, depressed the hearts of all the warriors. Incorporeal voices and flashes of meteoric falls were heard and seen in the welkin. And jackals, howling fiercely, foreboded great danger. And, O monarch, these and a hundred other kinds of fierce portents made their appearance when the king installed Ganga's son in the command of his troops. And after making Bhishma—that grinder of hostile hosts—his general, and having also caused by abundant gifts of kine and gold the Brahmanas to pro-

* The word used is Utsadniyas. Literally, it means exterminateable. Nilaantha explains it (with the negative particle before) as incapable of being exterminated ; it may also mean "should not be exterminated !" It is not easy to determine from the word itself whether Bhishma denies his competence or expresses his unwillingness to slay the Pandavas.—T.

nounce benedictions on him, and glorified by those benedictions, and surrounded by his troops, and with Ganga's son in the van, and accompanied by his brothers, Duryodhana marched to Kurukshetra with his large host. And the Kuru king, going over the plain with Karna in his company, caused his camp to be measured out on a level part, O monarch, of that plain. And the camp, pitched on a delightful and fertile spot abounding with grass and fuel, shone like Hastinapura itself."

SECTION CLVII.

Janamejaya said,—"When Yudhishthira heard that Bhishma the high-souled son of Ganga, the foremost of all wielders of weapons, the grandsire of the Bharatas, the head of all the kings, the rival of Vrihaspati in intellect, resembling the ocean in gravity, the mountains of Himavat in calmness, the Creator himself in nobleness, and the Sun in energy, and capable of slaying hostile hosts like the great Indra himself by showering his arrows, was installed, till his removal by death, in the command of the Kuru army on the eve of the great sacrifice of battle, terrific in its mien and capable of making one's hair stand on end, what did that mighty-armed son of Pandu, that foremost of wielders of weapons, say? What also did Bhima and Arjuna say? And what too did Krishna say?"

Vaisampayana said,—"(When news was received of this), Yudhishthira endued with great intelligence and well-acquainted with what should be done in view of dangers and calamities summoned all his brothers and also the eternal Vasudeva (to his presence). And that foremost of speakers then said in a mild voice,—'Make your rounds among the soldiers, and remain carefully, casing yourselves in mail! Our first encounter will be with our grandsire. Look ye for (seven) leaders for the seven *Akshauhinis* of my troops!'

"Krishna said,—'Those words of grave import, which, O bull of the Bharata race, it behoveth thee to utter on an occasion like this, have, indeed, been uttered by thee! Even this, O mighty-armed one, is what I also like! Let, therefore, that be done which should be done next. Let, indeed, seven leaders be selected for thy army!' "

Vaisampayana continued,—"Summoning then those warriors eager for battle, *viz.*, Drupada, and Virata, and that bull of Sini's race, and Dhrishtadyumna the prince of Panchala, and king Dhrishtaketu, and prince Shikhandi of Panchala, and Sahadeva the ruler of the Magadhas, Yudhishthira duly installed them in the commands of his seven divisions. And above them all was placed in command of all the troops that Dhrishtadyumna who had sprung from the blazing (sacrificial) fire for the destruction of Drona. And Dhananjaya of curly hair was made the leader of all those high-souled leaders. And the handsome Janarddana endued with great intelligence, he who was the younger brother of Sankarshana, was made the leader of Arjuna and the driver of his steeds.

"And beholding that a very destructive battle was about to take place, there came, O king, into the Pandava encampment, Halayudha, accompanied by Akrura, and Gada and Samva, and Uddhava, and Rukmini's son (Praddyumna), and Ahuka's sons, and Charudeshna, and others. And surrounded and guarded by those foremost warriors of the Vrishni race resembling a herd of mighty tigers, like Vasava in the midst of the Maruts, the mighty-armed and handsome Rama, attired in garments of blue silk and resembling the peak of the *Kailasa* mountain, and endued with the sportive gait of the lion, and possessed of eyes having their ends reddened with drink, came there (at such a time). And beholding him, king Yudhishthira the just, and Kesava of great effulgence, and Pritha's son Vrikodara of terrible deeds, and (Arjuna) the wielder of *Gandiva*, and all the other kings that were there rose from their seats. And they all offered worship unto Halayudhha as he came to that place. And the Pandava king touched Rama's hands with his own. And that chastiser of foes, Halayuddha, in return, accosting them all with Vasudeva at their head, and saluting (respectfully) both Virata and Drupada who were senior in years, sat down on the same seat with Yudhishthira. And after all the kings had taken their seats, Rohini's son, casting his eyes on Vasudeva, began to speak. And he said,—'This fierce and terrible slaughter is inevitable. It is, without doubt, a decree of fate, and I think that it cannot be avoided. Let me hope, however, to behold all of you, with your friends,come safely out of this strife, with sound bodies and perfectly hale. Without doubt all the Kshatriyas of the world that are assembled together have their hour come. A fierce melee covering the earth with a mire of flesh and blood is sure to take place. I said unto Vasudeva repeatedly in private,—*O slayer of Madhu, unto those that bear equal relationship to us, observe thou an equal behaviour ! As are the Pandavas to us, even so is king Duryodhana ! Therefore, give him also some aid. Indeed, he repeatedly soliciteth it !* For thy sake, however, the slayer of Madhu regarded not my words. Looking at Dhananjaya, he hath, with his whole heart, been devoted to your cause. Even this is what I certainly think, *viz.*, that the victory of the Pandavas is sure, for Vasudeva's wish, O Bharata, is even so ! As regards myself, I dare not cast my eyes on the world without Krishna (on my side) ! It is for this that I follow whatever Krishna seeketh to achieve ! Both of these heroes, well-skilled in encounters with the mace, are my disciples. My affection, therefore, for Bhima is equal to that for king Duryodhana. For these reasons I shall now repair to the *tirthas* of the Saraswati for ablutions, for I shall not be able to behold with indifference the destruction of the Kauravas !'

"Having said this, the mighty-armed Rama, obtaining the leave of the Pandavas, and making the slayer of Madhu desist (from following him farther), set out on his journey for the sacred waters."

SECTION CLVIII.

Vaisampayana said,—"About this time there came into the Pandava camp Bishmaka's son, foremost among all persons of truthful resolution, and known widely by the name of Rukmi. The high-souled Bhishmaka, who was otherwise called king Hiranyaroman, was the friend of Indra. And he was the most illustrious among the descendants of Bhoja and was the ruler of the whole southern country. And Rukmi was a disciple of that lion among the Kimpurushas who was known by the name of Drona, having his abode on the mountains of Gandhamadana. And he had obtained from his preceptor the whole science of weapons with its four divisions. And that mighty-armed warrior had obtained also the bow named *Vijaya* of celestial workmanship, belonging to the great Indra, and which was equal to *Gandiva* in energy and to also *Sarnga* (held by Krishna). There were three celstial bows owned by the denizens of heaven, *viz.*, *Gandiva* owned by Varuna, the bow called *Vijaya* owned by Indra, and that other celestial bow of great energy said to have been owned by Vishnu. This last (*Sarnga*), capable of striking fear into the hearts of hostile warriors, was held by Krishna. The bow called *Gandiva* was obtained by Indra's son (Arjuna) from Agni on the occasion of the burning of *Khandava*, while the bow called *Vijaya* was obtained from Druma by Rukmi of great energy. Baffling the nooses of Mura and slaying by his might that *Asura*, and vanquishing Naraka the son of the Earth, Hrishikesa, while recovering the begemmed ear-rings (of Aditi), with sixteen thousand girls and various kinds of jewels and gems, obtained that excellent bow called *Sarnaga.* And Rukmi, having obtained the bow called *Vijaya* whose twang resembled the roar of the clouds, came to the Pandavas, as if inspiring the whole universe with dread. Formerly, proud of the might of his own arms, the heroic Rukmi could not tolerate the ravishment of his sister Rukmini by the intelligent Vasudeva. He had set out in pursuit, having sworn that he would not return without having slain Janarddana. And accompanied by a large army consisting of four kinds of forces that occupied (as it marched) a very large portion of the earth, accoutred in handsome coats of mail and armed with diverse weapons and resembling the swollen current of the Ganga, that foremost of all wielders of weapons set out in pursuit of Vasudeva of Vrishni's race. And having come up to him of Vrishni's race who was lord and master of everything obtainable by ascetic austerities,—Rukmi, O king, was vanquished and covered with shame. And for this he returned not to (his city) Kundina. And on the spot where that slayer of hostile heroes was vanquished by Krishna, he built an excellent city named Bhojkata. And, O king, that city filled with large force and teeming with elephants and steeds, is widely known on the earth by that name. Endwed with great energy, that hero, cased in mail and armed with bow, fences, sword and quivers, quickly entered the Pandava camp, surrounded by an

Akshauhini of troops. And Rukmi entered that vast army, under a standard effulgent as the sun, and made himself known to the Pandavas, from desire of doing what was agreeable to Vasudeva. King Yudhishthira, advancing a few steps, offered him worship. And duly worshipped and eulogised by the Pandavas, Rukmi saluted them in return and rested for a while with his troops. And addressing Dhananjaya the son of Kunti in the midst of the heroes there assembled, he said,—'If, O son of Pandu, thou art afraid, I am here to render thee assistance in the battle! The assistance I will give thee will be unbearable by thy foes! There is no man in this world who is equal to me in prowess. I will slay those foes of thine whom thou, O son of Pandu, wilt assign to me! I will slay every one of those heroes, *viz.*, Drona and Kripa, and Bhishma, and Karna. Or, let all these kings of the earth stand aside. Slaying in battle thy foes myself, I will give thee the Earth!'—And he said this in the presence of king Yudhishthira the just and of Kesava and in the hearing of the (assembled) monarchs and all othe [illegible] the camp). Then casting his eyes on Vasudeva and Pandu's son ki [illegible] shthira the just, Dhananjaya the intelligent son of Kunti smilingly but [illegible] a friendly voice said these words:—'Born in the race of Kuru, being especially the son of Pandu, naming Drona as my preceptor, having Vasudeva for my ally, and bearing, besides, the bow called *Gandiva*, how can I say that I am afraid? O hero, when on the occasion of the tale of cattle, I fought with the mighty *Gandharvas*, who was there to assist me? In that terrific encounter also with the gods and *Danavas* banded together in great numbers at *Khandava*, who was my ally when I fought? When, again, I fought with the *Nivatakavachas* and with those other *Danavas* called the *Kalakeyas*, who was my ally? When, again, at Virata's city I fought with the numberless Kurus, who was my ally in that battle? Having paid my respects, for battle's sake, to Rudra, Sakra, Vaisravana, Yama, Varuna, Pavaka, Kripa, Drona, aud Madhava, and wielding that tough celestial bow of great energy called *Gandiva*, and accoutred with inexhaustible arrows and armed with celestial weapons, how can a person like me, O tiger among men, say, even unto Indra armed with the thunderbolt, such words as—*I am afraid*!—words that rob one of all his fame? O thou of mighty arms, I am not afraid, nor have I any need of assistance. Go, therefore, or stay, as it pleaseth or suiteth thee!'—Hearing these words of Arjuna, Rukmi taking away with him his army vast as the sea, repaired then, O Bull of Bharata's race, to Duryodhana. And king Rukmi, repairing thither, said the same words unto Duryodhana. But that king, proud of his bravery, rejected him in same way.

"Thus, O king, two persons withdrew from the battle, *viz.*, Rohini's son (Rama) of Vrishni's race and king Rukmi. And after Rama had set out on his pilgrimage to the *tirthas*, and Bhishmaka's son Rukmi had departed thus, the sons of Pandu once more sat down for consulting with one another. And that conclave presided over by king Yudhisthira the just, abounding with numerous monarchs, blazed forth like the firmament bespangled with lesser luminaries with the moon in their midst!"

SECTION CLIX.

Janamejaya said,—"After the soldiers had been arrayed thus in order of battle (on the field of Kurukshetra), what O bull among Brahmanas, did the Kauravas then do, urged as they were by destiny itself ?"

Vaisampayana said,—"After the soldiers, O bull of the Bharata race, had been arrayed thus in order of battle, Dhritarashtra, O king, said these words to Sanjaya.

"Dhritarashtra said,—'Come, O Sanjaya, tell me with the fullest details all that hath happened in the matter of the encamping of the Kuru and the Pandava troops ! I regard destiny to be superior, and exertion useless, for although I understand the evil consequences of war that lead only to ruin, still I am unable to restrain my son who rojoices in gambling, and considers deceit to be wisdom ! Understanding everything, I am not yet able to secure my own welfare. O *Suta*, my understanding is capable of seeing the defects (of measures), but when I approach Duryodhana, that understanding of mine turneth away (from the right path) ! When such is the case, O Sanjaya, that will be which must be ! Indeed, the abandonment of one's body in battle is the laudable duty of every Kshatriya !'

"Sanjaya said,—'This question, O great king, that thou wishest to put, is, indeed, worthy of thee ! It behoveth thee not, however, to impute the fault to Duryodhana only. Listen to me, O king, as I speak of this exhaustively ! That man who cometh by evil in consequence of his own misconduct, should never impute the fault to either time or the gods. O great king, he amongst men who perpetrateth every wicked act, deserveth to be slain in consequence of his perpetrating those wicked acts. Afflicted with injuries in consequence of the match at dice, the sons of Pandu, however, with all their counsellors quietly bore all those injuries, looking up, O best men, to thy face alone ! Hear from me fully, O king, of the slaughter that is about to take place in battle, of steeds and elephants and kings endued with immeasurable energy ! Hearing patiently, O thou that art endued with great wisdom, of the destruction of the world in the fierce battle that hath been brought about, come to this conclusion and no other, *viz.*, that man is never the agent of his acts right or wrong ! Indeed, like a wooden machine, man is not an agent (in all he does). In this respect three opinions are entertained : some say that everything is ordained by God ; some say that our acts are the result of free-will ; and others say that our acts are the result of those of our past lives ! Listen then, therefore, with patience, to the evil that hath come upon us !' "

SECTION CLX.

"Sanjaya said,—'After the high-souled Pandavas, O king, had encamped by the side of the *Hiranwati*, the Kauravas also fixed their encampment. And king Duryodhana having strongly posted his troops and paid homage to all the kings (on his side) and planted out-posts and bodies of soldiers for the protection of warriors, summoned those rulers of men, *viz.*, Karna and Dussasana and Sakuni the son of Suvala, and began, O Bharata, to consult with them. And king Duryodhana, O Bharata, having (first) consulted with Karna, and (next), O monarch, with Karna and his (own) brother Dussasana, and Suvala's son all together, then summoned, O bull among men, Uluka and bringing him into his presence in private, told him, O king, these words :—O Uluka, O son of an adept at dice, repair thou unto the Pandavas and the Somakas ! And repairing thither, repeat these my words (unto Yudhishthira) in the hearing of Vasudeva ! That terrible battle between the Kurus and the Pandavas which had been expected from a long time back has at last come ! Those boastful words which Sanjaya brought to me in the midst of the Kurus and which thou hadst, with Vasudeva and thy younger brothers, uttered in a deep roar,—the time, O son of Kunti, hath at last come for making them good ! Do ye achieve, therefore, all which ye have pledged yourselves to achieve !—Unto the eldest son of Kunti thou must say, as my words, the following :—Virtuous as thou art, how canst thou then, with all thy brothers, with the Somakas and the Kekayas, set thy heart upon unrighteousness ? How canst thou wish the destruction of the universe when, as I think, thou shouldst be the dispeller of the fears of all creatures ! O bull of Bharata's race, this *sloka* sung of old by Prahlada when his kingdom had been wrested from him by the gods, hath been heard by us.—*Ye gods, that person whose standard of righteousness is always up but whose sins are always concealed, is said to adopt the behaviour of the cat* (*in the story*) !—I will here repeat to thee, O king, this excellent story recited by Narada to my father ! A wicked cat, O king, once on a time took up his abode on the banks of the Ganges, abandoning all work and with his hands upraised (after the manner of a devotee). Pretending to have purified his heart, he said unto all creatures these words for inspiring confidence in them, *viz.,—I am now practising virtue.*—After a long time, all oviparous creatures reposed trust in him, and coming unto him all together, O monarch, they all applauded that cat. And worshipped by all feathery creatures, that devourer of feathery creatures regarded his purpose already accomplished as also the purpose of his austerities. And after some more time, the mice went to that place. And these also all beheld him to be a virtuous person engaged in the observance of vows, and pridefully exerting himself in a grand act. And having arrived at that settled conviction, they entertained the following wish, O king !—*Many foes we have. Let this one, therefore, become our mater-*

nal uncle, and let him always protect all the old and young ones of our race !—And going at last to the cat, all of them said,—Through thy grace we desire to roam in happiness ! Thou art our gracious refuge, thou art our great friend ! For this, all of us place ourselves under thy protection ! Thou art always devoted to virtue, thou art always engaged in the acquisition of virtue ! O thou of great wisdom, protect us, therefore, like the wielder of the thunderbolt protecting the celestials !—Thus addressed, O king, by all the mice, the cat answered them, saying,—I do not see the consistency of these two, *viz.*, my ascetic pursuits and this protection (that I am called upon to grant) ! I cannot avoid, however, doing good to you agreeably to your request ! You all, at the same time, should always obey my words ! Staying as I am in the observance of a severe vow, I am weakened by my ascetic practices. I do not, therefore, see the means of my moving from place to place. Ye all should, therefore, bear me hence every day to the river-side. Saying,—*So be it*—the mice then, O bull of Bharata's race, made over all their old and young ones to that cat. Then that sinful creature of wicked soul, feeding on mice, gradually became fat and of good complexion and strong in his limbs. And thus while the mice began to be reduced in number, the cat began to grow in energy and strength. Then all the mice, coming together, said unto one another,—Our uncle is daily growing, while we are being daily reduced (in number) !—Then a certain mouse endued with wisdom, named Dindika, said, O king, these words unto the large swarm of mice gathered there :—Go all of ye to the river-side together ! I will follow ye, accompanying our uncle !—Excellent, Excellent,—they said, and applauded that one of their number. And they all did just as those words of grave import spoken by Dindika seemed to indicate. The cat, however, not knowing all this, ate up Dindika that day. All the mice then, without losing much time, began to take counsel of one another. Then a very old mouse named Kilika said these just words, O king, in the presence of all his kinsfolk :—Our uncle is not really desirous of earning virtue ! He hath, like a hyprocrite, become our friend when in reality he is our enemy ! Indeed, the excreta of a creature that liveth only upon fruit and roots never containeth hair or fur. Then again, while his limbs are growing, our number is decaying. Besides Dindika cannot be seen for these seven or eight days. Hearing these words, the mice ran away in all directions. And that cat also of wicked soul returned to whence he came. O thou of wicked soul, thou too art a practiser of such feline behaviour ! Thou behavest towards thy kinsmen after the manner of the cat (in the story) towards the mice ! Thy speech is of one kind, and thy conduct is of another. Thy (devotion to) scripture and thy peacefulness of behaviour are only for display before men ! Giving up this hypocrisy, O king, adopt the practices of a Kshatriya and do all that one should do as such ! Art thou not virtuous, O bull among men ? Acquiring the earth by means of the prowess of thy arms, make gifts, O best of the Bharatas, unto the Brahmanas and the spirits of thy deceased ancestors as one should. Seeking the good of that mother of thine who hath been afflicted with distress

or a series of years, dry up her tears, and confer honors on her by vanquishing f(thy foes) in battle ! Thou hadst, with great abjectness, solicited only five villages. Even that was rejected by us, for how might we bring about a battle, how might we succeed in angering the Pandavas, was all that we sought ! Remembering that it was for thee that the wicked Vidura was driven (by us) and that we had sought to burn you all in the house of lac, be a man now ! At the time of Krishna's setting out (from Upaplavya) for the Kuru court, thou hadst through him communicated this message (to us), *viz.*,—*Here, O king, I am prepared for either war or peace* ! Know, O monarch, that the hour hath come for battle ! O Yudhishthira, I have made all these preparations in view of that ! What doth a Kshatriya regard as a more estimable accession (of good fortune) than battle ? Born thou hast been in the Kshatriya order. Known also thou art in the world. Having obtained weapons again from Drona and Kripa, why, O bull of the Bharata race, dost thou rely on Vasudeva who belongeth to the same order of life as thyself* and who is not superior to thee in might !'

" 'Thou must also say unto Vasudeva in the presence of the Pandavas these words :—For thy own sake, as also for the sake of the Pandavas, withstand me in battle to the best of thy power ! Assuming once more that form which thou hadst assumed before in the Kuru court, rush thou with Arjuna against me (on the field) ! A conjuror's tricks or illusions may (sometimes) inspire fright. But as regards the person that stands armed for fight, such deceptions (instead of inspiring fright) only provoke anger ! We also are competent, by our powers of illusion, to ascend to heaven or the firmament, or penetrate into the nether region, or the city itself of Indra ! We also can display various forms in our own body ! The great Ordainer bringeth all creatures to subjection by a fiat of his will (and never by such conjuror's tricks) ! Thou always sayest, O thou of Vrishni's race, these words, *viz.*,—*Causing the sons of Dhritarashtra to be slain in battle, I will confer undisputed sovereignty on the sons of Pritha* !—These words of thine were brought to me by Sanjaya. Thou hadst also said,—*Know, ye Kauravas that it is with Arjuna having me for his second ye have provoked hostilities* !—Truthfully adhering to that pledge, put forth thy energy for the Pandavas and fight now in battle to the best of thy power ! Show us that thou canst be a man ! He is said to be truly alive who having ascertained (the might of his) foes inspireth grief in them by resorting to true manliness ! Without any reason, O Krishna, great hath been thy fame spread in the world ! It will, however, presently be known that there are many persons in the world that are really eunuchs though possessed of the signs of manhood. A slave of Kansa especially as thou art, a monarch like me should not case himself in mail against thee !—

" 'Say (next) repeatedly, from me, O Uluka, unto that stupid, ignorant, gluttonous Bhimasena, who is even like a bull though divested of horns, these words, *viz.*,—O son of Pritha, a cook thou hadst become, known by the name of Vallava,

* Tulyayoni is equal as regards the order of life or existence. Duryodhana here implies that Vasudeva is a human being and not a superhuman person.—T.

i the city of Virata ! All this evidenced my manliness ! Let not the vow thou hadst before made in the midst of the Kuru court be falsified ! Let Dussasana's blood be drunk if thou art able ! O son of Kunti, thou often sayest—*Speedily shall I slay Dhritarashtra's sons in battle* !—The time for accomplishing it hath now come ! O Bharata, thou deservest to be rewarded in cookery !* The difference, however, is very great between dressing food and fighting ! Fight now, be a man ! Indeed, thou shalt have to lie down, deprived of life, on the earth, embracing thy mace, O Bharata ! The boast in which thou hadst indulged in the midst of the assembly is all vain, O Vrikodara !—

" 'Say, O Uluka, unto Nakula, from me, these words, *viz.*, Fight now, O Bharata, patiently ! We desire, O Bharata, to behold thy manliness, thy reverence for Yudhishthira, and thy hatred of myself ! Recall to thy mind the sufferings in their entirety that Krishna suffered !—

"Next thou must say these words of mine unto Sahadeva in the presence of the (assembled) monarchs !—Fight in battle now, to the best of thy power ! Remember all your woes !—

"Say next, from me, unto both Virata and Drupada, these words, *viz.*,—Since the beginning of the creation, slaves endued even with great accomplishments have never been able to fully understand their masters. Nor have affluent kings been always able to understand their slaves !† *This king deserveth no praise*,—possibly, under such a belief, ye have come against me ! United together, fight ye, therefore, with me, for achieving my death, and accomplishing the objects ye have in view, as also those that the Pandavas have !‡—

"Say also, from me, unto Dhrishtadyumna the prince of Panchalas, these words *viz.*,—The hour hath now come for thee, and thou also hast come for thy hour ! Approaching Drona in battle thou wilt know what is best for thee ! Achieve thou the business of thy friends ! Accomplish that feat § which is difficult of accomplishment !

"Say, from me, O Uluka, unto Sikhandi these words, *viz.*,—The mighty-armed Kaurava, the foremost of all bowmen, Ganga's son (Bhishma), will not slay thee, knowing thee to be only a female ! Fight now without any fear ! Achieve in battle what thou canst to the best of thy power ! We desire to behold thy prowess !' "

---

* Literally "in matters affecting edibles, food, and drink !' "—T.

† The sense is not very clear. It seems that Duryodhana wishes Virata and Drupada to understand that they are his slaves ; that, as such, they do not know him sufficiently ; and that, he also, as their master, does not know them well.—T.

‡ Tad is explained by Nilakantha here as used for Tyshmat ; while Vadhartham, atmartham, and Pandavartham are adverbs connected with the final imperative.—T.

§ The slaughtce r D orona, as vowed before by the prince of the Panhalas.—T.

Vaisampayana continued,—"Having said this, king Duryodhana laughed aloud. And addressing Uluka again, he said, 'Say once more unto Dhananjaya in the hearing of Vasudeva these words, viz.,—O hero, either vanquishing us rule thou this world, or vanquished by us lie thou down on the field (deprived of life)! Recalling to thy mind the sufferings occasioned by your banishment from the kingdom, the woes of your sojourn in the woods, and the afflictions of Krishna, be a man, O son of Pandu! Thot for which a Kshatriya lady bringeth forth a son is now arrived! Displaying, therefore, in battle thy might, energy, courage, manliness, and great dexterity and speed in the use of weapons, appease thy wrath! Afflicted with woe, and dispirited, and exiled (from home) for a long time, and driven from his kingdom, who is there whose heart would not break? Who is there, well-born, and brave, and uncovetous of other's wealth, that would not have his wrath excited when his kingdom descending from generation to generation is attacked?* Realise in deeds those high words that thou saidst! One that only boasts without being able to do anything is regarded a worthless man by those that are good. Recover thy kingdom and those possessions that are now owned by thy foes! Even these two are the purposes which a person desirous of war hath in view. Exert, therefore, thy manliness! Thou wert won (as a slave) at dice! Krishna was caused by us to be brought into the assembly! One that regardeth himself a man should certainly display his wrath at this! For twelve long years hadst thou been exiled from home into the woods, and one whole year hast thou passed in Virata's service! Remembering the pangs of banishment from the kingdom and of thy sojourin in the woods, as also those which Krishna suffered, be thou a man! Display thy wrath towards those that repeatedly utter harsh speeches at thee and thy brothers! Indeed, wrath (such as that) would consist with manliness! Let thy anger, thy might and powess, thy knowledge, and thy lightness of hand in the use of weapons, be exhibited! Fight, O son of Pritha, and be a man! The incantations † in respect of all thy weapons have been performed. The field of Kurukshetra is free from mire. Thy steeds are hale and plump. Thy soldiers have received their pay. With Kesava, therefore, (as thy) second, fight (with us)! Without encountering Bhishma as yet, why dost thou indulge in such boast? Like a fool who without having ascended the Gandhamadana mountains boasts (of his would-be feat), thou, O son of Kunti, art indulging in a similar brag! Without brag-

---

* It is difficult to understand what the meaning of these two slokas is. Is the first of these an incitement to Arjuna that he has every reason to be angry? In the last sloka also a hint that the speaker himself cannot but be angry at the attempt of the Pandavas to attack his kingdom? Nilakantha is not explicit.—T.

† It was supposed that every weapon was presided over by a particular deity. Before use, certain mantras are repeated, invoking those deities to come into those weapons and do the bidding of the person shooting them. This ceremony was called Lohabhisara or Nirajana.—T.

ging, be a man! Without having vanquished in battle the invincible Karna of of the *Suta* race, or Salya, that foremost of persons, or Drona the first of all mighty warriors and equal unto the lord of Sachi in battle, how canst thou, O Partha, wish for thy kingdom? He that is a preceptor of both Vedic lore and bowmanship, he that hath crossed both those branches of learning, he that is foremost in battle and immovable (as a tower), he whose might knoweth no diminution, that commander of armies, Drona of great effulgence,—him, O Partha, thou wishest in vain to conquer! It is never heard that the *Sumeru* peak hath been crushed by the wind. Yet even the wind will bear away *Sumeru*, heaven itself will fall down on the earth, the very *Yugas* will be altered in respect of their course, if what thou hast said unto me becometh true! What man is there, desirous of life, be it Partha or any body else, who having approached that grinder of foes, would be able to return home with sound body? What person is there, treading upon the earth with his feet, who, encountered by Drona and Bhishma and touched with their arrows would escape from the battle with life? Like a frog having its abode in a well, why art thou not able to realise the might of this vast army of the assembled monarchs, invincible, looking like the very celestial host and protected by these lords of men as the heavenly host by the gods themselves,—protected that is, by the kings of the East, the West, the South and the North, of the Kambojas, the Sakas, the Khasas, the Salwas, the Matsyas, the Kurus of the middle country, the Mlecchas, the Pulindas, the Dravidas, the Andhras, and the Kanchis,—this host of many nations, ready for battle, and resembling the uncrossable current of the Ganga? O thou of little understanding, how canst thou, O fool, venture to fight with me when stationed in the midst of my elephant-host? Thy inexhaustible quivers, thy car given thee by *Agni*, and thy celestial banner, O Partha, will all, O Bharata, be tested by us in battle! Fight, O Arjuna, without brag! Why dost thou indulge in too much brag? Success in battle resulteth from the method in which it is fought. A battle is never gained by brag. If, O Dhananjaya, acts in this world succeeded in consequence of brag, all persons would then have succeeded in their objects, for who is there that is not competent to brag? I know that thou hast Vasudeva for thy ally. I know that thy *Gandiva* is full six cubits long. I know that there is no warrior equal to thee. Knowing all this I retain thy kingdom yet. A man never winneth success in consequence of the attributes of lineage. It is the Supreme Ordainer alone who by his flat maketh things (hostile) friendly* and subservient. For these thirteen years have I enjoyed sovereignty while ye were weeping. I shall continue to rule in the same way, slaying thee with thy kinsmen. Where was thy *Gandiva* then when thou wert made a slave won at stake? Where, O Falguni, was Bhima's might then? Your deliverance then came neither from Bhimasena armed with mace nor from Falguni armed with *Gandiva*, but from the faultless Krishna. It was she, the daughter of Prishata's house, that

* Anukulani is lit. propitious.—T.

delivered you all, sunk in slavery, engaged in occupations worthy only of the low, and working as servitors. I characterised you all as sessame seeds without kernel. That is true. For, did not Partha (sometime after) bear a braid when living in Virata's city? In the cooking apartments of Virata, Bhimasena was fatigued with doing the work of a cook. Even this, O son of Pritha, is (evidence of) my manliness? Flying from an encounter with hips and braids and waist-bands,* thyself binding thy hair wert engaged in teaching the girls to dance! It is thus that Kshatriyas always inflict punishment on Kshatriyas! From fear of Vasudeva, or from fear of thyself, O Falguni, I will not give up the kingdom! Fight with Kesava as thy ally! Neither deception nor conjuror's tricks, nor jugglery, can terrify the armed man addressed for fight. On the other hand, these provoke only his wrath. A thousand Vasudevas, a hundred Falgunis, approaching me whose arms and weapons never go for nothing, will surely fly away in all directions. Encounter Bhishma in combat or strike the hill with thy head,† or cross with the aid of thy two arms alone the vast and deep main! As regards my army, it is a veritable main with Saradwat's son as its large fish, Vivingsati as its huge snake, Bhishma as its current of immeasurable might, Drona as its unconquerable alligator, Karna and Sala and Salya its fishes and whirlpools, the ruler of the Kamvojas its equine head emitting fire, Virhadvala its fierce waves, Somadatta's son its whale, Yuyutsu and Durmarshana its waters, Bhagadatta its gale, Srutayus and Hridika's son its gulfs and bays, Dussasana its current, Sushena and Chitrayuda its hippopotamus and crocodile, Jayadratha its (submarine) rock, Purumitra its depth, and Sakuni its shores!‡ When having plunged into this swelling ocean with its inexhaustible waves of weapons, thou wilt from fatigue be deprived of senses and have all thy relatives and friends slain, then will repentance possess thy heart! Then also will thy heart turn away from the thought of ruling the earth like the heart of a person of impure deeds turning away from (hope of) heaven! Indeed, for thee to win a kingdom to rule is as impossible as for one not possessed of ascetic merit to obtain heaven!—' "

---

* Referring to Arjuna's living in Virata's abode as a eunuch with a braid.—T.

† lit. pierce with thy head.—T.

‡ Bhishma is called the Vega of this ocean, and Dussasana its ogha. But these words imply the same thing. If there is any difference, Vega, perhaps, is stronger than ogha. Vivingsati is spoken of as Toya and Durmarshana (lower down) as oda. I have, therefore, confined the two in one place, there being no difference between toya and oda.—T.

SECTION CLXI.

"Sanjaya said,—'Having reached the Pandava camp, the gambler's son (Uluka) presented himself before the Pandavas, and adressing Yudhishthira said,—Thou art fully conversant with what envoys say ! It behoveth thee not, therefore, to be angry with me if I repeat those words only which Duryodhana hath instructed me to do !—

"Hearing this, Yudhishthira said,—Thou hast no fear, O Uluka ! Tell us, without any anxiety what are the views of the covetous Duryodhana of limited sight !—Then in the midst and presence of the illustrious and high-souled Pandavas, of the Srinjayas, and Krishna possessed of great fame, of Drupada with his sons, of Virata, and of all the monarchs, Uluka said these words.

"Uluka said,—Even this is what the high-souled king Duryodhana hath in the presence of all the Kuru heroes, said unto thee ! Listen to those words, O Yudhishthira ! Thou wert defeated at dice, and Krishna was brought into the assembly ! At this, a person who regardeth himself a man would be justified in giving way to wrath ! For twelve years wert thou banished from home into the woods ! For one whole year didst thou live in Virata's service. Remembering the reason there is for wrath, thy exile, and the persecution of Krishna, be a man, O son of Pandu ! Though weak, Bhima yet, O Pandava, made a vow ! Let him, if able, drink the blood of Dussasana ! Thy weapons have been properly worshipped and their presiding deities have been invoked ! The field of Kurukshetra also is without mire. The roads are even. Thy steeds are well-fed. Engage in battle, therefore, on the morrow, with Kesava as thy ally ! Without having yet approached Bhishma in battle, why dost thou indulge in brag ? Like a fool that boasteth of his intention to ascend the mountains of Gandhamadana, thou, O son of Kunti, art indulging in a vain boast. Without having vanquished in battle the *Suta's* son (Karna) who is invincible, and Salya that foremost of mighty persons, and Drona that first of all warriors and equal unto Sachi's lord himself in combat, why, O son of Pritha, dost thou wish for sovereignty ? A preceptor in both the *Vedas* and the bow, he hath reached the end of both these branches of learning. Thou desirest in vain, O son of Pritha, to vanquish that leader of troops, the illustrious Drona, who fightet hin the van, is incapable of being agitated, and whose strength knows no diminution. Never have we heard that the mountains of *Sumeru* have been crushed by the wind ! But the wind will bear away *Sumeru*, heaven itself will fall down on the Earth, the very *Yugas* will be reversed, if what thou hast said unto me really taketh place ! Who is there fond of life, fighting from the back of an elephant or of a horse or from a car, that would return home, (safe and sound) after having encountered that grinder of foes ? What creature treading the earth with his feet, would escape with life from battle, having been attacked by Drona and Bhishma or pierced with their terrible shafts ? Like a frog living within a well, why dost

thou not realise the strength of this assembled host of monarchs, which resembleth the very celestial host, and which is protected by these kings like the gods protecting theirs in heaven, and which, swarming with the kings of the East, the West, the South, and the North, with Kamvojas, Sakas, Khasas, Salwas, Matsyas, Kurus of the middle country, Mlecchas, Pulindas, Dravidas, Andhras, and Kanchis, indeed, with many nations all addressed for battle, is uncrossable like the swollen tide of *Ganga* ? O fool of little understanding, how wilt thou fight with me while I am stationed in the midst of my elephant force ?—

" 'Having said these words unto king Yudhishthira the son of Dharma, Uluka, turning his face then towards Jishnu, said unto him these words :—Fight without bragging, O Arjuna ! Why dost thou brag so much ? Success resulteth from the application of method. A battle is never won by brag. If acts in this world, O Dhananjaya, succeeded in consequence only of brag, then all men would have succeeded in their objects, for who is there that is not competent to brag ? I know that thou hast Vasudeva for thy ally. I know that thy *Gandiva* is full six cubits long. I know that there is no warrior equal to thee. Knowing all this, I retain thy kingdom yet ! A man never winneth success in consequence of the attribute of lineage. It is the Supreme Ordainer alone who by his fiat maketh (things hostile) friendly and subservient. For these thirteen years have I enjoyed sovereignty while ye were weeping ! I shall continue to rule in the same way, slaying thee with thy kinsmen ! Where was thy *Gandiva* then when thou wert made a slave won at dice ? Where, O Falguni, was Bhimasena's might then ? Your deliverance then came neither from Bhimasena armed with mace, nor from Falguni armed with *Gandiva*, but from the faultless Krishna. It was she, the daughter of Prishata's house, that delivered you all, sunk in slavery, engaged in occupations worthy only of the low, and working as servitors ! I characterised ye as sessame seeds without kernel. That is very true, for, did not Partha bear a braid while living in Virata's city ? In the cooking apartments of Virata, Bhimasena was fatigued with doing the work of a cook. Even this, O son of Kunti, is (evidence of) my manliness ! Flying from an encounter with braids and waist-bands, thyself binding thy hair into a braid, thou wert employed in teaching the girls to dance ! It is thus that Kshatriyas always inflict punishment on a Kshatriya ! From fear of Vasudeva, or from fear of thyself, O Falguni, I will not give up the kingdom. Fight, with Kesava, as thy ally ! Neither deception, nor conjuror's tricks, nor jugglery, can terrify the armed man addressed for fight. On the other hand, all this provokes only his wrath ! A thousand Vasudevas, a hundred Falgunis, approaching me whose aim and weapons never go for nothing, fly away in all directions. Encounter Bhishma in combat, or pierce the hills with thy head, or cross with the aid of thy two arms along the vast and deep main ! As regards my army, it is a veritable ocean with Saradwat's son as its large fish, Vivingsati its smaller fish, Vrihadvala its waves, Somadatta's son its whale, Bhishma its mighty force, Drona its unconquerable alligator, Karna and Salya its fishes and whirlpools, Kamvoja its equine head vomitting fire, Jayadratha its (submarine) rock,

Purumitra its depth, Durmarshana its waters, and Sukuni its shores! When having plunged into this swelling ocean with its inexhaustible waves of weapons thou wilt from fatigue be deprived of thy senses, and have all thy relatives and friends slain, then will repentance possess thy heart! Then will thy heart turn away, O Partha, from the thought of ruling the Earth like the heart of a person of impure deeds turning away from (hope of) heaven. Indeed, for thee to win a kingdom to rule is as impossible as for one not possessed of ascetic merit to obtain heaven!—' "

SECTION CLXII.

"Sanjaya said,—'O monarch, provoking Arjuna still further who was like a snake of virulent poison, by means of those wordy stakes of his, Uluka once more repeated the words he had once spoken. The Pandavas had, before such repetition, been sufficiently provoked, but hearing these words (a second time) and receiving those censures thought the gambler's son, they were provoked beyond endurance. They all stood up, and began to stretch their arms. And looking like enraged snakes of virulent poison, they began to cast their eyes on one another. And Bhimasena, with face downwards, and breathing heavily like a snake, began to glance obliquely at Kesava, directing the blood-red corners of his eyes towards him. And beholding the Wind-god's son to be greatly afflicted and extremely provoked with rage, he of Dasarha's race smilingly addressed the gambler's son and said,—Depart hence without a moment's delay, O gambler's son, and say unto Suyodhana these words, *viz.*,—*Thy words have been heard and their sense understood. Let that take place which thou desirest.*—Having said this, O best of monarchs, the mighty-armed Kesava looked once more at Yudhishthira endued with great wisdom. Then in the midst and presence of all the Srinjayas, of Krishna possessed of great fame, of Drupada with his sons, of Virata, and all the kings (there assembled), Uluka once more repeated unto Arjuna the words he had said, provoking him still further therewith, like one angering a wrathful snake of virulent poison by means of a stake. And he also said unto all of them, *viz.*, Krishna and others, those words that Duryodhana had instructed him to say. And hearing those harsh and highly disagreeable words uttered by Uluka, Partha was greatly agitated, and wiped the sweat off his forehead. And beholding Partha, O king, in that condition, that assembly of monarchs could not bear it at all. And at that insult to Krishna and the high-souled Partha, the mighty car-warriors of the Pandavas were greatly agitated. Though endued with great steadiness of mind, those tigers among men began to burn with anger. And Dhrishtadyumna and Sikhandi and that mighty car-warrior Satyaki, and the five Kekaya brothers, and the *Rakshasa* Ghatotkacha, and the sons of Draupadi, and Abhimanyu, and king Dhrishtaketu, and Bhimasena endued with great

prowess, and those mighty car-warriors—the twins,—jumped up from their seats, their eyes red with anger, tossing their handsome arms decked with red sandal-paste and ornaments of gold.* Then Vrikodara the son of Kunti, understanding their gestures and hearts, sprang up from his seat. And gnashing his teeth, and licking with his tongue the corners of his mouth, and burning with rage, and squeezing his hands, and turning his eyes fiercely, said these words unto Uluka :—Ignorant fool, the words have now been heard which Duryodhana said unto thee for the object of provoking us as if we were a set of imbeciles! Hear now the words which I say and which *thou* art to repeat unto the inaccessible Suyodhana in the midst of all the Kshatriyas and in the hearing of the *Suta's* son and the wicked-hearted Sakuni. We always seek to gratify our elder brother! It was for this, O thou of wicked behaviour, that we tolerated thy acts. Dost thou not regard this as highly fortunate for thee? It was for only the good of our race that king Yudhishthira the just, endued with great intelligence, sent Hrishikesa to the Kurus for bringing about a peace! Impelled by Fate, without doubt thou art desirous of repairing unto Yama's abode! Come, fight with us. That, however, is certainly to take place tomorrow! I have, indeed, vowed to slay thee with thy brothers! O sinful fool, do not entertain the slightest doubt, for it will be as I have vowed! The very ocean—the abode of Varuna—may all on a sudden transgress its continents. The very mountains may split. Yet my words can never be false! If Yama himself, or Kuvera, or Rudra, assisteth thee, the Pandavas will still accomplish what they have vowed! I shall certainly drink Dussasana's blood according to my pleasure! And I also vow that what Kshatriya soever may then angrily approach me, even if he cometh with Bhishma himself at the van, I will send him to Yama's abode! That which I have said in the midst of a Kshatriya assembly will certainly be true! I swear this by my soul!—

"'Hearing these words of Bhimasena, the wrathful Sahadeva also, with eyes red in anger, said these words in the presence of the (assembled) troops,—words that become that proud hero. And he said,—Listen, O sinful one, to the words I utter and which must be repeated to thy father! A difference would never have arisen between us and the Kurus, if Dhritarashtra had no relationship with thee! Of sinful acts and the exterminator of thy own race, thou hast been born as an embodiment of quarrel for the destruction of the whole world as also for the destruction of Dhritarashtra's race! From our very birth, O Uluka, that sinful father of thine hath always sought to do us injury and evil. I desire to attain the opposite shore of that hostile relation. Slaying thee first before the very eyes of Sakuni, I shall then slay Sakuni himself in the sight of all bowmen!—

"'Hearing these words of both Bhima and Sahadeva, Falguni smilingly addressed Bhima, saying,—O Bhimasena, they that have provoked hostilities with

---

* The ornament here mentioned are *Angadas*, *Pariharyas*, and *Keyuras*. These are all different kinds of bracelets worn on the upper and lower arms.—T,

thee, cannot live ! Though they may dwell happily in their homes, those fools become yet entangled in the meshes of death ! O best of men, Uluka doth not deserve to be addressed harshly by thee ! What fault do envoys commit, repeating as they only do what they are instructed (to say) ?—And having thus addressed Bhima of terrible prowess that mighty-armed hero then addressed his heroic allies and well-wishers headed by Dhrishtadyumna, saying,—Ye have heard the words of the sinful son of Dhritarashtra in dispraise of Vasudeva and especially of myself ! And hearing them ye have been filled with anger because ye wish us well ! But through Vasudeva's might and your endeavours, I do not reckon even all the Kshatriyas of the earth assembled together ! With your permission I will now communicate to Uluka what the reply to those words is, what, indeed, he should say unto Duryodhana !—*When the morrow cometh, stationed at the head of my division the answer to these words shall I give through Gandiva ! For they that are eunuchs answer in words !*

" 'Hearing this, all those best of kings applauded Dhananjaya, wondering at the ingenuity of that reply. King Yudhishthira the just then, having spoken mildly unto all the kings each according to his age and as each deserved, said at last unto Uluka these words so that he might carry them to Duryodhana. And Yudhishthira said,—No good king should patiently bear an insult. Having so long heard what thou hadst to say, I shall now tell thee what my reply is !—

" 'Having heard then, O best of Bharata's race, those words of Duryodhana, Yudhishthira, that bull of the Bharata race, with eyes exceedingly red in anger and himself sighing like a snake of virulent poison, licking the corners of his mouth with his tongue and as if swelling with wrath, and casting his eyes on Janarddana and his own brothers, said unto Uluka these words that were fraught with both mildness and vigor. And tossing his massive arms he said unto the gambler's son,—Go, O Uluka, and say unto Duryodhana, that ungrateful, wicked-minded embodiment of hostilities, that infamous wretch of his race, these words, *viz.*, O sinful wretch, thou always behavest with crookedness towards the Pandavas ! O sinful fool, he that displayeth his prowess relying on his own might and summoneth his foes (to battle) and fulfileth his own words, even he is a man of the Kshatriya order ! Be thou a Kshatriya, O sinful wretch, and summon us to battle ! O infamous one of thy race, do not come to battle, placing at thy head others for whom we profess respect ! O Kaurava, relying on thy own might and on that of thy servants, summon the sons of Pritha to battle ! Be a Kshatriya in every way ! He who summoneth his foes, relying on the might of others, and incapable of receiving them himself is, indeed, a eunuch ! Thou, however, thinkest highly of thyself, relying on the might of others ! Being weak and unable thyself, why then dost thou roar so (in words) at us ?—'

" 'Krishna said,—My words also, O gambler's son, should be communicated unto Suyodhana. Let that morrow come to thee on which the battle is to take place. O thou of wicked soul, be a man ! O fool, thou thinkest that Janarddana will not fight, since he hath been chosen by the Pandavas to act only as a

car-driver. Thinking so, thou art not alarmed. That, however, will not be, even for a moment. If my wrath is excited I may then consume all the kings (assembled by thee) like a fire consuming a heap of straw. At Yudhishthira's command, however, I shall only discharge the functions of car-driver to the high-souled Falguni of mind under complete control and who alone (amongst us two) will fight! If thou fliest beyond the limits of the three worlds, if thou sinkest into the depths of the Earth, thou shalt, even at those places, behold Arjuna's car tomorrow morning. Thou thinkest that Bhima's words have been spoken in vain! But know that Dussasana's blood hath already been quaffed! Know this also that although thou usest such cross and perverse words, yet neither Partha, nor king Yudhishthira, nor Bhimasena, nor any of the twins, regardeth thee as straw!—' "

SECTION CLXIII

"Sanjaya said,—'Having heard those words of Duryodhana, Gudakesa of great fame looked at the gambler's son with eyes exceedingly red. And eyeing Kesava also and tossing his massive arms, he addressed the gambler's son, saying,—He who, relying on his own strength, summoneth his foes and fighteth with them fearlessly, is spoken of as a man. He, however, who, relying on the strength of others, summoneth his foes, is an infamous Kshatriya. In consequence of his incapacity, such a one is regarded as the lowest of men. Relying on the strength of others, thou (O Duryodhana), being a coward thyself, desirest yet, O fool, to rebuke thy foes. Having installed (Bhishma) the oldest of all the Kshatriyas, whose heart is ever bent in doing what is good, who hath all his passions under control, and who is endued with great wisdom, in the command of thy troops and made him liable to certain death, thou indulgest in brag! O thou of wicked understanding, thy object (in doing this) is fully known to us, O wretch of thy race! Thou hast done it, believing that the sons of Pandu will not, from kindness, slay the son of Ganga! Know, however, O Dhritarashtra's son, that I will slay that Bhishma first in the sight of all the bowmen, relying upon whose strength thou indulgest in such brag! O gambler's son, repairing (hence) unto the Bharatas and approaching Duryodhana the son of Dhritarashtra, say unto him that Arjuna hath said—So be it! After this night will have passed away, the fierce encounter of arms will take place. Indeed, Bhishma of unfailing might and firmly adhering to truth hath told thee in the midst of the Kurus these words, *viz.*,—I *will slay the army of the Srinjayas and the Salweyas. Let that be my task. Excepting Drona I can slay the whole world. Thou needest not, therefore, entertain any fear of the Pandavas*!—At this, thou, O Duryodhana, regardest the kingdom as thy own and thinkest that the Pandavas have sunk into distress. Thou hast been filled with pride at this. Thou seest not, however, the danger that is in thy own self! I shall, therefore,

battle, first slay before the very eyes, Bhishma the eldest of the Kurus! At sunrise (to-morrow) at the head of thy troops, with standards and cars, protect ye that leader of thy forces firm in his promises. I shall, with my arrows, throw that Bhishma who is your refuge down from his car before the eyes of you all! When the morrow cometh, Suyodhana will know what it is to indulge in brag, beholding the grandsire covered with my arrows! Thou shalt, O Suyodhana, very soon see the fulfilment of that which Bhimasena in anger said, in the midst of the assembly, unto thy brother, that man of limited sight, *viz.*, Dussasana, wedded to unrighteousness, always quarrelsome, of wicked understanding, and cruel in behaviour. Thou shalt soon see the terrible effects of vanity and pride, of wrath and harsh speeches, of cruelty and arrogance, of brag and heartlessness, of cutting words and acts, of aversion from righteousness, and sinfulness and speaking ill of others, of transgressing the counsels of the aged, of oblique sight, and of all kinds of vices! O scum of humanity, how canst thou, O fool, hope for either life or kingdom if I, having Vasudeva for my second, give way to anger? After Bhishma and Drona will have been quieted and after the *Suta's* son will have been overthrown, thou shalt be hopeless of life, kingdom and sons! Hearing of the slaughter of thy brothers and sons, and struck mortally by Bhimasena, thou wilt, O Suyodhana, recollect all thy misdeeds!—Tell him, O gambler's son, that I do not vow a second time. I tell thee truly that all this wlll be true!—Departing hence, O Uluka, say these words of mine, O sire, unto Suyodhana! It behoveth thee not to apprehend my behaviour by the light of thy own! Know the difference there is between thy conduct and mine, which is even the difference between truth and falsehood! I do not wish harm to even insects and ants. What shall I say, therefore, of my ever wishing harm to my kinsmen? O sire, it was for this that five villages only were solicited by me! Why, O thou of wicked understanding, dost thou not see the dire calamity that threatens thee? Thy soul overwhelmed with lust, thou indulgest in brag from defectiveness of understanding. It is for this also thou acceptest not the beneficial words of Vasudeva! What need now of much talk? Fight (against us) with all thy friends! Say, O gambler's son, unto the Kuru prince who always doth what is injurious to me (these words also, *viz.*,) Thy words have been heard; their sense also hath been understood. Let it be as thou wishest!—

"'O son of a king, Bhimasena then once more said these words:—O Uluka, say these words of mine unto the wicked-minded, deceitful, and unrighteous Suyodhana, who is an embodiment of sin, who is wedded to guile, and whose behaviour is exceedingly wicked. Thou shalt have to dwell in the stomach of a vulture or in Hastinapura.* O scum of human kind, I shall assuredly fulfil the vow I made in the midst of the assembly. I swear in the name of Truth! Slaying Dussasana in battle, I shall quaff his life-blood! Slaying also all thy (other) brothers, I shall smash thy own thighs. Without doubt, O Suyodhana,

* The meaning probably is that when slain by me, thou shalt either be devoured by vultures or allowed to rot in the cemetery of Hastinapura.—T.

I am the destroyer of all the sons of Dhritarashtra, as Abhimanyu is of all the (younger) princes ! I shall, by my deeds, gratify you all ! Hearken once more to me. O Suyodhana, slaying thee with all thy uterine brothers, I shall strike the crown of thy head with my foot in the sight of king Yudhishthira the just !—

" 'Nakula, then, O king, said these words :—'O Uluka, say unto Dhritarashtra's son Suyodhana of Kuru's race that all the words uttered by him have now been heard and their sense understood. I shall, O Kauravya, do all that thou hast commanded me to do !—

" 'And Sahadeva also, O monarch, said these words of grave import :—O Suyodhana, it will all be as thou wishest ! Thou shalt have to repeat, O great king, along with thy children, kinsmen, and counsellors, even as thou art now bragging joyously in view of our sufferings !—

" 'Then Virata and Drupada, both venerable in years, said these words unto Uluka :—It is even our wish that we become slaves of a virtuous person ! Whether, however, we are slaves or masters, will be known tomorrow, as also who owns what manliness !—

" 'After them, Sikhandin said these words unto Uluka :—Thou must say unto king Duryodhana who is always addicted to sinfulness, these words, *viz.*,—See, O king, what fierce deed is perpetrated by me in battle ! I shall hurl that grandsire of thine from his car, relying upon whose prowess thou art certain of success in battle ! Without doubt, I have been created by the high-souled Creator for the destruction of Bhishma ! I shall assuredly slay Bhishma in the sight of all bowmen !—

" 'After this, Dhrishtadyumna also said unto Uluka, the gambler's son, these words :—Say unto prince Suyodhana these my words, *viz.*, I shall slay Drona with all his followers and friends ! And I shall do a deed which none else will ever do !—

" 'King Yudhishthira once more said these high words fraught with clemency, *viz.*,—O monarch, I never desire the slaughter of my kinsmen ! O thou of wicked understanding, it is from thy fault that all this will assuredly take place. I shall, of course, have to sanction the fulfilment of their great feats by all these (around me) ! Go hence, O Uluka, without delay, or stay here, O sire, for, blessed be thou, we too are thy kinsmen !—

" 'Uluka, then, O king, taking the permission of Yudhishthira the son of *Dharma*, went thither where king Suyodhana was. Thus addressed, the gambler's son carefully bearing in mind all he had heard, returned, with Yudhishthira's permission, to the place from which he had come. And arriving there, he fully represented unto the vindictive Duryodhana all that Arjuna had charged him with. And he also faithfully communicated unto Dhritarashtra's son the words of Vasudeva, of Bhima, of king Yudhishthira the just, of Nakula and Virata and Drupada, O Bharata, and the words of Sahadeva and Dhrishtadyumna and Sikhandin, and the words also that were spoken (subsequently) by Kesava and Arjuna. And having listened to the words of the gambler's son,

Duryodhana, that bull of Bharata's race, ordered Dussasana and Karna and Sakuni, O Bharata, and their own troops and the troops of the allies, and all the (assembled) kings, to be arrayed in divisions and be ready for battle before sunrise (next morrow). Messengers then, instructed by Karna and hastily mounting on cars and camels and mares and good steeds endued with great fleetness, quickly rode through the encampment. And at Karna's command they promulgated the order—*Array (yourselves) before sunrise tomorrow* !—' "

SECTION CLXIV.

"Sanjaya said,—'Having listened to Uluka's words, Yudhishthira the son of Kunti moved his army headed by Dhrishtadyumna and others. And that vast army commanded by Dhrishtadyumna, consisting of four kinds of forces, *viz.*, foot-soldiers and elephants and cars and cavalry, terrible, and immovable like the Earth herself, and guarded by mighty car-warriors led by Bhimasena and Arjuna, could be compared to the vast ocean lying in stillness. And at the head of that vast force was that mighty bowman, the prince of Panchalas, invincible in battle, *viz.*, Dhrishtadyumna, desirous of obtaining Drona for his antagonist. And Dhrishtadyumna began to select combatants (from his own army) for pitting them against particular warriors of the hostile force. And he gave orders unto his car-warriors, suited to their srrength and courage. And he pitted Arjuna against the *Suta's* son (Karna), Bhima against Duryodhana, Dhrishtaketu against Salya, Uttamaujas against Gautama's son (Kripa) Nakula against Kritavarman, and Yuyudhana against the ruler of the Sindhus (Jayadratha). And he placed Sikhandhin in the van, pitting him against Bhishma. And he urged Sahadeva against Sakuni, and Chekitana against Sala, and the five sons of Draupadi against the Trigartas. And he urged Subhadra's son (Abhimanyu) against Vrishasena (the son of Karna), as also against all the rest of the kings, for he regarded Abhimanyu as superior to Arjuna himself in battle. And distributing his warriors thus, individually and collectively, that mighty bowman of the hue of blazing fire kept Drona for his own share. And that leader of leaders of troops, the mighty and intelligent bowman Dhrishtadyumna, having arrayed his troops duly, waited for battle with a firm heart. And having arrayed the combatants, as indicated above, of the Pandavas, he waited, with collected mind, on the field for securing victory to the sons of Pandu.' "*

---

* Sections CLX to CLXIV are in many Editions included in a separate Parva called "Ulukadutagamana."—T.

SECTION CLXV.

"Dhritarashtra said,—"After Falguni had vowed the slaughter of Bhishma in battle, what did my wicked sons headed by Duryodhana do? Alas, I already behold my father, Ganga's son, slain in battle, by that bowman of firm grasp, *viz.*, Partha, having Vasudeva for his ally! And what also did that mighty bowman, that foremost of smiters, Bhishma, endued with immeasurable wisdom, say on hearing the words of Partha! Having accepted also the command of the Kauravas, what did that foremost of warriors, Ganga's son of exceeding intelligence and prowess, do?' "

Vaisampayana continued,—"Thus questioned, Sanjaya told him everything about what that eldest one of the Kurus, Bhishma of immeasurable energy, had said.

"Sanjaya said,—'O monarch, obtaining the command, Bhishma the son of Santanu said these words unto Duryodhana, gladdening him greatly:—Worshipping the leader of the celestial forces, *viz.*, Kumara, armed with the lance, I shall, without doubt, be the commander of thy army today! I am well-versed in all military affairs, as also in various kinds of array. I know also how to make regular soldiers and volunteers act their parts. In the matter of marching the troops and arraying them, in encounters and withdrawing, I am as well-versed, O great king, as Vrihaspati (the preceptor of the celestials) is! I am acquainted with all the methods of military array obtaining amongst the celestials, *Gandharvas*, and human beings. With these I will confound the Pandavas. Let thy (heart's) fever be dispelled. I will fight (the foe), duly protecting thy army and according to the rules of military) science! O king, let thy heart's fever be dispelled!—

" 'Hearing these words, Duryodhana said, O Ganga's son of mighty arms, I tell thee truly, I have no fear from even all the gods and *Asuras* united together! How much less, therefore, is my fear when thy invincible self hath become the leader of my forces, and when that tiger among men, Drona, also waiteth willingly for battle! When you too foremost of men are addrest for battle on my side, victory, nay, the sovereignty of even the celestials, cannot assuredly be unattainable by me! I desire, however, O Kaurava, to know who amongst all the warriors of the foe and my own are to be counted as *Rathas* and who *Atirathas*.* Thou, O grandsire, art well

* Both these words have technical senses. A Rathin is a car-warrior capable of fighting with a certain number of hostile combatants of all the four kinds battling together. A Maharatha is a car-warrior who is capable of fighting with ten thousand bowmen battling together. An Atiratha is a car-warrior of prowess still greater than that of a Maharatha. Instead of Rathin the form Ratha is sometimes used, although it implies (ordinarily) only a car and not a car-warrior.—T.

acquainted with the (prowess of the) combatants of the foe as also of ourselves !* I desire to hear this, with all these lords of earth !—

" 'Bhishma said,—Listen, O son of Gandhari, O king of kings, to the tale of *Rathas* in thy own army ! Hear O king, as to who are *Rathas* and who *Atirathas !* There are in thy army, many thousands, many millions, and many hundreds of millions of *Rathas.* Listen, however, to me as I name only the principal ones. Firstly, with thy century of uterine brothers including Dussasana and others, thou art one of the foremost of *Rathas* ! All of you are skilled in striking, and proficient in cutting and piercing. All of you are accomplished drivers of cars while seated in the driver's box, and accomplished managers of elephants while seated on the necks of those animals. All of you are clever smiters with maces and bearded darts and swords and bucklers. Ye are accomplished in weapons and competent in bearing burthens of responsibility. Ye all are disciples of Drona and of Kripa the son of Saradwat, in arrows and other arms. Wronged by the sons of Pandu, these Dhartarashtras, endued with energy, will assuredly slay in the encounter the Panchalas irresistible in combat. Then, O foremost of the Bharatas, come I, the leader of all thy troops, who will exterminate thy foes, vanquishing the Pandavas ! It behoveth me not to speak of my own merits. I am known to thee. That foremost of all wielders of weapons, the Bhoja (chief) Kritavarman is an *Atiratha.* Without doubt, he will accomplish thy purposes in battle. Incapable of being humiliated by persons accomplished in arms, shooting or hurling his weapons to a great distance, and a severe smiter, he will destroy the ranks of the foe like the great Indra destroying the Danavas. The ruler of the Madras, the mighty bowman Salya, is, as I think, an *Atiratha.* That warrior boasteth himself as Vasudeva's equal, in every battle (that he fighteth). Having abandoned his own sister's sons, that best of kings, Salya, hath become thine. He will encounter in battle the *Maharathas* of the Pandava party, flooding the enemy with his arrows resembling the very surges of the sea. That mighty bowman Bhurisravas the son of Somadatta, who is accomplished in arms and is one of thy well-meaning friends, is a leader of leaders of car-divisions. He will, certainly, make a great havoc among the combatants of thy enemies. The king of the Sindhus, O monarch, is, in my judgment, equal to two *Rathas.* That best of car-warriors will fight in battle, displaying great prowess. Humiliated, O king, by the Pandavas on the occasion of his abducting Draupadi, and bearing that humiliation in mind, that slayer of hostile heroes will fight (for thee). Having practised after that, O king, the severest austerities, he obtained a boon, highly difficult of acquisition, for encountering the Pandavas in battle. That tiger among car-warriors, therefore, remembering his old hostility, will, O sire, fight with the Pandavas in battle, reckless of his very life which it is so difficult to lay down.—' "

* The from of this last sentence is not exclamatory but assertive.—T.

SECTION CLXVI.

" 'Bhishma said,—Sudhakshina the ruler of the Kamvojas is, in my judgment, equal to a single *Ratha*. Desiring the success of thy object, he will certainly fight with the enemy in battle. O best of kings, the Kauravas will behold the prowess of this lion among car-warriors exerted for thee to be equal to that of Indra himself in battle. As regards the car-army of this king, O monarch, those smiters of fierce impetus, the Kamvojas, will cover a large area like a flight of locusts. Coming from (the province of) Mahishmati, Nila, accoutred in blue mail, is one of thy *Rathas*. With his car-army he will cause a great havoc among thy foes. O child,* he had hostilities with Sahadeva. O king, he will continually fight for thee, O thou of Kuru's race. Accomplished in battle, and of fierce energy and prowess, (the princess) Vinda and Anuvinda of Avanti are both regarded as excellent *Rathas*. These two tigers among men will consume the troops of thy foes, with maces and beared darts, and swords and long shafts, and javelins, hurled from their hands. Like a couple of (elephantine) leaders sporting in the midst of their herds, these two princes, O monarch, longing for battle, will range the field, each like Yama himself. The five (royal) brothers of Trigarta are, in my judgment, all foremost of *Rathas*. The sons of Pritha provoked hostilities with them at Virata's city on that (well-known) occasion. Like huge *Makaras*, O king, agitating the stream of the Ganges crested with high waves, they will agitate the ranks of the Parthas in battle. All the five, O king, are *Rathas*, having Satyaratha (amongst them) as their first. Remembering the wrongs inflicted on them of old by that son of Pandu who is Bhima's younger brother when the latter, O Bharata, on his car drawn by white steeds was engaged, O monarch, in subjugating all the kings of the earth, they will certainly exert themselves bravely in battle. Encountering many *Maharathas*—chief of bowmen—leaders of Kshatriyas—on the side of the Parthas, they will certainly slay them. Thy son Lakshmana and the son also of Dussasana—those tigers among men—are both unretreating in battle. In prime of youth, of delicate limbs, endued with great activity, those two princes, well versed with battles and capable of leading all, those tigers among Kurus, those car-warriors, are, I think, two of our best *Rathas*. Devoted to the duties of the Kshatriya order, those two heroes will achieve great feats. Dandadhara, O monarch, is, O bull among men, equal to a single *Ratha*. Guarded by his own soldiers, he will fight in battle for thee. Endued with great impetus and prowess, king Vrihadvala, the ruler of the Kosalas, is, in my judgment, O sire, equal to one *Ratha*. Fierce in arms, this mighty bowman, devoted to the good of the Dhartarashtras, will exert himself powerfully in battle, gladdening his own friends. Kripa the

---

* The word is Marisha, expressive of either endearment or veneration. In the Drama, it is always used in connection with the manager of the play, called Sutradhara.—T.

son of Saradwat is, O king, a leader of leaders of car-ranks. Reckless of even life which is so dear, he will consume thy foes. Born among a clump of heath as the son of that great sage, *viz.*, the preceptor Gautama otherwise called Saradwat, he is invincible like Kartikeya himself. Consuming untold warriors armed with various weapons and bows, he will, O sire, roll on the field of battle like a blazing fire.' "

SECTION CLXVII.

" 'Bhishma said,—This thy maternal uncle Sakuni is, O king, equal to a single *Ratha*. Having caused the (present) hostilities (to break out) with the sons of Pandu, he will fight. There is no doubt in this. His troops are irresistible when rushing to battle. Armed with various kinds of weapons in abundance, in speed they are equal to the very wind. The mighty bowman (Aswatthaman) who is Drona's son surpasseth all bowmen. Acquainted with all modes of warfare, and of unbaffled weapons, he is a *Maharatha*. Like the wielder of *Gandiva*, the shafts of this warrior, shot from his bow, proceed in a continuous line, touching one another. If he wishes it, this *Maharatha* is capable of consuming the three worlds. Engaged in austerities in his hermitage, he hath, by these, increased both his fury and energy. Possessed of great intelligence, he hath been favored by Drona with (the gift of all) celestial weapons. There is, however, O bull of Bharata's race, one great defect in him, in consequence of which, O best of kings, I do not regard him either as a *Ratha* or a *Maharatha*. This regenerate wight is exceedingly fond of living, life being very dear to him. Amongst the warriors of both armies there is no one who can be regarded as his peer. On even a single car he can annihilate the very army of the celestials. Possessed of a strong frame, he can split the very mountains by the flaps of his bowstring striking against the leathern fence on his left arm. Endued with innumerable qualities, this smiter of fierce effulgence will wander (over the field of battle), incapable of being withstood like Yama himself mace in hand. Resembling the fire at the end of the *Yuga* as regards his fury, possessed of leonine neck, and endued with great lustre, Aswatthaman will extinguish the embers of this battle between the Bharatas.* His father (Drona) is endued with great energy, and though aged is still superior to many young men. He will achieve great feats in battle. I have no doubt of this. Staying immovably (on the field), he will consume Yudhishthira's troops. The Pandava army will play the part of the dry grass and fuel in which that fire will originate, while the impetus of his own weapons will be the wind for fanning it into a (mighty) flame. This bull among men is a leader of bands of car-leaders. The son of Bharadwaja will achieve

---

* Prishtham Samsamayishayati. The expression is very doubtful. Nilakantha explains prishtham as sesham.—T.

fierce feats for thy good! The preceptor of all Kshatriyas of royal lineage,* the venerable professor, will exterminate the Srinjayas. Dhananjaya, however, is dear to him. This mighty bowman, therefore, remembering his own celebrated and highly meritorious services as preceptor, will never be able to slay Partha who is capable of achieving great feats without any trouble. O hero, Drona always boasteth of the numerous accomplishments of Partha. Indeed, Bharadwaja looketh on him with greater affection than on his own son. Endued with great prowess, he can, on a single car, beat in battle, by means of his celestial weapons, all the gods, *Gandharvas*, and human beings united together. That tiger among kings, Paurava, is, O monarch, one of thy *Maharathas*. Capable of breaking the car-ranks of hostile heroes, he, in my judgment, is one of thy foremost of car-warriors, Afflicting the ranks of the enemy at the head of his own large force, he will consume the Panchalas like fire consuming a heap of dry grass. Possessed of true fame, prince Vrihadvala is equal to a single *Ratha*. He, O monarch, will roam amid thy enemy's troops like Death himself. His troops, O king of kings, accoutred in various kinds of mail and armed with diverse kinds of weapons, will wander on the field slaying all the warriors opposed to them. Vrishasena the son of Karna is one of thy foremost of car-warriors and is a *Maharatha*. That foremost of mighty men will consume the troops of thy enemy. Endued with great energy, Jarasandha, O king, is one of thy foremost of *Rathas*. Born in Madhu's race, that slayer of hostile heroes is prepared to cast away his very life in battle. Skilled in battle, that mighty-armed warrior, scattering the enemy's ranks before him, will fight in battle mounted on car or from the elephant's back. That best of kings, O monarch, is, in my judgment, a *Ratha*. He, will in fierce battle, cast away, for thy sake, his very life with all his troops. Possessed of great prowess and acquainted with all modes of warfare, he will, O king, fight fearlessly with thy foes in battle. Never retreating from battle, brave, and resembling Yama himself, Valhika, O king, is, in my judgment, an *Atiratha*. Rushing to the encounter he never cometh back. Indeed, he will slay hostile warriors in battle like the Wind-god himself. That router of hostile car-ranks, that car-warrior of wonderful feats in battle, commander of thy forces, Satyavan, is, O king, a *Maharatha*. He never cherisheth grief at the prospect of battle. Confoundiug those warriors that stand in the way of his car, he falleth upon them. Always displaying his prowess against the enemy, that best of men will, for thy sake, in fierce press of battle, achieve all that a good Kshatriya should. That chief of *Rakshasas*, Alambhusha of cruel deeds, is a *Maharatha*. Remembering his old hostilities (with the Pandavas) he will commit great execution among the foe. He is the best of *Rathas* amongst all the *Rakshasa* warriors. Possessing powers of illusion, and firm in enmity, he will wander fiercely on the field. The ruler of *Pragjyotisha*, the brave Bhagadatta of exceeding prowess, is the foremost of those holding the elephant hook, and is skilled also in fighting from a car. An encounter

---

* Lit. "whose coronal looks have undergone the sacred investiture."—T.

took place between him and the wielder of *Gandiva* for days together, O king, each desirous of victory over the other. Then Bhagadatta, O son of Gandhari, who regarded Indra as his friend, made friendship with (Indra's son) the high souled Pandava. Skilled in fight from the elephant's neck, this king will fight in battle like Vasava among the celestials, fighting from his Airavata.—' "

SECTION CLXVIII.

" 'Bhishma said,—Both the brothers Achala and Vrisha are *Rathas.* Invincible (in battle), they will slay thy foes. Endued with great strength, those tigers among men, those foremost of Gandharas, are firm in wrath. Young and handsome, they are possessed of great strength. As regards this thy ever dear friend, this one who is always boastful of his skill in battle, this one who always urgeth thee, O king, to fight with the Pandavas, this vile braggart Karna the son of Surya, this one who is thy counsellor, guide, and friend, this vain wight who is destitute of sense, this Karna, is neither a *Ratha* nor an *Atiratha.* Without sense this one hath been deprived of his natural coat of mail. Always kind, he hath also been deprived of his celestial ear-rings. In consequence of the curse of Rama (his preceptor in arms) as also of the words of a Brahmana (who cursed him on another occasion), owing also to his deprivation of the accoutrements of battle. he, in my judgment, is only half a *Ratha.* Having approached Falguni (in battle), he will not certainly escape with life !—Hearing this, Drona, that foremost of all wielders of weapons, said,—It is even so as thou hast said. This is not untrue ! He boasteth on the eve of every battle, but yet he is seen to retreat from every engagement. Kind (out of season) and blundering, it is for this that Karna, in my judgment. is only half a *Ratha* !—

" Hearing these words, Radha's son, expanding his eyes in rage, and afflicting Bhishma with words resembling sharp hooks, said unto Ganga's son these words,—O grandsire, though I am innocent yet from thy aversion for me, thou manglest me thus, according to thy pleasure, with thy wordy arrows at every step. I tolerate, however, all this for the sake of Duryodhana. Indicating me as only half a *Ratha*, thou regardest me worthless, as if, indeed, I were a coward ! What doubt is there in this ? I do not speak an untruth when I say that thou, O Ganga's son, art an enemy of the whole universe, and especially of all the Kurus ! The king, however, doth not know this ! Who else is there that would thus seek to disunite and abate the energy of these kings that are all equal and that are all equally brave, as thou, from thy hatred of merit, seekest to do ? O Kaurava, neither years, nor wrinkles, nor wealth, nor possession of friends, would entitle a Kshatriya to be regarded as a *Maharatha* ! It hath been said that a Kshatriya acquireth eminence only through might, as Brahmanas acquire eminence through superiority in *mantras*, as Vaisyas through

wealth, and Sudras through age, Influenced, however, by lust and envy, and acting from ignorance, thou hast indicated *Rathas* and *Atriathas* according only to thy own caprice ! Blessed be thou, O mighty-armed Duryodhana, judge properly ! Let this wicked Bhishma, who only wrongeth thee, be abandoned by thee ! Thy warriors, once disunited, can with difficulty be united again. O tiger among men, thy main army, under such circumstances, can with difficulty be united ; far greater will the difficulty be in uniting an army gathered from various provinces !* Behold, O Bharata, doubt (of success) hath already arisen in the hearts of thy warriors ! This Bhishma weakeneth our energy in our very presence ! Where is the task of ascertaining the merits of *Rathas*, and where is Bhishma of little understanding ? I alone will withstand the army of the Pandavas. Coming in contact with me whose arrows never go for nothing, the Pandavas and the Panchalas will fly away in all directions like oxen when they come in contact with a tiger ! Where, Oh, are battle, the press of armed encounter, good counsels, and well-expressed words, and where is Bhishma, who is superannuated and of wicked soul and who is impelled by the very fates to become their victim ? Alone he challengeth the whole universe ! Of false vision, he regardeth none else as a man. It is true the scriptures teach that the words of the old should be listened to. That, however, doth not refer to those that are very old, for these,in my judgment, become children again. Alone I will exterminate the army of the Pandavas ! The fame, however, of such a feat will attach to Bhishma, O tiger among kings, for this Bhishma, O monarch, hath been made by thee the commander of thy forces, and the renown always attacheth to the leader and not to those that fight under him ! I will not, therefore, O king, fight as long as Ganga's son liveth ! After Bhishma, however,hath been laid low, I will fight with all the *Maharathas* of the enemy united together !—

"'Bhishma said,—This burden, vast as the ocean, in the matter of Duryodhana's battle (with the Pandavas), is ready to be taken up by me. I have thought of it for many years. Now that the hour is come for that terrible encounter, dissensions amongst ourselves should not be created by me. It is for this, O *Suta's* son, that thou livest ! Else, superannuated though I am and young in years though thou art, I would quell thy desire for battle and crush thy hope of life ! (Thy preceptor) Rama the son of Jamadagni, shooting his great weapons, could not cause me the slightest pain. What canst thou, therefore, do to me ? They that are good do nor approve self-praise. Infamous wretch of thy race, know that I indulge in this little boast because I am enraged. Vanquishing on a single car all the assembled Kshatriyas of the world at the self-choice of the daughters of the ruler of Kasi, I abducted those maidens. Alone I stopped on the field of battle the rush of countless kings with their soldiers ! Obtaining thee as the embodiment of strife, a great calamity is ready to overtake the Kurus ! Strive then for slaying our antagonists. Be a man, fight with

* I render this sloka a little too freely, as a literal rendering will be unintelligible.—T.

that Partha whom thou so often challengest. O thou of wicked undertanding, I desire to see thee come out of that encounter with thy life !—'

" 'King Duryodhana then of great prowess said unto Bhishma,—Cast thy eyes on me, O Ganga's son ! Great is the business that is at hand ! Think earnestly of how I may be most benefited ! Both of you will render me great services ! I desire now to hear of the best car-warriors among the enemy, that is, of those that are *Atirathas* among them and of those that are leaders of car-divisions. O Kaurava, I desire to hear of the strength and weakness of my foes, since when this night will dawn, our great battle will take place !—' "

SECTION CLXIX.

" 'Bhishma said,—I have now, O king, indicated who thy *Rathas* are and who thy *Atirathas* and half *Rathas*. Listen now to the tale of *Rathas* and *Atirathas* among the Pandavas. If thou feelest any curiosity, listen then, O king, with these monarchs, to the tale of *Rathas* in the army of the Pandavas. The king himself, son of Pandu and Kunti, is a mighty *Ratha*. Without doubt, O sire, he will glide along the field of battle like a blazing fire ! Bhimasena, O king, is regarded equal to eight *Rathas*. In an encounter with the mace or even with arrows, there is none equal to him. Endued with the strength of ten thousand elephants, and filled with pride, in energy he is superhuman. Those two bulls among men, the sons of Madri, are both *Rathas*. In beauty they are equal to the twin Aswins, and they are endued with great energy. Stationed at the head of their divisions, all of them, remembering their great sufferings, without doubt, will wander along the field like so many Indras ! All of them are endued with high souls, and are tall in stature like trunks of *Sala* trees. Taller than other men by half-a-cubit in stature, all the sons of Pandu are hardly as lions and endued with great strength. All of them, O sire, have practised *Brahmacharya* vows and other ascetic austerities. Endued with modesty, those tigers among men are possessed of fierce strength like veritable tigers. In speed, in smiting, and in crushing (foes), all of them are more than human. All of them, on the occasion of the campaign of universal conquest, vanquished great kings, O bull of Bharata's race ! No other men can wield their weapons, maces, and shafts. Indeed, O Kaurava, there are no men that can even string their bows, or uplift their maces, or shoot their arrows in battle. In speed, in hitting the aim, in eating, and in sports on the dust, they used to beat all of you even when they were children. Possessed of fierce might, they will, when they encounter this force, exterminate it in battle. A collision, therefore, with them is not desirable. Each of them can alone slay all the kings of the earth ! That which happened, O great king, on the occasion of the *Rajasuya* sacrifice, happened before thy very eyes ! Remembering the sufferings of Draupadi and the harsh speeches uttered after their defeat at dice, they will wander in battle like

so many *Rudras.* As regards Gudakesa of reddish eyes having Narayana for his ally, there is not among both the armies any brave car-warrior that can be regarded as his equal. Let alone men, it hath not been heard by us that even among gods, *Asuras, Uragas, Rakshasas,* and *Yakshas,* there ever was born before, or there ever will be born hereafter, any car-warrior like unto him! O great king, the intelligent Partha owneth that car which is furnished with the banner bearing the device of the ape; the driver of that car is Vasudeva; Dhananjaya himself is the warrior who fighteth from it; his again is that celestial bow called *Gandiva*; he owneth again those steeds fleet as the wind; his coat of mail is impenetrable and of celestial make; his two large quivers are inexhaustible; his arms are derived from the great *Indra, Rudra, Kuvera, Yama* and *Varuna*; and upon his car again are those maces of frightful mien, and diverse other great weapons having the thunderbolt amongst them! What car-warrior can be regarded as his equal who, stationed on a single car, slew in battle a thousand *Danavas* having their abode in Hiranyapura? Inflamed with wrath possessed of great might, and of prowess incapable of being baffled, that mighty-armed warrior, while protecting his own army, will certainly exterminate thy troops! Myself and the preceptor (Drona) among the two armies, and no third car-warrior, O great king, can advance against Dhananjaya, that scatterer of arrowy showers! Pouring his shafts like the very clouds during the rainy season when propelled by mighty winds, that son of Kunti, with Vasudeva as his second, stayeth for battle! He is skilled and young, while both of us are old and worn out!—' "

Vaisampayana continued,—"Hearing these words of Bhishma, and recollecting with trembling hearts the old valor of the sons of Pandu and thinking of it as if it were present before their eyes, the massive arms of the kings decked with bracelets and smeared with sandal-paste, seemed to hang down divested of might."*

SECTION CLXX.

"Bhishma said,—All the five sons of Draupadi, O monarch, are *Maharathas.* Virata's sons Uttara is, in my judgment, one of the foremost of *Rathas.* The mighty-armed Abhimanyu is a leader of leaders of car-divisions. Indeed, that slayer of foes is equal in battle to Partha himself or Vasudeva.

* All the printed editions indicate Vaisampayana as the speaker of these words. It seems, however, to be a mistake. The tale of *Rathas* and *Atirathas* is given by Bhishma to Duryodhana. Bhishma's speech again is reported by Sanjaya to Dhritarashtra. On the conclusion of Bhishma's speech, it is Sanjaya who must be held to resume the thread of the narrative.—T.

Endued with great lightness of hand in shooting weapons, and acquainted with all modes of warfare, he is possessed of great energy and is steady in the observance of vows. Remembering the sufferings of his own father, he will put forth his prowess. The brave Satyaki of Madhu's race is a leader of leaders of car-divisions. Foremost among the heroes of the Vrishni race, he is endued with great wrath, and is perfectly dauntless. Uttamaujas also, O king, is an excellent car-warrior in my judgment. And Yudhamanyu, too, of great prowess, is, in my judgment, an excellent car-warrior. All those chiefs own many thousands of cars and elephants and horse, and they will fight, reckless of their very lives, from desire of doing what is agreeable to Kunti's sons. Uniting with the Pandavas, they will, O great king, sweep through thy ranks like fire or the wind, challenging thy warriors. Invincible in battle, those bulls among men, old Virata and old Drupada, both endued with great prowess, are, in my judgment, both *Maharathas*. Though old in years yet both of them are devoted to the observance of Kshatriya virtues. Treading along the path that is trod by heroes, both of them will exert to the best of their might. In consequence of their relationship (to the Pandavas) and owing also, O king, to their being endued with strength and prowess, those great bowmen devoted to pure vows have both derived additional strength from the strength of their affection. According as the cause is, all strong-armed men become, O bull of Kuru's race, heroes or cowards. Actuated by a singleness of purpose, both these kings who are powerful bowmen will lay down their very lives in causing a great massacre of thy troops to the best of their might, O slayer of foes ! Fierce in battle, these distinguished heroes, these mighty bowmen, regardless, O Bharata, of their lives, will, at the head of their respective *Akshauhinis*, achieve great feats, justifying their relationship and the confidence that is reposed on them (by the Pandavas).' "

SECTION CLXXI.

"Bhishma said,—That subjugator of hostile cities, Sikhandin the son of the king of the Panchalas, is, O king, in my judgment, one of the foremost of Yudhishthira's *Rathas*. Having divested himself of his former sex, he will fight in battle and earn great fame, O Bharata, among thy troops ! He hath a large number of troops,—Panchalas and Prabhadrakas,—to support him. With those crowds of cars he will achieve great feats. Dhrishtadyumna also, O Bharata, the leader of all Yudhishthira's army, that mighty car-warrior who is also a disciple of Drona's, is, O king, in my judgment, an *Atiratha*. Afflicting all foes in battle he will singly sweep the field like the *Pinaka*-bearing god himself in rage on the occasion of the Universal dissolution. Even great warriors will speak of his car-divisions, so multitudinous are they, as resembling the very ocean or that of the gods in battle ! Kshattradharman the son of Dhrishtadyumna, owing to his immature years as also in consequence of his

want of exercise in arms, is, in my judgment, O king, only half a *Ratha*. That relative of the Pandavas, the mighty bowman Dhrishtaketu, the heroic son of Sisupala the king of the Chedis, is a *Maharatha*. That brave ruler of the Chedis will, O king, with his son, achieve feats such as are difficult for even *Maharathas*. Kshattradeva, that subjugator of hostile cities, who is dovoted to Kshatriya virtues, is, O great king, in my judgment, one of the best *Rathas* among the Pandavas. Those brave warriors among the Panchalas, *viz*., Jayanta and Amitaujas and the great car-warrior Satyajit are all, O king, high-souled *Maharathas*. They will all, O sire, fight in battle like furious elephants. Aja and Bhoja, both endued with great prowess, are both *Maharathas*. Possessed of great might, those two heroes will fight for the Pandavas. Both of them are endued with great lightness of hand in the use of weapons. Both of them are conversant with all modes of warfare, both are well skilled and possessed of firm prowess. The five Kshatriya brothers, O great king, who are difficult of being vanquished in battle and all of whom have blood-red banners, are foremost of *Rathas*. Kasika, and Sukumara, and Nila, and that other one, *viz*., Suryadatta, and Sankha, and he called Madiraswa, are all, in my judgment, foremost of *Rathas*. Possessed of every qualification that renders them fit for battle, they are acquainted with all weapons, and all of them are endued with high souls. Vardhakshemi, O king, is, in my judgment, a *Maharatha*. King Chitrayudha is in my judgment one of the best of *Rathas*. He is, besides, an ornament of battle and devotedly attached to the diadem-decked (Arjuna). Those mighty car-warriors, those tigers among men, Chekitana, and Satyadhriti, are two of the best *Rathas* of the Pandavas in my judgment. Vyaghradatta, O monarch, and Chandrasena also, O Bharata, are without doubt two of the best *Rathas*, as I think, of the Pandavas. Senavindu, O king, otherwise called Krodhahantri by name, who, O lord, is regarded as the equal of Vasudeva or Bhimsena, will contend with great prowess in battle against your warriors. Indeed, that best of kings, ever boasting of his feats in battle, should be regarded by thee precisely as myself, Drona, and Kripa are regarded by thee! That best of men, worthy of praise, *viz*., Kasya, is endued with great lightness of hand in the use of weapons. Indeed, that subjugator of hostile cities is known to me as equal to one *Ratha*. Drupada's son Satyajit, young in years and displaying great prowess in battle, should be regarded as equal to eight *Rathas*. Indeed, being Dhrishtadyumna's equal, he is an *Atiratha*. Desirous of spreading the fame of the Pandavas, he will achieve great feats. Devoted to the Pandavas and endued with great bravery, there is another great *Ratha* of the Pandavas, *viz*., king Pandya, that bowman* of mighty energy. The mighty bowman Dhridadhanwan is another *Maharatha* of the Pandavas. O subjugator of hostile cities, that foremost of Kurus, *viz*, Srenimat and king Vasudana are both, in my judgment, *Atirathas*.—' "

---

* Some texts read Dhurandharas for Dhanurdharas.—T.

SECTION CLXXII.

" 'Bhishma said,—O great king, Rochamana is another *Maharatha* of the Pandavas. He will, O Bharata, contend in battle against hostile warriors like a second celestial. That subjugator of foes, the mighty bowman Kuntibhoja of great strength, the maternal uncle of Bhimasena, is, in my judgment, an *Atiratha*. This mighty and heroic bowman is well-versed and highly skilled in fight. Acquainted with all modes of warfare, this bull among car-warriors is regarded by me as exceedingly competent. Displaying his prowess he will fight like a second Indra against the Danavas. Those celebrated soldiers that he owns are all accomplished in fight. Stationed on the side of Pandavas and devoted to what is agreeable and beneficial to them, that hero will, for the sake of his sister's sons, achieve extraordinary feats. That prince of *Rakshasas* (Ghatotkacha), O king, born of Bhima and Hidimva and endued with ample powers of illusion, is in my judgment a leader of leaders of car-divisions. Fond of battle and endued with powers of illusion, he will, O sire, fight earnestly in battle. Those heroic *Rakshasas* who are his counsellers or dependants will also fight under him.—

" 'These and many other rulers of provinces, headed by Vasudeva, have assembled for the sake of Pandu's son. These, O king, are principally the *Rathas*, *Atirathas*, and half *Rathas* of the high-souled Pandava, and these, O king, will lead in battle the terrible army of Yudhishthira which is protected again by that hero, the diadem-decked (Arjuna) who is even like the great Indra himself. It is with them (thus) endued with powers of illusion and fired by the desire of success that I shall contend in battle, expectant of victory or death. I shall advance against these two foremost of car-warriors, Vasudeva and Arjuna, and bearing (respectively) *Gandiva* and the discus, and resembling the sun and the moon as seen together in the evening. I shall, on the field of battle, encounter also those other car-warriors of Yudhishthira (whom I have mentioned) at the head of their respective troops.—

" 'The *Rathas* and *Atirathas*, according to their precedence, have now been declared by me to thee, and they also that are half *Rathas*, belonging to thee or them, O chief of the Kauravas! Arjuna and Vasudeva and other lords of earth that may be there, all of them upon whom my eyes may fall I will withstand, O Bharata! But, thou of mighty arms, I will not strike or slay Sikhandin the prince of Panchalas even if I behold him rushing against me in battle with weapons upraised. The world knows how from desire of doing what was agreeable to my father I gave up the kingdom that had become mine and lived in the observance of the *Brahmacharya* vow. I then installed Chitrangada in the sovereignty of the Kauravas, making at the same time the child Vichitravirya the *Yuvaraja*. Having notified my god-like vow among all the kings of

the earth shall never slay a woman or one that was a woman. It may be known to you O king, that Sikhandin was formerly a woman. Having been born as a daughter she afterwards became a male person. I shall not, O Bharata, fight against him. I shall certainly smite all other kings, O bull of Bharata's race, whom I may encounter in battle. I will not, however, O king, be able to slay the sons of Kunti !—' "

SECTION CLXXIII.

" 'Duryodhana said,—For what reason, O chief of the Bharatas, wilt thou not slay Shikandin even if thou beholdest him approach thee in battle as a foe* with arms upraised ? Thou hadst, O mighty-armed one, formerly told me,—*I will slay the Panchalas with the Somakas* !—O son of Ganga, tell me, O grandsire, (the reason of the present reservation) !—

" 'Bhishma said,—Listen, O Duryodhana, to this history, with all these lords of earth, as to why I will not slay Sikhandin even if I behold him in battle ! My father Santanu, O king, was celebrated over all the world. O bull of the Bharata race, that king of virtuous soul paid his debt to nature in time. Observing my pledge, O chief of the Bharatas, I then installed my brother Chitrangada on the throne of the extensive kingdom of the Kurus. After Chitrangada's demise, obedient to the counsels of Satyavati, I installed, according to the ordinance, Vichitravirya as king. Although younger in age, yet, installed duly by me, O monarch, the virtuous Vichitravirya looked up to me in everything. Desirous of marrying him I set my heart upon procuring daughters from a suitable family. (At this time) I heard, O thou of mighty arms, that three maidens, all unrivalled for beauty, daughters of the ruler of Kasi, by name Amva, Amvika, and Amvalika, would elect husbands for themselves,† and that all the kings of the earth, O bull of Bharata's race, had been invited. Amongst those maidens Amva was the eldest, Amvika the second, while the princess Amvalika, O monarch, was the youngest. Myself repairing on a single car to the city of the ruler of the Kasi, I beheld, O thou of mighty arms, the three maidens decked in ornaments and also all the kings of the earth invited thither on the occasion.

---

* The word used in the original is *atatayin*. There are six kinds of *atatayins*, viz., one that sets fire to your house, one that gives you poison, one that approaches you armed with a weapon, one that robs you of your wealth, one that dispossesses you of your field, and one that ravishes your wife. And *atatayin* deserves death even if he be a *Brahmana*.—T.

† In the Adi Parva I have retained the word Swayamvara, explaining it in a note. Later on, I have rendered it "Self-choice." Following this rendering, the personal adjective Swayamvaras (in this sloka) should be rendered "self-choosers." Neatness, however, at the expense of perspicuity, would scarcely be preferable.—T.

Then, O bull of Bharata's race, challenging to battle all those kings who were ready for the encounter, I caused those maidens to be taken up on my car. Indeed, having ascertained that prowess was the only dower that had been demanded for them, I took them up on my car and repeatedly said unto all the kings assembled there these words,—*Bhishma the son of Santanu is ravishing these maidens. Ye kings, strive ye all to the best of your power for rescuing them! By force do I take them away, ye bulls among men, making you spectators of my act!**—At these words of minc, those rulers of the earth sprang up with weapons unsheathed. And they angrily urged the drivers of their cars, saying,—*Make ready the cars, Make ready the cars.*—And those monarchs sprang to the rescue, with weapons unsheathed, car-warriors on their cars resembling masses of clouds,† those fighting from elephants, on their elephants, and others on their stout and plump steeds. Then all those kings, O monarch, surrounded me on all sides with a multitudinous muster of cars. With a shower of arrows I stopped their rush on all sides and vanquished them like the chief of the celestials vanquishing hordes of *Danavas.* Laughingly I cut down the variegated standards, decked with gold, of the advancing kings, with my blazing shafts, O bull of Bharata's race! In that combat I overthrew their steeds and elephants and car-drivers, each with a single arrow. Beholding that lightness (of hand) of mine, they desisted (from the fight) and broke. And having vanquished all those rulers of the earth, I came back to Hastinapura. I then, O thou of mighty arms, made over those maidents, intending them for my brother, to Satyavati and represented unto her everything I had done.—' "

SECTION CLXXIV.

" 'Bhishma said,—Then, O chief of the Bharatas, approaching my mother, that daughter of the *Dasa* clan, and saluting that parent of heroes, I said these words:—Having vanquished all the kings, these daughters of the ruler of the Kasi, having prowess alone for their dower, have been ravished by me for the sake of Vichitravirya!—Then, O king, Satyavati with eyes bathed in tears, smelt my head, and joyously said,—By good luck it is, O child, that thou hast triumphed!—When next with Satyavati's acquiescence the nuptials approached, the eldest daughter of the ruler of the Kasi said these words in great bashfulness:—OBhishma, thou art conversant with morality, and art well-versed in all our scriptures! Hearing my words, it

---

* It is impossible to express the force of Mishatam Vas without the periphrasis I have adopted.—T.

† Both the Bombay and the Society's editions are Rathairgajaasan-kasais which is incorrect. The Burdwan Pundits read meghasankasais which is better. I adpot this latter reading.—T.

behoveth thee to do towards me that which is consistent with morality. The ruler of the Salwas was before this mentally chosen by me as my lord. By him also, without my father's knowledge, I was privately solicited. How wouldst thou, O Bhishma, born especially as thou art in Kuru's race, transgress the laws of morality and cause one that longeth for another to live in thy abode ? Knowing this, O bull of Bharata's race, and deliberating in thy mind, it behoveth thee, O mighty-armed one, to accomplish what is beneficial ! O monarch, it is clear that the ruler of the Salwas waiteth (for me). It behoveth thee, therefore, O best of the Kurus, to permit me to depart. O mighty-armed one, be merciful to me, O foremost of righteous persons ! Thou, O hero, art devoted to truth, it is well known all over the earth !—' "

SECTION CLXXV.

" 'Bhishma said,—I then laid the matter before (my mother) Kali otherwise called Gandhavati, as also all our counsellors, and also before our periodical and ordinary priests, and then permitted, O king, the eldest of those maidens, Amva, to depart. Permitted by me, that maiden then went to the city of the ruler of the Salwas. And she had for her escort a number of old Brahmanas and was also accompanied by her own nurse. And having travelled the whole distance (between Hastinapura and Salwa's city), she approached king Salwa and said these words :—I come, O thou of mighty arms, expectant of thee, O high-souled one !—Unto her, however, O king, the lord of the Salwas said in seeming laughter,—O thou of the fairest complexion, I no longer desire to make a wife of thee who wast to be wedded to another.* Therefore, O blessed one, go back thither into Bhishma's presence. I no longer desire thee that was forcibly ravished by Bhishma. Indeed, when Bhishma, having vanquished the kings, took thee away, thou wentest with him cheerfully. When, having humiliated and vanquished all the kings of the earth, Bhishma took thee away, I no longer desire thee, O thou of the fairest complexion, for a wife,—thee that was to have been wedded to another ! How can a king like ourselves who is acquainted with all branches of knowledge and who lays down laws for the guidance of others, admit (into his abode) a woman who was to have been wedded to another ? O blessed lady, go withersoever thou wishest, without spending thy time in vain !—Hearing these words of his, Amva then, O king, afflicted with the arrows of the god of love, addressed Salwa, saying,—Say not so, O lord of the earth, for it is not so ! O grinder of foes, cheerful I was not when taken away by Bhishma ! He took me away by force, having routed all

* Anyapurva—betrothed about to be wedded to another. It is considered a disgrace to wed such a girl.—T.

the kings, and I was weeping the while. An innocent girl that I am and attached to thee, accept me, O lord of the Salwas! The abandonment (by one) of those that are attached (to him) is never applauded in the scriptures! Having solicited Ganga's son who never retreats from battle, and having at last obtained his permission, I come to thee! Indeed, the mighty-armed Bhishma, O king, desireth me not! It hath been heard by me that his action (in the matter of the ravishment) hath been for the sake of his brother. My two sisters Ambika and Amvalika who were abducted with me at the same time, have, O king, been bestowed by Ganga's son on his younger brother Vichitravirya! O lord of the Salwas, I swear, O tiger among men, by touching my own head that I have never thought of any other husband than thee! I do not, O great king, come to thee as one who was to have been wedded to another! I tell thee the truth, O Salwa, truly swearing by my soul! Take me, O thou of large eyes, me,—a maiden come to thee of her own accord—one unbetrothed to another, one desirous of thy grace!—Although she spoke in this strain, Salwa, however, O chief of the Bharatas, rejected that daughter of the ruler of the Kasi, like a snake casting off his slough. Indeed, although that king was earnestly solicited in diverse expressions such as these, the lord of the Salwas still did not, O bull of the Bharata race, manifest any inclination for the girl. Then the eldest daughter of the rules of the Kasi, filled with anger, and her eyes bathed in tears, said these words in a voice suffocated with those indications of grief,—Cast off, O king, by thee, withersoever I may go, the righteous will be my protectors, for truth is indestructible!—

" 'It was thus, O thou of Kuru's race, that the lord of the Salwas rejected that maiden who addressed him in language such as this and who was sobbing in grief so tenderly. *Go go*,—were the words that Salwa said unto her repeatedly.—I am in terror of Bhishma, O thou of fair hips, and thou art Bhishma's capture!—Thus addressed by Salwa destitute of foresight, that maiden issued out of his city sorrowfully and wailing like a she-osprey.—' "

SECTION CLXXVI.

" 'Bhishma said,—Issuing out of the city, Amva reflected sorrowfully in this strain.—There is not in the whole world a young lady in such a difficulty as I! Alas, destitute of friends, I am rejected by Salwa also! I cannot go back to the city named after the elephant, for I was permitted by Bhishma to leave that city, expectant of Salwa! Whom then shall I blame?—Myself?—Or, the invincible Bhishma?—Or, that foolish father of mine who made arrangements for my self-choice? Perhaps, it is my own fault! Why did I not leap down before, from Bhishma's car, when that

fierce battle took place, for coming to Salwa? That I am so afflicted now as if deprived of my senses, is the fruit of that omission of mine! Cursed be Bhishma! Cursed be my own wretched father of foolish understanding who had arranged prowess to be my dower, sending me out as if I were a woman (disposable) for a consideration! Cursed be myself! Cursed be king Salwa himself and cursed be my Maker too! Cursed be they through whose fault such great misery hath been mine! Human beings always suffer what is destined for them. The cause, however, of my present affliction is Bhishma the son of Santanu. I, therefore, see that at present my vengeance should fall upon him, either through ascetic austerities or battle, for he is the cause of my woe! But what king is there that would venture to vanquish Bhishma in battle?—Having settled this, she issued out of the city for repairing to an asylum of high-souled ascetics of virtuous deeds. The night she stayed there, surrounded by those ascetics. And that lady of sweet smiles told those ascetics, O Bharata, all that had happened to herself with the minutest details, O mighty-armed one, about her abduction, and rejection by Salwa.

" 'There lived in that asylum an eminent Brahmana of rigid vows. And his name was Saikhavatya. Endued with ascetic merit of a high order, he was a preceptor in scripture and the *Aranyakas*. And the sage Saikhavatya of great ascetic merit addressed that afflicted maiden, that chaste girl sighing heavily in grief, and said,—If it hath been so, O blessed lady, what can high-souled ascetics residing in their (woody) retreat and engaged in penances do?—That maiden, however, O king, answered him, saying,—Let mercy be shown to me! I desire a life in the woods, having renounced the world. I will practise the severest of ascetic austerities. All that I now suffer is certainly the fruit of those sins that I committed from ignorance in my former life! I do not venture to go back to my relatives, ye ascetics, rejected and cheerless that I am, knowing that I have been humiliated by Salwa! Ye that have washed away your sins, godlike as ye are, I desire that ye should instruct me in ascetic penance! Oh, let mercy be shown to me!—Thus addressed, that sage then comforted the maiden by examples and reasons borrowed from the scriptures. And having consoled her thus, he promised, with the other Brahmanas, to do what she desired.' "

SECTION CLXXVII.

" 'Bhishma said,—Those virtuous ascetics then set themselves about their usual avocations, thinking the while as to what they should do for that maiden. And some amongst them said,—Let her be taken to her father's abode.—And some amongst them set their hearts upon reproaching ourselves. And some thought that repairing to the ruler of the Salwas he should be solicited to accept the maiden. And some said,—No, that should not be done, for she hath been

rejected by him.—And after some time had been passed thus, those ascetics of rigid vows once more said unto her,—What O blessed lady, can ascetics with senses under control do? Do not devote thyself to a life in the woods, renouncing the world! O blessed lady, listen to these words that are beneficial to thee! Depart hence, blessed be thou, for thy father's mansion! The king thy father will do what should next be done. O auspicious one, surrounded by every comfort thou mayst live there in happiness! Thou art a woman! At present, therefore, O blessed one, thou hast no other protector save thy father! O thou of the fairest complexion, as regards a woman, she hath for her protector either her husband or her father. Her husband is her protector when she is in comfortable circumstances, but when plunged in misery she hath her father for her protector. A life in the woods is exceedingly painful, especially to one that is delicate. Thou art a princess by birth. Over this, thou art again very delicate, O beautiful damsel! O blessed lady, there are numerous discomforts and faults attaching to a life in a (woody) retreat, none of which, O thou. of the fairest complexion, shalt thou have to bear in thy father's abode!—Other ascetics, beholding that helpless girl, said to her,—Seeing thee alone in deep and solitary woods, kings may court thee! Therefore, set not thy heart upon such a course!—

" 'Hearing these words, Amva said '—I am incapable of going back to my father's abode in the city of Kasi, for without doubt I shall then be disregarded by all my relatives. Ye ascetics, I lived there, in my father's abode, during my childhood. I cannot, however, now go thither where my father is. Protected by ascetics I desire to practice ascetic austerities, so that in even future lives of mine such sore afflictions may not be mine! Ye best of ascetics, I desire, therefore, to practise ascetic austerities!—

" 'Bhishma continued,—When those Brahmanas were thinking is this way, there came into that forest that best of ascetics, the royal sage Hotravahana. Then those ascetics reverenced the king with worship, inquiries of welcome and courtesy, a seat, and water. And after he was seated and had rested for a while, those denizens of the forest once more began to address that maiden in the hearing of that royal sage. Hearing the story of Amva and the king of Kasi, that royal sage of great energy became very anxious at heart. Hearing her speak in that strain, and beholding her (distressed), that royal sage of rigid austerities, *viz.*, the high-souled Hotravahana, was filled with pity. Then, O lord, that maternal grandsire of her rose up with a trembling frame and causing that maiden to sit on his lap began to comfort her. He then enquired of her in detail about that distress of hers from its origin. And she thereupon represented to him minutely all that had happened. Hearing all she said, the royal sage was filled with pity and grief. And that great ascetic also settled in his mind what she should do. Trembling from agitation he addressed the afflicted maiden sunk in woe, saying,—Do not go back to thy father's abode, O blessed lady! I am the father of thy mother. I will dispell thy grief. Rely on me, O daughter! Great, indeed, must thy affliction be when thou art so emaciated! At my ad-

vice go unto the ascetic Rama the son of Jamadagni. Rama will dispell this great affliction and grief of thine. He will slay Bhishma in battle if the latter obeyeth not his behest. Go, therefore, unto that foremost one of Bhrigu's race who resembleth the *Yuga-fire* itself in energy! That great ascetic will place thee once more on the right track!—Hearing this, that maiden, shedding tears the while, saluted her maternal grandsire Hotravahana with a bend of her head and addressed him, saying,—Go I will at thy command! But shall I succeed in obtaining a sight of that reverend sire celebrated over the world? How will he dispell this poignant grief of mine! And how shall I go to that descendant of Bhrigu? I desire to know all this!—

"'Hotravahana said,—O blessed maiden, thou wilt behold Jamadagni's son Rama who is devoted to truth and endued with great might and engaged in austere penances in the great forest. Rama always dwelleth in that foremost of mountains called *Mahendra*. Many *Rishis* learned in the *Vedas* and many *Gandharvas* and *Apsaras* also dwell there. Go thither, blessed be thou, and tell him these words of mine, having saluted with thy head that sage of rigid vows and great ascetic merit! Tell him also, O blessed girl, all that thou seekest! If thou namest me, Rama will do everything for thee, for Rama the heroic son of Jamadagni, that foremost of all bearers of arms, is a friend of mine, highly pleased with me, and always wisheth me well!—And while king Hotravahana was saying all this unto that maiden, thither appeared Akritavrana, a dear companion of Rama. And on his advent those *Munis* by thousands, and the Srinjaya king Hotravahana old in years, all stood up. And those denizens of the forest, uniting with one another, did him all the rites of hospitality. And they all took their seats, surrounding him. And filled, O monarch, with gratification and pleasure and joy, they then started various delightful, laudable, and charming subjects of discourse. And after their discourse was over that royal sage, the high-souled Hotravahana, enquired of Akritavrana about Rama that foremost of great sages, saying,—O thou of mighty arms, where, O Akritavrana, may that foremost of persons acquainted with the *Vedas*, *viz.*, Jamadagni's son of great prowess, be seen!—Akritavrana answered him, saying,—O lord, Rama always speaketh of thee, O king, saying,—*That royal sage of the Srinjayas is my dear friend.*—I believe Rama will be here to-morrow morning. Thou wilt see him even here when he cometh to behold thee! As regards this maiden, for what, O royal sage, hath she come to the wood? Whose is she, and what is she to thee? I desire to know all this!—Hotravahana said,—The favourite daughter of the ruler of Kasi, she is, O lord, my daughter's child! The eldest daughter of the king of the Kasi's, she is known by the name of Amva. Along with her two younger sisters, O sinles one, she was in the midst of her *Swayamvara* ceremonies. The names of her two younger sisters are Amvika and Amvalika, O thou endued with wealth of asceticism! All the Kshatriya kings of the earth were assembled together at the city

of Kasi. And, O regenerate *Rishi*, great festivities were going on there on account of (the self-choice of) these maidens. In the midst of these, Santanu's son Bhishma of mighty energy, disregarding all the kings, ravished the girls. Vanquishing all the monarchs, the pure-souled prince Bhishma of Bharata's race then reached Hastinapura, and representing everything unto Satyavati, ordered his brother Vichitravirya's marriage to take place with the girls he had brought. Beholding the arrangements for those nuptials complete, this maiden, O bull among Brahmanas, then addressed Ganga's son in the presence of his ministers and said,—I have, O hero, within my heart chosen the lord of the Salwas to be my husband! Conversant as thou art with morality, it behoveth thee not to bestow on thy brother me whose heart is given away to another! Hearing these words of hers, Bhishma took counsel with his minister. Deliberating on the matter he at last, with Satyavati's consent, dismissed this maiden. Permitted thus by Bhishma, this girl gladly repaired to Salwa the lord of *Saubha*, and approaching him said,—Dismissed I have been by Bhishma. See that I do not fall off from righteousness! In my heart I had chosen thee for my lord, O bull among kings:—Salwa, however, rejected her, suspecting the purity of her conduct. Even she hath come to these woods sacred to asceticism, being ardently inclined to devote herself to ascetic penances! She was recognised by me from the account that was given of her parentage. As regards her sorrow, even Bhishma is considered by her to be its root! After Hotravahana had ceased, Amva herself said,—O holy one, it is even so as this lord of earth, this author of my mother's body, Hotravahana of the Srinjaya race, hath said! I cannot venture to go back to my own city, O thou that art endued with wealth of asceticism, for shame and fear of disgrace, O great *Muni*! At present, O holy one, even this is what hath been my determination, *viz.*, that that would be my highest duty which the holy Rama, O best of Brahmanas, might point out to me!'"

SECTION CLXXVIII.

"Akritavrana said,—Of these two afflictions of thine, for which, O blessed lady, dost thou seek a remedy? Tell me this. It is thy wish that the lord of *Saubha* should be urged to wed thee, the high-souled Rama will certainly urge him from desire of doing thee good! Or, if thou wishest to behold Ganga's son Bhishma defeated in battle by the intelligent Rama, Bhargava will gratify even that wish of thine. Hearing what Srinjaya has to say, and what thou also, O thou of sweet smiles, may have to say, let that be settled this very day which should be done for thee!—Hearing these words, Amva said,—O holy one, abducted I was by Bhishma acting from ignorance, for, O regenerate one, Bhishma knew not that my heart had been given away to Salwa! Thinking of this in thy mind, let that be resolved upon by thee which is consistent with justice, and let steps be taken for accomplishing that resolution! Do that, O

Brahmana, which is proper to be done towards either that tiger among the Kurus, *viz.*, Bhishma, singly, or towards the ruler of the Salwas, or towards both of them ! I have told thee truly about the root of my grief. It behoveth thee, O holy one, to do that which is consistent with reason !—

" ' Akritavrana said,—This, O blessed lady, O thou of the fairest complexion, that thou sayest with eyes directed towards virtue, is, indeed, worthy of thee ! Listen, however, to what I say ! If Ganga's son had never taken thee to the city called after the elephant, then, O timid girl, Salwa would have, at Rama's behest, taken thee on his head ! It is because Bhishma bore thee away by force that king Salwa's suspicions have been awakened in respect of thee, O thou of slender waist ! Bhishma is proud of his manliness and is crowned with success. Therefore, thou shouldst cause thy vengeance to fall upon Bhishma (and no other) !—Hearing these words of the sage, Amva said,—O regenerate one, this desire hath been cherished by me also in my heart, *viz.*, that if poslsible , Bhishma should be caused by me to be slain in battle ! O thou of mighty arms, be it Bhishma or be it king Salwa, punish that man whom thou thinkest to be guilty and through whose act I have been so miserable !—

" 'Bhishma continued,—In conversation such as this, that day passed, and the night also, O best of Bharata's race, with its delicious breeze which was neither cold nor hot. Then Rama appeared there, blazing with energy. And that sage wearing matted locks on his head and attired in deer-skins was surrounded by his disciples. And endued with magnanimous soul, he had his bow in hand. And bearing also a sword and a battle-axe, that sinless one, O tiger among kings, approached the Srinjaya king (Hotravahana) in that forest. And the ascetics dwelling there and that king also who was endued with great ascetic merit, beholding him, all stood up and waited, O king, with joined hands. And that helpless maiden too did the same. And they all cheerfully worshipped Bhargava with the offer of honey and curds. And worshipped duly by them, Rama sat with them sitting around him. Then, O Bharata, Jamadagni's son and Hotravahana, seated thus together, began to discourse. And after their discourse was over, the sage Hotravahana opportunely said in a sweet voice these words of grave import unto that foremost one of Bhrigu's race, *viz.*, Rama of mighty strength :—O Rama, this is my daughter's daughter, O lord, being the 'daughter of the king of Kasi ! She hath something to be done for her ! Oh, listen to it duly, O thou that art skilled in all tasks !—Hearing these words of his friend, Rama addressed that maiden, saying,—Tell me what thou hast to say !—At these words Amva approached Rama who resembled a blazing fire, and worshipping both his feet with her head, touched them with her two hands that resembled in radiance a couple of lotuses, and stood silently before him. And filled with grief she wept aloud, her eyes bathed in tear. And she then sought the protection of that descendant of Bhrigu who was the refuge of all distressed persons. And Rama said,—Tell me what the grief is that is in thy heart. I will act according

to thy words !—Thus encouraged, Amva said,—O thou of great vows, O holy one, today I seek thy protection ! O lord, raise me from this ocean of sorrow's mire !—

"'Bhishma continued,—Beholding her beauty and her youthful body and its great delicacy, Rama began to think,—*What will she say ?*—And that perpetuator of Bhrigu's line, thinking inwardly of this, sat long in silence, filled with pity. He then addressed that maiden of sweet smiles again, saying, —Tell us what thou hast to say !—Thus encouraged, she represented everything truly unto Bhargava. And Jamadagni's son, hearing these words of the princess, and having first settled what he should do, addressed that damsel of the fairest complexion, saying,—O beautiful lady, I will send word unto Bhishma, that foremost one of Kuru's race. Having heard what my behest is, that king will certainly obey it. If, however, the son of Janhavi do not act according to my words, I will then consume him in battle, O blessed girl, with all his counsellers ! Or, O princess, if thou desirest it, I may even address the heroic ruler of the Salwas to the matter in hand.*—Hearing these words of Rama, Amva said,—Dissmissed I was by Bhishma, O son of Bhrigu's race, as soon as he heard that my heart had previously been freely given away to the ruler of the Salwas ! Approaching then the lord of Saubha, I addressed him in language that was unbecoming. Doubtful of the purity of my conduct, he refused to accept me. Reflecting on all this with the aid of thy own understanding, it behoveth thee, O son of Bhrigu's race, to do that which should be done in view of these circumstances. Bhishma, however, of great vows is the root of this my calamity, for he brought me under his control, taking me up (on his car) with violence ! Slay that Bhishma, O thou of mighty arms, for whose sake, O tiger of Bhrigu's race, overwhelmed with such distress I suffer such poignant misery !† Bhishma, O thou of Bhrigu's race, is covetous, and mean, and proud of his victory. Therefore, O sinless one, thou shouldst give him his deserts. While, O lord, I was being abducted by him, even this was the desire that I cherished in my heart, *viz.*, that I should cause that hero of great vows to be slain. Therefore, O sinless Ramá, gratify this desire of mine ! O thou of mighty arms, slay Bhishma even as Purandara slew Vritra ! '"

---

* The Burdwan Pundits render the first half of this 34th sloka wrongly. They seem to imagine that matistatra nivartate means—If thy heart turneth away from Bhishma.—T.

† The Burdwan Pundits are again in error in rendering charamyapriyamuttamam. They wrongly render it—Direfully will I avenge myself on him. It means, however, as I have rendered it,—I suffer poignant misery.—T.

SECTION CLXXIX.

" 'Bhishma said,—O lord, repeatedly urged by that maiden to, slay Bhishma, Rama replied unto that weeping girl, saying, O daughter of Kasi, O thou of the fairest complexion, I do not, on any account, take up arms now except for the sake of those that are conversant with the *Vedas* ! Tell me, therefore, what else I can do for thee ! Both Bhishma and Salwa are, O princess, exceedingly obedient to me. Do not grieve, I will accomplish thy business ! I will not, however, O beautiful lady, take up arms, except at the command of Brahmanas ! This hath been my rule of conduct !

" 'Amva said,—My misery,O holy one, should by any means be dispelled by thee ! That misery of mine hath been caused by Bhishma. Slay him, therefore, O lord, without much delay !

"Rama said,—O daughter of Kasi, say but the word and Bhishma, however, deserving of reverence from thee will, at my word, take up thy feet on his head !

" '—Amva said,—O Rama, slay in battle that Bhishma who roareth like an *Asura*. Indeed, summoned to the encounter (by him), slay him, O Rama, if thou wishest (to do) what is agreeable to me ! It behoveth thee, besides, to make thy promise true !—

" 'Bhishma continued,—While, O king, Rama and Amva were talking thus with each other, the *Rishi* (Akritavrana) of highly virtuous soul said these words :—It behoveth thee not, O mighty-armed one, to desert this girl that seeketh thy protection ! If summoned to battle Bhishma cometh to the encounter and sayeth—*I am vanquished*, or, if he obeyeth thy words, then that which this maiden seeketh will be accomplished, O son of Bhrigu's race, and the words spoken by thee, O hero, will also, O lord, be made true ! This also was, O great *Muni*, the vow then made by thee, O Rama,—the vow made by thee before Brahmanas after thou hadst conquered all the Kshatriyas,—*viz.*, that thou wouldst slay in battle the person, be he a Brahmana, a Kshatriya, a Vaisya, or a Sudra, who would be a foe to Brahmanas. Thou hadst further promised that as long as thou wouldst live thou wouldst not abandon those that would come to thee in fright and seek thy protection, and that thou wouldst, O Bhargava, slay that proud warrior who would vanquish in battle all the assembled Kshatriyas of the earth ! O Rama, even Bhishma, that perpetuator of Kuru's race, hath achieved such success (over all the Kshatriyas) ! Approaching him, O son of Bhrigu's race, encounter him now in battle !—

" 'Rama said,—O best of *Rishis*, I recollect that vow of mine made before. I will, however, (in the present instance) do that which conciliation may point out. The task which the daughter of Kasi hath in her mind is a grave one, O Brahmana ! Taking this maiden with me, I will repair myself to the place where Bhishma is. If Bhishma, proud of his achievements in battle, do not

obey my behest, I will then slay that arrogant wight. Even this is my fixed resolve. The arrows shot by me do not stick to the bodies of embodied creatures (but pass them through)! This is known to you from what you saw in my encounters with the Kshatriyas!—Having said this, Rama then, along with all those utterers of *Brahma*, resolved to depart from that asylum. And that great ascetic then rose from his seat. Then all those ascetics passing that night there, performed (on the next morning) their *homa* rites and recited their prayers. And then they all set out, desirous of taking my life. And Rama, accompanied by all those utterers of *Brahma*, then came to Kurukshetra, O monarch, with that maiden, O Bharata, in their company. And those high-souled ascetics, with that foremost one of Bhrigu's race at their head, having arrived on the banks of the stream Saraswati quartered themselves there.' "

SECTION CLXXX.

" 'Bhishma said,—After he had quartered there, on the third day, O king, Jamadagni's son of high vows sent a message to me, saying,—*I have come here, do what is agreeable to me*!—Hearing that Rama of great might had come to the confines of our kingdom, I speedily went with a joyous heart to that master who was an ocean of energy. And I went to him, O king, with a cow placed in the van of my train, and accompanied by many Brahmanas, by the (ordinary) priests (of our family), and by others, resembling the very gods in splendour, employed by us on special occasions. And beholding me arrived at his presence, Jamadagni's son of great prowess accepted the worship I offered unto him and said these words unto me.—

" 'Rama said,—Thyself divested of desire, in what frame of mind, O Bhishma, didst thou ravish, on the occasion of her self-choice, this daughter of the king of Kasi and again dismiss her subsequently? By thee hath this famous lady been dissociated from virtue! Touched with thy hands before, who can marry her now? Rejected she hath been by Salwa because thou, O Bharata, hadst abducted her? Take her, therefore, to thyself, O Bharata, at my command! Let this daughter of a king, O tiger among men, be charged with the duties of her sex! O king, O sinless one, it is not proper that this humiliation should be hers!—

" 'Seeing him plunged into sorrow (on account of the maiden) I said unto him,—O Brahmana, I cannot by any means bestow this girl on my brother! O thou of Bhrigu's race, it was to myself that she said—*I am Salwa's*! And it was by me that she was permitted to go to Salwa's city. As regards myself, even this is my firm vow that I cannot abandon Kshatriya practices from fear or pity, or avarice of wealth, or lust!—Hearing these words of mine, Rama addressed me with eyes rolling in anger, saying,—If, O bull among men, thou dost not act according to my words, I will slay thee this very day along with all thy counsel-

lors!—Indeed, with eyes rolling in anger, Rama in great wrath told me these words repeatedly. I, however, O chastiser of foes, then beseeched him in sweet words. But though beseeched by me, he did not cool. Bowing down with my head unto that best of Brahmanas I then enquired of him the reason for which he sought battle with me. I also said,—O thou of mighty arms, while I was a child it was thou who instructedst me in the four kinds of arms.* I am, therefore, O thou of Bhrigu's race, thy disciple! Then Rama answered me with eyes red in anger,—Thou knowest me, O Bhishma, to be thy preceptor,and yet, O Kauravya, thou acceptest not, for pleasing me, this daughter of the ruler of Kasi! O delighter of the Kurus, I cannot be gratified unless thou actest in this way! O mighty-armed one, take this maiden and preserve thy race! Having been abducted by thee, she obtaineth not a husband! Unto Rama that subjugator of hostile cities, I replied, saying,—This cannot be, O regenerate *Rishi*! All thy labor is vain. O son of Jamadagni, remembering thy old preceptorship, I am striving, O holy one, to gratify thee! As regards this maiden, she hath been refused by me before. Knowing what the faults, productive of great evils, of the female sex are, who is there that would admit into his abode a woman whose heart is another's and who (on that account) is even like a snake of virulent poison? O thou of high vows, I would not, even from fear of Vasava, forsake duty! Be gracious unto me, or do me without delay that which thou hast thought proper. This *sloka* also, O thou of pure soul, is heard in the *Puranas*, O lord, sung by the high-souled Marutta, O thou of great intelligence!—*The renunciation is sanctioned by the ordinance of a preceptor who is filled with vanity, who is destitute of the knowledge of right and wrong, and who is treading in a devious path.*—Thou art my preceptor and it is for this that I have from love reverenced thee greatly. Thou, however, knowest not the duty of a preceptor, and it is for this that I will fight with thee. I would not slay my preceptor in battle, especially again a Brahmana, and more especially one endued with ascetic merit. I was for this that I forgave thee. It is well-known truth gatherable from the scriptures that he is not guilty of slaying a Brahmana who killeth in battle a person of that order that taketh up weapons like a wretched Kshatriya and fighteth wrathfully without seeking to fly. I am a Kshatriya stationed in the practice of Kshatriya duties. One doth not incur sin, nor doth one incur any banefulness by behaving towards a person exactly as that person deserveth. When a person acquainted with the proprieties of time and place and well-versed in matters affecting both profit and virtue, feels doubtful as regards anything, he should without scruples of any kind devote himself to the acquisition of virtue which would confer the highest benefit on him. And since

* The science of arms (Dhanurveda) classes arms under four heads, viz., Mukta, Amukta, Muktamukta, and Yantramukta. A mukta weapon is one that is hurled from the hand, as a discus. An amukta is one that is not hurled from the hand, as a sword. A muktamukta is one that is sometimes hurled and sometimes not, as mace. Lastly, a Yantramukta is one shot from a machine, as an arrow or a ball. All mukta weapons are Astras, while all amukta ones are called sastras.—T.

thou, O Rama, in a matter connected with profit, of doubtful propriety, actest unrighteously, I would certainly fight with thee in great battle. Behold the strength of my arms and my prowess that is superhuman! In view of such circumstances, I shall certainly do, O son of Bhrigu, what I can. I shall fight with thee, O regenerate one, on the field of Kurukshetra! O Rama of great effulgence, equip thyself as thou listest for single combat! Come and station thyself on that field of Kurukshetra where, afflicted with my shafts in great battle, and sanctified by my weapons, thou mayst obtain those regions that have been won by thee (through thy austerities). O thou of mighty arms and wealth of asceticism, there I will approach thee for battle,—thee that art so fond of battle! There, O Rama, where in days of yore thou hadst propitiated thy (deceased) fathers (with oblations of Kshatriya blood), slaying thee there, O son of Bhrigu, I will propitiate the Kshatriyas slain by thee! Come there, O Rama, without delay! There, O thou that art difficult of being vanquished, I will curb thy old pride about which the Brahmanas speak! For many long years, O Rama, thou hast boasted, saying,—*I have, single-handed, vanquished all the Kshatriyas of the Earth*!—Listen now to what enabled thee to indulge in that boast! In those days no Bhishma was born, or no Kshatriyas like unto Bhishma! Kshatriyas really endued with valor have taken their births later on! As regards thyself, thou hast consumed only heaps of straw! The person that would easily quell thy pride of battle hath since been born! He, O mighty-armed one, is no other than myself, even Bhishma that subjugator of hostile cities! Without doubt, O Rama, even I shall quell thy pride of battle!—'

" 'Bhishma continued,—Hearing these words of mine, Rama addressed me laughingly, saying,—By good luck it is, O Bhishma, that thou desirest to fight with me in battle! O thou of Kuru's race, even now I go with thee to Kurukshetra! I will do what thou hast said! Come thither, O chastiser of foes! Let thy mother Janhavi, O Bhishma, behold thee dead on that plain, pierced with my shafts and become the food of vultures, crows, and other carnivorous birds! Let that goddess worshipped by *Siddhas* and *Charanas* that blessed daughter of Bhagiratha in the form of a river, who begat thy wicked self, weep today, O king, beholding thee slain by me and lying miserably on that plain, however undeserving she may be of seeing such a sight! Come, O Bhishma, and follow me, O proud wight always longing for battle! O thou of Kuru's race, take with thee, O bull of Bharata's line, thy cars and all other equipments of battle!—Hearing these words of Rama that subjugator of hostile towns, I worshipped him with a bend of my head and answered him, saying,—*So be it*! Having said all this, Rama then went to Kurukshetra from desire of combat, and I also, entering our city, represented everything unto Satyavati. Then causing propitiatory ceremonies to be performed (for my victory), and blessed also by my mother, and making the Brahmanas utter benedictions on me, I mounted on a handsome car made of silver and unto which, O thou of great glory, were yoked steeds white in hue! And every limb of that car was well-built, and it was exceedingly commodious and covered on all sides with tiger-skin. And it was

equipped with many great weapons and furnished with all necessaries. And it was ridden by a charioteer who was well-born and brave, who was versed in horse-lore, careful in battle, and well-trained in his art, and who had seen many encounters. And I was accoutred in a coat of mail white in hue and had my bow in hand. And the bow I took was also white in hue. And thus equipped, I set out, O best of Bharata's race! And an umbrella, white in hue, was held over my head. And, O king, I was fanned with fans that also were white in color. And clad in white, with also a white head-gear, all my adornments were white. And eulogised (with laudatory hymns) by Brahmanas wishing me victory, I issued out of the city named after the elephant, and proceeded to Kurukshetra which, O bull of Bharata's race, was to be the field of battle! And those steeds fleet as the mind or the wind, urged by my charioteer, soon bore me, O king, to that great encounter. And arrived on the field of Kurukshetra, both myself and Rama, eager for battle, became desirous of showing each other our prowess. And arrived within view of the great ascetic Rama, I took up my excellent conch and blew a loud blast. And many Brahmanas, O king, and many ascetics having their abodes in the forest, as also the gods with Indra at their head, were stationed there for beholding that great encounter. And many celestial garlands and diverse kinds of celestial music and many cloudy canopies could be noticed there. And all those ascetics who had come with Rama, desiring to become spectators of the fight, stood all around the field. Just at this juncture, O king, my divine mother devoted to the good of all creatures appeared before me in her own form and said,—What is this that thou seekest to do? Repairing to Jamadagni's son, O son of Kuru's race, I will repeatedly solicit him, saying,—*Do not fight with Bhishma who is thy disciple*!—O son, being a Kshatriya, do not obstinately set thy heart on an encounter in battle with Jamadagni's son who is a Brahmana!—Indeed, it was thus that she reproved me. And she also said,—O son, Rama, equal in prowess unto Mahadeva himself, is the exterminator of the Kshatriya order! It is not known to thee that thou desirest an encouter with him?—Thus addressed by her, I saluted the goddess reverentially and replied unto her with joined hands, giving her, O chief of the Bharatas, an account of all that had transpired in that self-choice (of the daughters of Kasi). I also told her everything, O king of kings, about how I had urged Rama (to desist from the combat). I also gave her a history of all the bygone acts of the (eldest) daughter of Kasi. My mother then, the great River, wending to Rama, began, for my sake, to beseech that *Rishi* of Bhrigu's race. And she said unto him these words, *viz.*,—*Do not fight with Bhishma who is thy disciple*!—Rama, however, said unto her while she was beseeching him thus,—Go and make Bhishma desist! He doth not do my wish! It is for this that I have approached him!—' "

Vaisampayana continued,—"Thus addressed by Rama, Ganga, from

affection for her son, came back to Bhishma. But Bhishma, with eyes rolling in anger, refused to do her bidding. Just at this time, the mighty ascetic Rama, that foremost one of Bhrigu's race, appeared in Bhishma's sight. And then that best of twice-born ones challenged him to the encounter."

SECTION CLXXXI.

" 'Bhishma said,—I then smilingly addressed Rama stationed for battle, saying,—Myself on my car, I do not wish to fight with thee that art on the earth! Mount on a car, O hero, and case thy body in mail, O mighty-armed one, if, indeed, O Rama, thou wishest to fight with me in battle!—Then Rama smilingly replied unto me on that field of battle, saying,—The Earth, O Bhishma, is my car, and the *Vedas* like good steeds are the animals that carry me! The Wind is my car-driver, and my coat of mail is constituted by those mothers of the *Vedas*, (*viz.*, *Gayatri*, *Savitri*, and *Saraswati*). Well-covered by these in battle, O son of Kuru's race, I will fight!—Having said this, O Gandhari's son, Rama of prowess incapable of being baffled, covered me on all sides with a thick shower of arrows. I then beheld Jamadagni's son stationed on a car equipped with every kind of excellent weapons! And the car he rode was exceedingly handsome and was of wonderful appearance. And it had been created by a fiat of his will and was beautiful like a town. And celestial steeds were yoked unto it, and it was well-protected by the necessary defences. And it was decked all over with ornaments of gold. And it was well covered with tough skins all around, and bore the device of the sun and the moon. And armed with bow and equipped with a quiver, and with fingers cased in leathern fences, Akritavrana, the dear friend of Bhargava, well-versed in the *Vedas*, did the duties of car-driver for that warrior. And he of Bhrigu's race, repeatedly summoning me to battle, saying,—*Come, come,*—gladdened my heart. And I then, myself, singly, obtained for my adversary that invincible and mighty exterminator of the Kshatriya race, *viz.*, Rama risen like the sun himself in splendour, desirous (on his part) of fighting singly! And after he had poured three showers of arrows on me, curbing my steeds I came down from my car, and placing my bow aside I proceeded on foot to that best of *Rishis*. And arriving before him I worshipped that best of Brahmanas with reverence. And having saluted him duly, I told him these excellent words:—O Rama, whether thou art equal or superior to me, I will fight with thee, my virtuous preceptor, in battle! O lord, bless me, wishing me victory!—

" '—Rama, thus addressed, said,—O foremost one of Kuru's race, he that desires prosperity should act even thus! O thou of mighty arms, they

that fight with warriors more eminent than themselves, have this duty to perform. O king, I would have cursed thee if thou hadst not approached me thus! Go, fight carefully and summoning all thy patience, O thou of Kuru's race! I cannot, however, wish thee victory, for I myself stand here to vanquish thee! Go, fight fairly! I am pleased with thy behaviour!—Bowing unto him I then speedily came back, and mounting on my car I once more blew my conch decked with gold. And then, O Bharata, the combat commenced between him and me. And it lasted for many days, each of us, O king, having been desirous of vanquishing the other. And in that battle it was Rama who struck me first with nine hundred and sixty straight arrows furnished with vulturine wings. And with that arrowy shower, O king, my four steeds and charioteer were completely covered! Notwithstanding all this, however, I remained quiet in that encounter, accoutred in my coat of mail! Bowing unto the gods and especially unto the Brahmanas, I then smilingly addressed Rama stationed for battle, saying,—Although thou hast shown little regard for me yet I have fully honored thy preceptorship! Listen again, O Brahmana, to some other auspicious duty that should be discharged if virtue is to be earned! The *Vedas* that are in thy body, and the high status of a Brahmana that is also in thee, and the ascetic merit thou hast earned by the severest of austerities, I do not strike at these! I strike, however, at that Kshatriyahood which thou, O Rama, hast adopted! When a Brahmana taketh up weapons, he becometh a Kshatriya. Behold now the power of my bow and the energy of my arms! Speedily shall I cut off that bow of thine with a sharp shaft!—Saying this I shot at him, O bull of Bharata's race, a sharp broad-headed arrow. And cutting off one of the horns of his bow with it, I caused it to drop on the ground. I then shot at Jamadagni's acar hundred straight arrows winged with vulturine feathers. Piercing through Rama's body and borne along by the wind, those arrows coursing through space seemed to vomit blood (from their mouths) and resembled veritable snakes. Covered all over with blood and with blood issuing out of his body, Rama, O king, shone in battle like the Sumeru mountain with streams of liquid metal rolling down its breast, or like the *Asoka* tree at the advent of spring when covered with red bunches of flowers, or, O king, like the *Kinsuka* tree when clad in its flowery attire! Taking up then another bow, Rama, filled with wrath, showered upon me numerous arrows of excessive sharpness, furnished with golden wings. And those fierce arrows of tremendous impetus, resembling snakes, or fire, or poison, coming at me from all sides, pierced my very vitals and caused me to tremble. Summoning all my coolness then, I addressed myself for the encounter, and filled with rage I pierced Rama with a hundred arrows. And afflicted with those hundred blazing shafts resembling either fire, or the sun, or looking like snakes of virulent poison, Rama seemed to lose his senses! Filled, O Bharata, with pity (at the sight), I stopped of my own accord and said,—*Oh, fie on battle! Fie on Kshatriya practices!*—And overwhelmed, O king,

with grief, I repeatedly said,—*Alas, great is the sin committed by me through observance of Kshatriya practices, since I have afflicted with arrows my preceptor who is a Brahmana endued with a virtuous soul!*—After that, O Bharata, I ceased striking Jamadagni's son any longer. At this time the thousand-rayed luminary, having heated the earth with his rays, proceeded at the close of day to his chambers in the west and the battle also between us ceased.—' "

SECTION CLXXXII.

" ' Bhishma said,—After the battle had ceassed, my charioteer, well-skilled in such operations, drew out from his own body, the bodies of my steeds, and my body as well, the arrows that stuck there. Next morning when the sun rose, the battle commenced again, my horses having (a little while before) been bathed and allowed to roll on the ground and having had their thirst slaked and thereby reinvigorated. And beholding me coming quickly to the encounter attired in coat of mail and stationed on my car, the mighty Rama equipped his car with great care. And I myself also, beholding Rama coming towards me from desire of battle, placed aside my bow and quickly descended from my car. Saluting Rama I reascended it, O Bharata, and desirous of giving battle, stood fearlessly before that son of Jamadagni. I then overwhelmed him with a thick shower of arrows, and he too covered me with an arrowy shower in return. And filled with wrath Jamadagni's son once more shot at me a number of fierce shafts of great force and blazing mouths looking like veritable snakes! And I too, O king, shooting sharp shafts by hundreds and thousands, repeatedly cut off Rama's arrows in mid-air before they could come at me Then the mighty son of Jamadagni began to hurl celestial weapons at me, all of which I repelled, desirous of achieving mightier feats, O thou of strong arms, with my weapons! And loud was the din that then arose in the welkin all around. At that time I hurled at Rama the weapon named *Vayavya* which Rama neutralised, O Bharata, by the weapon called *Guhyaka*. Then I applied, with proper *mantras*, the weapon called *Agneya*, but the lord Rama neutralised that weapon of mine by one (of his) called *Varuna*. And it was in this way that I neutralised the celestial weapons of Rama, and that chastiser of foes, Rama also, endued with great energy and acquainted with celestial weapons, neutralised the weapons shot by me. Then, O monarch, that best of Brahmanas, the mighty son of Jamadagni, filled with wrath, suddenly wheeling to my right, pierced me in the breast. At this, O best of the Bharatas, I swooned on my best of cars. And beholding me reft of consciousness, my charioteer quickly bore me away from the field. And seeing me afflicted and pierced with Rama's weapons and borne away drooping and in a swoon, all the followers of Rama, including Akritavrana and others and the princess

of Kasi, filled with joy, O Bharata, began to shout aloud! Regaining consciouness then, I addressed my charioteer, saying,—Go, to where Rama stayeth! My pains have left me, and I am ready for battle!—Thus instructed, my charioteer soon took me to where Rama was, with the aid of those exceedingly handsome steeds of mine that seemed to dance as they coursed (through the plain) and that were endued with the speed of the wind. And approaching Rama then, O thou of Kuru's race, and filled with wrath, from desire of vanquishing his angry self I overwhelmed him with an arrowy shower! But Rama, shooting three for every single one of mine, cut into fragments every one of my straight-going arrows in mid-air before any of them could reach him! And beholding those well-furnished arrows of mine by hundreds and thousands each cut off in twain by Rama's arrows, all the followers of Rama were filled with joy. Impelled then by the desire of slaying him I shot at Rama the son of Jamadagni a good-looking arrow of blazing effulgence with Death's self sitting at its head. Struck very forcibly therewith and succumbing to its impetus, Rama fell into a swoon and dropped down on the ground. And when Rama thus dropped on the ground, exclamations of *Oh* and *Alas* arose on all sides, and the whole universe, O Bharata, was filled with confusion and alarm such as may be witnessed if the sun himself were ever to fall down from the firmament! Then all those ascetics together with the princess of Kasi, quietly proceeded, O son of Kuru's race, with great anxiety towards Rama. And embracing him, O Kaurava, they began to comfort him softly with the touch of their hands rendered cold by contact with water and with assurances of victory. Thus comforted, Rama rose up and fiixing an arrow to his bow he addressed me in a agitated voice, saying, —Stay, O Bhishma! Thou art already slain!—And let off by him, that arrow quickly pierced my left side in that fierce encounter. And struck therewith, I began to tremble like a tree shaken by the tempest. Slaying my horses then in that terrific combat, Rama, fighting with great coolness, covered me with swarms of winged arrows shot with remarkable lightness of hand. At this, O mighty-armed one, I also began to shoot arrows with great lightness of hand for obstructing Rama's arrowy shower. Then those arrows shot by myself and Rama, covering the welkin all around, stayed even there (without falling down). And thereupon, enveloped by clouds of arrows, the very sun could not shed its rays through them. And the very wind, obstructed by those clouds, seemed to be unable to pass through them. Then in consequence of the obstructed motion of the wind, the rays of the sun, and the clash of the arrows against one another, a conflagration was caused in the welkin. And then those arrows blazed forth in consequence of the fire generated by themselves, and fell on the earth, consumed into ashes! Then Rama, O Kaurava, filled with wrath, covered me with hundreds and thousands and tens of thousands and hundreds of thousands and hundreds of millions of arrows! And I also, O king, with my arrows resembling snakes of virulent poison, cut into fragments all those arrows of Rama and caused them to fall down on the earth like snakes cut into pieces. And it was thus,

O best of the Bharatas, that that combat took place. When, however, the shades of evening approached, my preceptor withdrew from the fight.—' "

SECTION CLXXXIII.

" 'Bhishma said,—The next day, O bull of Bharata's race, frightful again was the combat that took place between me and Rama when I encountered him once more. That hero of virtuous soul, conversant with celestial weapons,—the lord Rama, from day to day, began to use diverse kinds of celestial weapons. Regardless of life itself which is so difficult of being sacrificed, in that fierce combat, O Bharata, I baffled all those weapons with such of mine as are capable of baffling them. And, O Bharata, when diverse weapons were in this way neutralised and baffled by means of counter-weapons, Rama of mighty energy began to contend against me in that battle, reckless of his own life. Seeing all his weapons baffled, the high-souled son of Jamadagni then hurled at me a fierce lance, blazing like a meteor, with flaming mouth, filling the whole world as it were with its effulgence, and resembling the dart hurled by Death himself! I, however, with my arrows cut into three fragments that blazing dart rushing against me and resembling in effulgence the sun that rises at the end of the *Yuga*! At this, breezes charged with fragrant odors began to blow (around me). Beholding that dart of his cut off, Rama, burning with anger, hurled a dozen other fierce darts. Their forms, O Bharata, I am incapable of describing in consequence of their great effulgence and speed. How, indeed, shall I describe their forms? Beholding those diverse-looking darts approach me from all sides like long tongues of fire and blazing forth with fierce energy like the dozen suns that arise at the time of the destruction of the universe, I was filled with fear. Seeing an arrowy net advancing against me I baffled it with an arrowy down-pour of mine, and then sent a dozen shafts by which I consumed those fierce-looking dozen darts of Rama. Then, O king, the high-souled son of Jamadagni showered on me numerous fierce-looking darts furnished with variegated handles decked with gold, possessed of golden wings, and resembling flaming meteors! Baffling those fierce darts by means of my shield and sword, and causing them in that combat to fall down on the ground, I then, with clouds of excellent arrows, covered Ram's excellent steeds and his charioteer. Then that high-souled smiter of the lord of the Haihayas,* beholding those darts of mine equipped with gold-decked handles and resembling snakes emerged out of their holes, and filled with wrath at the sight, had recourse once more to celestial weapons! Then swarms of fierce and blazing arrows, looking like flights of

---

* The thousand-handed Arjuna, called also Kartaviryarjuna, the vanquisher of Ravana, the chief the Haihaya clan of Kshatriyas having his capital at Mahishmati on the banks of the Narmada (Nerbuda), was slain by Rama.—T.

locusts, fell upon me and overwhelmed me, my steeds, my charioteer, and my car! Indeed, O king, my car, horses, and charioteer, were covered all over with those arrows! And the yoke, shaft, wheels, and the wheel-spokes of my car, overwhelmed with that arrowy shower, at once broke. After that arrowy shower, however, was over, I also covered my preceptor with a thick shower of arrows. Thereupon that mass of *Brahmic* merit, mangled with that arrowy down-pour, began to bleed copiously and continuously. Indeed, like Rama afflicted with my clouds of arrows I too was densely pierced with his arrows. When at last in the evening the sun set behind the western hills, our combat came to an end.—' "

SECTION CLXXXIV

" 'Bhishma said,—Next morning, O king, when the sun rose brightly, the combat between myself and him of Bhrigu's race again commenced. Then Rama, that foremost of smiters, stationed on his quickly-moving car, rained on me a thick down-pour of arrows like the clouds on the mountain-breast. My beloved charioteer then, afflicted by that arrowy shower, swerved from his place in the car, filling me with grief on his account. A total unconsciousness then came over him. And thus wounded by that arrowy down-pour he fell down upon the earth in a swoon. And afflicted as he had been by Rama's shafts, he soon gave up his life. Then, O great king, fear entered my heart. And when, on the death of my charioteer, I was still lamenting him with heart unhinged by sorrow, Rama began to shoot at me many death-dealing shafts. Indeed, even when endangered at the death of my charioteer I was lamenting for him, he of Bhrigu's race, drawing the bow with great strength, pierced me deep with an arrow! O king, that blood-drinking shaft, falling upon my breast, pierced me through and fell simultaneously with my person upon the earth! Then, O bull of Bharata's race, thinking I was dead, Rama repeatedly roared aloud like the clouds and rejoiced exceedingly! Indeed, O king, when thus I fell down on the earth, Rama, filled with joy, sent forth loud shouts along with his followers, while all the Kauravas who stood beside me and all those who came there to witness the combat were afflicted with great woe on seeing me fall. While lying prostrate, O lion among kings, I beheld eight Brahmanas endued with the effulgence of the sun or the fire. They stood surrounding me on that field of battle and supporting me on their arms. Indeed, borne up by those Brahmanas I had not to touch the ground. Like friends they supported me in mid-air while I was breathing heavily. And they were sprinkling me with drops of water. And bearing me up as they stood, they then, O king, repeatedly said unto me,—*Do not fear! Let prosperity be thine!*—Comforted then by those words of theirs, I quickly rose up. I then beheld my mother—that foremost of rivers—stationed on my car. Indeed, O king of the Kurus, it was that great river-goddess who had controlled my steeds in the

combat (after my charioteer's fall)! Worshipping then the feet of my mother and of the spirits of my ancestors I ascended my car. My mother then protected my car, steeds, and all the implements of battle. With joined hands I entreated her to go away. Having dismissed her, I myself restrained those steeds endued with the speed of the wind, and fought with Jamadagni's son, O Bharata, till the close of the day! Then, O chief of the Bharatas, in course of that combat I shot at Rama a powerful and heart-piercing arrow endued with great speed. Afflicted with that shaft, Rama then, his bow loosened from his grasp, fell down upon the earth on his knees, reft of consciousness! And when Rama, that giver of many thousands (of golden coins), fell, masses of clouds covered the firmament, pouring a copious shower of blood! And meteors by hundreds fell, and thunder-rolls were heard, causing everything to tremble! And suddenly *Rahu* enveloped the blazing sun, and rough winds began to blow! And the earth itself began to tremble. And vultures and crows and cranes began to alight in joy! And the points of the horizon seemed to be ablaze and jackals began repeatedly to yell fiercely! And drums, unstruck (by human hands), began to produce harsh sounds! Indeed, when the high-souled Rama embraced the earth, reft of consciousness, all these frightful and alarming omens of evil were seen! Then all on a sudden rising up, Rama approached me once more, O Kaurava, for battle, forgetting everything and deprived of his senses by anger. And that mighty-armed one took up his bow endued with great strength and also a deadly arrow. I, however, resisted him successfully. The great *Rishis* then (that stood there) were filled with pity at the sight, while he, however, of Bhrigu's race, was filled with great wrath. I then took up a shaft, resembling the blazing fire that appears at the end of the *Yuga*, but Rama of immeasurable soul baffled that weapon of mine. Then covered by clouds of dust, the splendour of the solar disc was dimmed, and the sun went to the western mount. And night came with its delicious and cool breezes, and then both of us desisted from the fight. In this way, O king, when evening came the fierce battle ceased, and (next day) with the re-appearence of the sun it commenced again. And it lasted for three and twenty days together.—' "

SECTION CLXXXV.

" 'Bhishma said,—Then, O great king, during the night, having bowed unto the Brahmanas, the *Rishis*, the gods, and all those creatures that wander during the dark, and also all the kings of the earth, I laid myself down on my bed, and in the solitude of my room I began to reflect in the following way.—For many days hath this fierce combat of terrible consequence lasted between myself and Jamadagni. I am unable, however, to vanquish on the field of battle that Rama of mighty energy. If, indeed, I am competent

to vanquish in battle that Brahmana of mighty strengh, *viz.*, Jamadagni's son of great prowess, then let the gods kindly show themselves to me this night !—Mangled with arrows as I lay asleep, O great king, that night on my right side, towards the morning those foremost of Brahmanas who had raised me when I had fallen down from my car and held me up and said unto me—*Do not fear*—and who had comforted me, showed themselves to me, O king, in a dream ! And they stood surrounding me and said these words. Listen to them as I repeat them to thee, O perpetuator of Kuru's race !—Rise, O Ganga's son, thou needst have no fear ! We will protect thee for thou art our own body ! Rama the son of Jamadagni will never be able to vanquish thee in battle ! Thou, O bull of Bharata's race, wilt be the conqueror of Rama in combat ! This beloved weapon, O Bharata, called *Praswapa* appeartaining to the lord of all creatures and forged by the divine artificer will come to thy knowledge, for it was known to thee in thy former life ! Neither Rama nor any person on earth is acquainted with it. Recollect it, therefore, O thou of mighty arms, and apply it with strength ! O king of kings, O sinless one, it will come to thee of itself ! With it, O Kaurava, thou wilt be able to check all persons endued with mighty energy ! O king, Rama will not be slain outright by it. Thou shalt not, therefore, O giver of honors, incur any sin by using it ! Afflicted by the force of this thy weapon the son of Jamadagni will fall asleep ! Vanquishing him thus, thou wilt again awaken him in battle, O Bhishma, with that dear weapon called *Samvodhana* ! Do what we have told thee, O Kauravya, in the morning, stationed on thy car. Asleep or dead, we reckon it as the same. O king, Rama will not surely die ! Apply, therefore, this *Praswapa* weapon so happily thought of !—Having said this, O king, those foremost of Brahmanas, eight in number and resembling one another in form and possessed of effulgent bodies, all vanished from my sight !—'"

SECTION CLXXXVI.

"'Bhishma said,—After the night passed away I awoke, O Bharata, and thinking of my dream I was filled with great joy. Then, O Bharata, the combat began between him and me—a combat that was fierce and unrivalled and that made the hair of all creatures stand on end. And Bhargava poured on me an arrowy shower which I baffled with an arrowy shower of mine. Then filled with wrath at what he had seen the day before and what he saw that day, Rama hurled at me a dart hard as Indra's thunderbolt and possessed of effulgence resembling that Yama's mace ! It came towards me like a blazing flame of fire and drinking up as it were all the quarters of that field of battle ! Then, O tiger among the Kurus, it fell, O perpetuator of Kuru's line, upon my shoulder like the lightning's flame that ranges the

sky! Wounded thus by Rama, O thou of red eyes, my blood, O mighty-armed one began to flow copiously like streams of red earth from a mountain (after a shower)! Filled with great wrath I then shot at Jamadagni's son a deadly shaft fatal as the poison of a snake. That heroic and best of Brahmanas, struck therewith at the forehead, O monarch, then appeared as beautiful as a crested hill! Extremely angry, that hero then, changing his position and drawing the bowstring with great strength, aimed at me a terrible shaft resembling all-destructive Death himself and capable of grinding all foes! That fierce arrow fell upon my breast, hissing (through the air) like a snake. Covered with blood I fell down on the earth, O king, thus struck. Regaining consciousness, I hurled at Jamadagni's son a frightful dart effulgent as the thunder-bolt. That dart fell upon the bosom of that foremost of Brahmanas. Deprived of his senses at this, Rama began to tremble all over. That great ascetic then, *viz.*, his friend the regenerate Akritavrana, embraced him and with diverse words of comfort soothed him. Re-assured thus, Rama of high vows was then filled with wrath and vindictiveness. He invoked the great *Brahma* weapon. For baffling it I also used the same excellent weapon. Clashing against each other, the two weapons began to blaze forth brightly showing what happens at the end of the *Yuga*! Without being able to reach either myself or Rama, those two weapons, O best of the Bharatas, met each other in mid-air. Then the whole welkin seemed to be ablaze and all creatures, O monarch, become highly distressed. Afflicted by the energy of those weapons, the *Rishis, the Gandharvas*, and the gods were all greatly pained. Then the earth with her mountains and seas and trees began to tremble, and all creatures, heated with the energy of the weapons, were greatly afflicted. The firmament, O king, became ablaze and the ten points of the horizon became filled with smoke. Creatures, therefore, that range the welkin were unable to stay in their element. When at all this the whole world with the gods, the *Asuras* and the *Rakshasas* began to utter exclamations of woe,—*This is the time*—thought I and became desirous, O Bharata, of speedily shooting the *Praswapa* weapon at the command of those utterers of *Brahma* (that had appeared to me in my dream)! The *mantras* also for invoking that excellent weapon suddenly came to my mind!—"

SECTION CLXXXVII.

"Bhishma said,—When I had formed this resolution, O king, a din of tumultuous voices arose in the sky. And it said,—*O son of Kuru's race, do not let off the Praswapa weapon!*—Notwithstanding this, I still aimed that weapon at Bhrigu's descendant. When I had aimed it, Narada addressed me, saying,—Yonder, O Kauravya, stay the gods in the sky! Even they are forbidding thee today! Do not aim the *Praswapa* weapon! Rama is an ascetic possessed of *Brahma* merit, and he is, again, thy preceptor! Never, O Kauravya, humili-

ate him !—While Narada was telling me this, I beheld those eight utterers of *Brahma* stationed in the sky. Smilingly, O king, they said unto me slowly,—O chief of the Bharatas, do even what Narada sayeth ! Even that, O best of Bharata's race, is highly beneficial to the world !—I then withdrew that great weapon called *Praswapa* and invoked according to the ordinance the weapon called *Brahma* in the combat. Beholding the *Praswapa* weapon withdrawn, O lion among kings, Rama was in great huff, and suddenly exclaimed,—*Wretch that I am, I am vanquished, O Bhishma* !—Then Jamadagni's son beheld before him his venerable father and his father's fathers. They stood surrounding him there, and addressed him in these words of consolation,—O sire, never display such rashness again, the rashness, *viz.*, of engaging in battle with Bhishma, or especially with any Kshatriya ! O descendant of Bhrigu's race, to battle is the duty of a Kshatriya ! Study (of the *Vedas*) and practice of vows are the highest wealth of Brahmanas ! For some reason, before this, thou hadst been ordered by us to take up weapons. Thou hadst then perpetrated that terrible and unbecoming feat.* Let this battle with Bhishma be thy very last, for enough of it thou hadst already. O thou of mighty arms, leave the combat. Blessed be thou, let this be the very last instance of thy taking up the bow ! O invincible one, throw thy bow aside, and practise ascetic austerities, O thou of Bhrigu's race ! Behold, Bhishma the son of Santanu is forbidden by all the gods ! They are endeavouring to pacify him, repeatedly saying,—Desist from this battle ! Do not fight with Rama who is thy preceptor. It is not proper for thee, O perpetuator of Kuru's race, to vanquish Rama in battle ! O son of Ganga, show this Brahmana every honour on the field of battle !—As regards thee, we are thy superiors and, therefore, forbid thee ! Bhishma is one of the foremost of *Vasus* ! O son, it is fortunate, that thou art still alive ! Santanu's son by Ganga—a celebrated Vasu as he is,—how can *he* be defeated by *thee* ? Desist, therefore, O Bhargava ! That foremost of the Pandavas, Arjuna, the mighty son of Indra, hath been ordained by the Self-create to be the slayer of Bhishma !—

"Bhishma continued,—Thus addressed by his own ancestors, Rama answered them, saying,—I cannot give up the combat. Even this is the solemn vow I have made. Before this, I never left the field, giving up battle ! Ye grandsires, if you please, cause Ganga's son to desist from the fight ! As regards myself, I can, by no means, desist from the combat ! Hearing these words of his, O king, those ascetics with *Richika* at their head, coming to me with Narada in their company, told me,—O sire, desist from battle ! Honor that foremost of Brahmanas !—For the sake of Kshatriya morality I replied unto them, saying,—Even this is the vow I have taken in this world, *viz.*, that I would never desist from battle turning my back, or suffer my back to be wounded with arrows ! I cannot, from temptation, or distress, or fear, or for the sake

---

* Viz, the extermination of the whole Kshatriya order.—T.

of wealth, abandon my eternal duty ! Even this is my fixed resolution !— Then all those ascetics with Narada at their head, O king, and my mother Bhagirathi, occupied the field of battle (before me). I, however, stayed quietly with arrows and bow as before, resolved to fight. They then once more turned towards Rama and addressed him, saying,—The hearts of Brahmanas are made of butter. Be pacified, therefore, O son of Bhrigu's race ! O Rama, O Rama, desist from this battle, O best of Brahmanas ! Bhishma is incapable of being slain by thee, as indeed, thou, O Bhargava, art incapable of being slain by him !—Saying these words while they stood obstructing the field, the *Pitris* caused that descendant of Bhrigu's race to place aside his weapons. Just at this time I once more beheld those eight utterers of *Brahma*, blazing with effulgence and resembling bright stars risen on the firmament. Stationed for battle as I was, they said these words unto me with great affection :—O thou of mighty arms, go unto Rama who is thy preceptor ! Do what is beneficial to all the worlds !—Beholding then that Rama had desisted owing to the words of his well-wishers, I also, for the good of the worlds, accepted the words of my well-wishers. Though mangled exceedingly, I still approached Rama and worshipped him. That great ascetic Rama then, smilingly and with great affection, said unto me,—There is no Kshatriya equal to thee on the earth ! Go now, O Bhishma, for in this combat thou hast pleased me highly !— Summoning then in my presence that maiden (the daughter of Kasi), Bhargava sorrowfully said unto her these words in the midst of all those high-souled persons.—' "

SECTION CLXXXVIII.

"—Rama said,—O damsel, in the very sight of all these persons I have fought according to the best of my power and displayed my prowess ! By exhibiting even the very best of weapons I have not been able to obtain any advantage over Bhishma that foremost of all wielders of weapons ! I have exerted now to the best of my power and might. O beautiful lady, go whithersoever thou wishest ! What other business of thine can I accomplish ? Seek the protection of Bhishma himself ! Thou hast no other refuge now ! Shooting mighty weapons Bhishma hath vanquished me ! Having said this, the high-souled Rama sighed and remained silent. That maiden then addressed him, saying,—O holy one, it is even so as thy holy self hath said ! This Bhishma of great intelligence is incapable of being vanquished in battle by even the gods ! Thou hast done my business to the best of thy exertion and power. Thou hast displayed in this battle energy incapable of being baffled and weapons also of diverse kinds. Thou hast yet been unable to obtain any advantage over Bhishma in combat. As regards myself, I will not go a second time to Bhishma. I will, however, O perpetuator of Bhrigu's race, go thither, O thou endued with wealth of asceticism, where I may (obtain

the means to) myself slay Bhishma in battle !—Having said these words, that maiden went away, with eyes agitated with wrath, and thinking to compass my death she firmly resolved to devote herself to asceticism. Then that foremost one of Bhrigu's race, accompanied by those ascetics, bidding me farewell, departed, O Bharata, for the mountains of Mahendra whence he had come. I also, ascending my car and glorified by the Brahmanas,entered our city and represented everything unto my mother Satyavati, everything that had transpired, and she, O great king, uttered benedictions on me. I then appointed persons endued with intelligence to ascertain the doings of that maiden. Devoted to the good of myself their well-wisher, those spies of mine with great application brought to me accounts of her course of action, her sayings and acts, from day to day. When that maiden went to the woods, resolved on ascetic austerities, even then I became melancholy,and afflicted with pain I lost my heart's tenour. Except one acquainted with *Brahma* and observant of vows that are praiseworthy owing to the austerities they involve, no Kshatriya hath ever, by his prowess, vanquished me in battle ! I then, O king, humbly represented to Narada as also to Vyasa all that the maiden did. They both told me,—O Bhishma, do not give way to sorrow on account of the daughter of Kasi ! Who is there that would venture to baffle destiny by individual exertion ?—Meanwhile O great king, that maiden, entering a cluster of retreats practised austerities, that were beyond human powers (of endurance). Without food, emaciated, dry, with matted locks and begrimmed with filth, for six months she lived on air only, and stood unmoved like a street-post. And that lady possessed of wealth of asceticism, foregoing all food in consequence of the fast she kept, passed a whole year after this, standing in the waters of the *Yamuna*. Endued with great wrath, she passed the next whole year standing on her front toes and having eaten only one fallen leaf (of a tree). And thus for twelve years she made the heavens hot by her austerities. And though dissuaded by her relatives she could not by any means be weaned off (from that course of action). She then went into *Vaṭsabhumi* resorted to by the *Sidhas* and the *Charanas*, and which was the retreat of high-souled ascetics of pious deeds. Bathing frequently in the sacred waters of that retreat, the princess of Kasi roamed about according to her will.* Proceeding next (one after another) to the asylum, O king, of Nanda, and to the auspicious asylum of Uluka and to that of Chyavana, and to the spot sacred to Brahman, and to Preyaga the sacrificial platform of the gods, and to that forest sacred to the gods,and to Bhogavati,and O monarch, to the asylum of Kusika's son (Viswamitra),and to the asylum of Mandavya, and also to the asylum of Dwilipa, and to Ramhrada, and, O Kauravya, to the asylum of Paila Garga,† the princess of Kasi, O king, performed ablutions in the sacred waters of all these places, observing all the while the most difficult of vows. One day my mother from the waters asked her, O Kauravya, saying,—

* I. e. led the deer's mode of life like Madhavi the daughter of Yayati. Vide ante, p. 343.—T.

† The Burdwan Pundits read for Paila-Garga Aila-marga.—T.

O blessed lady, for what dost thou afflict thyself so? Tell me the truth!— Thus asked, O monarch, that faultless damsel answered her with joined hands, saying,—O thou of handsome eyes, Rama hath been vanquished in battle by Bhishma. What other (Kshatriya) king then would venture to defeat the latter when ready with his weapons? As regards myself, I am practising the severest penances for the destruction of Bhishma. I wander over the earth, O goddess, so that I may slay that king! In all I do, O goddess, even this is the great end of my vows!—Hearing these words of hers,the Ocean-going (river Ganga) replied unto her, saying,—O lady, thou art acting crookedly! O weak girl, this wish of thine thou shalt not be able to have, O faultless one! If, O princess of Kasi, thou observest these vows for the destruction of Bhishma and if thou takest leave of thy body while observing them, thou shalt (in thy next birth) become a river crooked in her course and full of water during only the rains! All the bathing places along thy course will be difficult of approach, and filled during only the rains thou shalt be dry for eight months (during the year)! Full of terrible alligators, and creatures of frightful mien, thou shalt inspire fear in all creatures!— Addressing her thus, O king, my mother, that highly-blessed lady, in seeming smiles the while, dismissed the princess of Kasi. That highly fair damsel then once more began to practise vows, foregoing all food, aye, even water, sometimes for eight months and sometimes for ten months. And the daughter of the king of Kasi, wandering hither and thither from her passionate desire of *thirthas*, once more came back, O Kauravya, to *Vatsabhumi*. And it is there, Bharata, that she is known to have become a river, filled only during the rainy season, abounding with crocodiles, crooked in her course, and destitute of easy access to her waters. And, O king, in consequence of her ascetic merit only half her body became such a river in *Vatsabhumi*, while with the other half she remained a maiden as before.—"

SECTION CLXXXIX.

"Bhishma said,—Then all those ascetics (that dwell in *Vatsabhumi*), beholding the princess of Kasi firmly resolved on ascetic austerities, dissuaded her and enquired of her, saying,—What is thy business?—Thus addressed, the maiden answered those ascetics old in ascetic penances, saying,—Expelled I have been by Bhishma and prevented by him from the virtue that would have been mine by living with a husband! My observance of vows is for *his* destruction and not for the sake of regions of bliss, ye that are endued with wealth of asceticism! Having compassed the death of Bhishma peace will be mine! Even this is my resolve. He for whom mine hath been this state of continuous grief, he for whom I have been deprived of the region that would have been

mine if I could obtain a husband, he for whom I have become neither woman nor man, without slaying in battle that son of Ganga I will not desist, ye that are endued with wealth of asceticism! Even this that I have said is the purpose that is in my heart! As a woman I have no longer any desire. I am, however, resolved to obtain manhood, for I will be revenged upon Bhishma! I should not, therefore, be dissuaded by you!—Unto them she said these words repeatedly. Soon, the divine lord of Uma, bearing the trident, showed himself in his own form unto that female ascetic in the midst of those great *Rishis*. Being asked to solicit the boon she wished, she begged of the deity my defeat! *Thou shalt slay him*,—were the words the god said unto that lady of great force of mind. Thus assured, the maiden, however, once more said unto Rudra,—How can it happen, O god, that being a woman I shall yet be able to achieve victory in battle! O lord of Uma, as a woman, my heart is quite stilled. Thou hast, however, promised me, O lord of creatures, the defeat of Bhishma! O lord, having the bull for thy mark, act in such a way that that promise of thine may become true, that encountering Bhishma the son of Santanu in battle I may be able to slay him!—The god of gods having the bull for his mark then said unto that maiden,—The words I have uttered cannot be false. O blessed lady, true they will be! Thou shalt slay Bhishma, and even obtain manhood. Thou shalt also remember all the incidents (of this life) even when thou shalt obtain a new body! Born in the race of Drupada, thou shalt become a *Maharatha*. Quick in the use of weapons and a fierce warrior, thou shalt be well-skilled in battle! O blessed lady, all that I have said will be true! Thou shalt become a man at the expiration of sometime (from thy birth)!—Having said so, the god of gods, called also Kaparddin, having the bull for his mark, disappeared then and there in the very sight of those Brahmanas. Upon this, that faultless maiden of the fairest complexion, the eldest daughter of the king of Kasi, procuring wood from that forest in the very sight of those great *Rishis*, made a large funeral pyre on the banks of the Yamuna, and having set fire to it herself, entered that blazing fire, O great king, with a heart burning with wrath, and uttering, O king, the words,—(*I do so*) *for Bhishma's destruction*!—' "

SECTION CXC.

" 'Duryodhana said,—Tell me, O grandsire, how Sikhandin, O Ganga's son, having before been born a daughter, afterwards became a man, O foremost of warriors!—

"Bhishma said,—O great king, the eldest and beloved queen of king Drupada was, O monarch, childless (at first). During those years, king Drupada,

O monarch, paid his adorations to the god Sankara for the sake of offspring, resolving in his mind to compass my destruction and practising the austerest of penances. And he begged Mahadeva, saying,—Let a son, and not a daughter, be born unto me! I desire, O god, a son for revenging myself upon Bhishma!—Thereupon that god of gods said unto him,—Thou shalt have a child who will be a female and male. Desist, O king, it will not be otherwise!—Returning then to his capital, he addressed his wife, saying,—O great goddess, great hath been the exertion made by me! Undergoing ascetic austerities I paid my adorations to Siva, and I was told by Sambhu that my child becoming a daughter (first) would subsequently become a male person. And though I solicited him repeatedly yet Siva said,—*This is Destiny's decree! It will not be otherwise. That which is destined must take place!*—Then that lady of great energy, the queen of king Drupada, when her season came, observing all the regulations (about purity), approached Drupada. And in due time the wife of Prishata conceived agreeably to Destiny's decree, as I was informed, O king, by Narada. And that lady of eyes like lotus-petals continued to hold the embryo in her womb. And, O son of Kuru's race, the mighty-armed king Drupada, from paternal affection, attended to every comfort of that dear wife of his. And, O Kaurava, the wife of that lord of earth, the royal Drupada who was childless, had all her wishes gratified. And in due time, O monarch, that goddess, the queen of Drupada, gave birth to a daughter of great beauty. Thereupon the strong-minded wife of that king, the childless Drupada, gave out, O monarch, that the child she had brought forth was a son! And then king Drupada, O ruler of men, caused all the rites prescribed for a male child to be performed in respect of that concealed daughter as if she were really a son. And saying that the child was a son, Drupada's queen kept her counsels very carefully. And no other man in the city save Prishata knew the sex of that child. Believing those words of that deity of unfading energy, he too concealed the sex of his child, saying, *She is a son.* And, O king, Drupada caused all the rites of infancy prescribed for a son to be performed in respect of that child, and he bestowed the name of Sikhandin on her. I alone, through my spies and from Narada's words knew the truth, informed as I previously was of the words of the god and of the ascetic austerities of Amva!—' "

SECTION CXCI.

"Bhishma said,—Drupada, O chastiser of foes, bestowed great attention on everything in connection with that daughter of his, teaching her writing and painting and all the arts. And in arrows and weapons that child became a disciple of Drona. And the child's mother, of superior complexion, then urged the king (her husband) to find, O monarch, a wife for her as if she were a son. Then Parshata, beholding that daughter of his to have attained the full development of youth and assured of her sex, began to consult with his queen. And Drupada said,—This daughter of mine that so enhanceth my woe hath attained her youth. Concealed, however, she hath hitherto been by me at the words of the trident-bearing deity!—The queen replied,—That, O great king, can never be untrue! Why, indeed, would the Lord of the three worlds say what would not occur? If it please thee, O king, I will speak and listen to my words. And, O son of Prishata's race, having listened to me, follow thou thy own inclination! Let the wedding of this child with a wife be caused to be performed carefully. The words of that god will be true. This is my certain belief!—Then that royal couple, having settled their resolution in respect of that affair, chose the daughter of the king of the Dasarnas as their son's wife. After this, the royal Drupada, that lion among kings, having enquired about the purity of descent of all the rulers of the earth, selected the daughter of the king of the Dasarnakas for wife to Sikhandin. He who was called king of the Dasarnakas was named Hiranyavarman; and he gave away his daughter to Sikhandin. And Hiranyavarman, the king of the Dasarnas, was a powerful monarch incapable of being easily vanquished. Incapable of being resisted, that high-souled monarch possessed a large army. And sometimes after the wedding, the daughter of Hiranyavarman, O best of monarchs, attained to her youth while the daughter of Drupada also had attained to hers. And Sikhandin, after marriage, came back to Kampilya. And the former soon came to know that the latter was a woman like herself. And the daughter of Hiranyavarman, having ascertained that Sikhandin was really a woman, bashfully represented unto her nurses and companions everything about the son of that daughter of the kings of the Panchalas. Then, O tiger among kings, those nurses of the Dasarna county were filled with great grief, and sent emissaries unto their king. And those emissaries represented unto the king of the Dasarnas everything about the imposture that had taken place. And thereupon the king of the Dasarnas was filled with wrath.* Indeed, O bull of the Bharata

*A sloka follows here beginning with Sikhandyopi &c. It occurs in many of the printed texts; but is evidently an instance of misplacement. I leave it out.—T.

race, Hiranyavarman hearing the news after the expiry of a few days was much afflicted with wrath. The ruler of the Dasarnakas then, filled with fierce wrath, sent a messenger to Drupada's abode. And the messenger of king Hiranyavarman, having alone approached Drupada, took him aside and said unto him in private,—The king of the Dasarnas, O monarch, deceived by thee and enraged, O sinless one, at the insult thou hast offered him, hath said these words unto thee :—*Thou hast humiliated me ! Without doubt, it was not wisely done by thee ! Thou hadst, from folly, solicited my daughter for thy daughter ! O wicked one, reap now the consequence of that act of deception ! I will now slay thee with all thy relatives and advisers ! Wait a little !*—' "

SECTION CXCII.

" 'Bhishma said,—Thus addressed, O king, by that messenger, king Drupada, like a thief caught (in the act), could not speak. He exerted himself greatly, by sending sweet-speeched emissaries of his own, instructing them to say—*This is not so,*—in order to pacify his brother.* King Hiranyavarman, however, ascertaining once again that the child of the king of the Panchalas was really a daughter, issued out of his city without losing any time. He then sent messages unto all his powerful friends about that deception practised on his daughter and of which he had heard from the nurses with her. Then that best of kings, having mustered a large army, resolved, O Bharata, to march against Drupada. Then, O monarch, king Hiranyavarman held a consultation with his ministers about the ruler of the Panchalas. And it was settled among those high-souled kings that if, O monarch, Sikhandin was really a daughter, they should bind the ruler of the Panchalas and drag him from his city, and installing another king over the Panchalas they should slay Drupada with Sikhandin. Taking that to be the fixed resolution (of all whom he had summoned), king Hiranyavarman once more sent an envoy to the descendant of Prishata, saying,—*I will slay thee, be still !*—

" 'Bhishma continued,—King Drupada was not naturally courageous. In consequence again of that offence of his, he became filled with fear. Sending his envoys again to the ruler of the Dasarnas, king Drupada, afflicted with grief, approached his wife and took counsel with her. And possessed with great fright and with heart afflicted with grief, the king of the Panchalas said unto his favourite wife, the mother of Sikhandin, these words:—My powerful brother, king Hiranyavarman, having mustered a large force, is coming towards me in anger. Fools that we both are, what are we now to

---

* One's son's or daughter's father-in-law is one's Samvandhin. In Bengal that word is used to signify the wife's brother. Literally, it means a relative.—T.

do in respect of this our daughter? Thy son Sikhandin hath been suspected to be a daughter. Under this suspicion, Hiranyavarman with his allies and followed by his army wisheth to slay me, thinking that he hath been deceived by me! O thou of beautiful hips, tell us now what is true or false in this, O beautiful lady! O blessed lady, hearing from thee first, I will settle how to act. I am very much endangered and this child Sikhandin also is equally so. Indeed, O queen, O lady of the fairest complexion, thou too art threatened with danger! For the relief of all, tell me who asketh thee what the truth is! O thou of beautiful hips and sweet smiles, hearing what thou hast to say I shall act suitably. Although I have been deceived by thee as to the duties I owe towards a son, yet, O beautiful lady, from kindness I will act towards you both in a suitable way. Therefore, do not fear, nor let this daughter of thine fear anything! Indeed, I have deceived the king of the Dasarnas. Tell me, O highly blessed lady, how may I act towards him so that all may yet turn up well!—Indeed, although the king knew everything, yet he addressed his wife in the presence of others in this way to proclaim his own innocence before others. His queen then answered him in the following words,—' "

SECTION CXCIII.

"Bhishma said,—Then, O mighty-armed king, Sikhandin's mother represented unto her lord the truth about her daughter Sikhandin. And she said,—Childless, O great king, as I was, from fear of my co-wives, when Sikhandini, my daughter, was born, I represented unto you that it was a son! For thy love of me, thou also hadst corroborated it, and, O bull among kings, thou hadst performed all the rites prescribed for a son in respect of this daughter of mine! Thou then didst marry her, O king, to the daughter of the king of the Dasarnas. I also approved of this act, remembering the words of the (great) god! Indeed, I did not prevent it, remembering the words of Siva,—*Born a daughter, she will become a son*!—Hearing all this, Drupada otherwise called Yajnasena, informed all his counsellors of these facts. And, O monarch, the king then took counsel with his ministers for the proper protection of his subjects (from the would-be invader). Although he had himself decieved the king of the Dasarnas, yet giving it out that the alliance he had made was proper, he began to settle his plans with undivided attention. King Drupada's city was, O Bharata, naturally well-protected. Yet at the advent of danger, O monarch, they began to protect it all the more carefully and adorn it (with defensive works). The king, however, with his queen, was greatly afflicted, thinking of how a war might not take place with his brother. Reflecting on this, he began to pay his adorations to the gods. His respected wife, beholding him relying on the gods and paying

his adorations to them, then addressed him, O king, and said,—Homage to the gods is productive of benefits ! It is, therefore, approved by the righteous. What shall I say, again, of those that are sunk in an ocean of distress ? Therefore, pay homage to those that are thy superiors, and let all the gods also be worshipped, making large presents the while (unto the Brahmanas) ! Let libations be poured on the fire for pacifying the ruler of the Dasarnas. O lord, think of the means by which, without a war, thou mayst be able to pacify thy brother ! Through the grace of the gods all this will happen. For the preservation of this city, O thou of large eyes, thou hast taken counsel with thy ministers. Do all, O king, that those counsels seem to indicate, for reliance on the gods, when seconded by human exertion, always, O king, leadeth to success ! If these two do not go hand-in-hand, success becometh unattainable. Therefore, with all thy advisers make such arrangements in thy city as are proper, and pay homage, O monarch, as thou pleasest, to the gods ! While husband and wife were conversing with each other thus, both filled with grief, their helpless daughter Sikhandini was filled with shame. She then reflected, saying,—It is for me that these two are plunged into grief !—Thinking so, she resolved upon putting an end to her own life. Having formed this determination, she left home, filled with heavy sorrow, and went into a dense and solitary forest that was the haunt, O king, of a very powerful *Yaksha* called Sthunakarna. From fear of that *Yaksha* man never went into that forest. And within it stood a mansion with high walls and a gate-way, plastered over with powdered earth, and rich with smoke bearing the fragrance of fried paddy. Entering that mansion, Sikhandini the daughter of Drupada, O king, began to reduce herself by foregoing all food for many days. Thereupon the *Yaksha* named Sthuna, who was endued with kindness, showed himself unto her. And he enquired of her, saying,—For what object is this endeavour of thine ? I will accomplish it, tell me without delay !—Thus asked, the maiden answered him, repeatedly saying,—Thou art unable to accomplish it !—The *Guhyaka*, however, rejoined, without a moment's delay, saying,—Accomplish it I will ! I am a follower of the Lord of treasures. I can, O princess, grant boons ! I will grant thee even that which cannot be given ! Tell me what thou hast to say ! Thus assured, Sikhandini represented in detail everything that had happened, unto that chief of *Yakshas* called Sthunakarna. And she said,—My father, O *Yaksha*, will soon meet with destruction. The ruler of the Dasarnas marcheth against him in rage. That king cased in golden mail is endued with great might and great courage. Therefore, O *Yaksha*, save me, my mother, and my father ! Indeed, thou hast already pledged thyself to relieve my distress ! Through thy grace, O *Yaksha*, I would become a perfect man ! As long as that king may not depart from my city, so long, O great *Yaksha*, show me grace, O *Guhyaka* !—' "

———

SECTION CXCIV.

" 'Bhishma said,—Hearing, O bull of Bharata's race, those words of Sikhandini, that *Yaksha*, afflicted by destiny, said, after reflecting in his mind, these words. Indeed, it was ordained to be so, and, O Kaurava, it was ordained for my grief! The *Yaksha* said,—Blessed lady, I will certainly do what thou wishest! Listen, however, to the condition I make. For a certain period I will give thee my manhood. Thou must, however, come back to me in due time. Pledge thyself to do so! Possessed of immense power, I am a ranger of the skies, wandering at my pleasure, and capable of accomplishing whatever I intend. Through my grace, save thy city and thy kinsmen wholly! I will bear thy womanhood, O princess! Pledge thy troth to me, I will do what is agreeable to thee!—Thus addressed, Sikhandini said unto him,—O holy one of excellent vows, I will give thee back thy manhood! O wanderer of the night, bear thou my womanhood for a short time! After the ruler of the Dasarnas who is cased in golden mail will have departed (from my city) I will once more become a maiden and thou wilt become a man!—

" 'Bhishma continued,—Having said this (unto each other), they both, O king, made a covenant, and imparted unto each other's body their sexes. And the *Yaksha* Sthuna, O Bharata, became a female, while Sikhandini obtained the blazing form of the *Yaksha*. Then, O king, Sikhandin of Panchala's race, having obtained manhood, entered his city in great joy and approached his father. And he represented everything, that had happened, unto Drupada. And Drupada, hearing it all, became highly glad. And along with his wife the king recollected the words of Maheswara. And he forthwith sent, O king, messenger unto the ruler of the Dasarnas, saying,—This my child *is* a male. Let it be believed by thee!—The king of the Dasarnakas meanwhile, filled with sorrow and grief, suddenly approached Drupada the ruler of the Panchalas. And arrived at Kampilya, the Dasarna king despatched, after paying him proper honors, an envoy who was one of the foremost of those conversant with the Vedas. And he addressed the envoy, saying,—Instructed by me, O messenger, say unto that worst of kings the ruler of the Panchalas, these words, *viz.*,—O thou of wicked understanding having selected my daughter as a wife for one who is thy daughter, thou shalt today, without doubt, behold the fruit of that act of deception.*—Thus addressed and despatched by him, O best of kings, the Brahmana set out for Drupada's city as Dasarna's envoy. And having arrived at the city, the priest went into Drupada's presence. The king of the Panchalas then, with Sikhandin, offered the envoy, O king, a cow and honey. The Brahmana, however, without accepting that worship, said unto him these words that had been

* Avalepa is ignorance, also, any fault or act of wickedness.—T.

communicated through him by the brave ruler of the Dasarnas who was cased in golden mail. And he said, O thou of vile behaviour, I have been deceived by thee through thy daughter (as the means) ! I will exterminate thee with thy counsellors and sons and kinsmen !—Having, in the midst of his counsellors, been made by that priest to hear those words fraught with censure and uttered by the ruler of the Dasarnas, king Drupada then, O chief of Bharata's race, assuming a mild behaviour from motives of friendship, said,—The reply to these words of my brother that thou hast said unto me, O Brahmana, will be carried to that monarch by my envoy !—And king Drupada then sent unto the high-souled Hiranyavarman a Brahmana learned in the *Vedas* as his envoy. And that envoy, going unto king Hiranyavarman the ruler of the Dasarnas, said unto him, O monarch, the word that Drupada had entrusted him with. And he said,—This my child is really a male. Let it be made clear by means of witnesses ! Somebody has spoken falsely to thee. That should not be believed ! Then the king of the Dasarnas, having heard the words of Drupada, was filled with sorrow and despatched a number of young ladies of great beauty for ascertaining whether Sikhandin was a male or female. Despatched by him, those ladies, having ascertained (the truth) joyfully told the king of the Dasarnas everything, *viz.*, that Sikhandin, O chief of the Kurus, was a powerful person of the masculine sex. Hearing that testimony, the ruler of the Dasarnas was filled with great joy, and wending then unto his brother Drupada, passed a few days with him in gladness. And the king, rejoiced as he was, gave unto Sikhandin much wealth, many elephants and steeds and kine. And worshipped by Drupada (as long as he stayed), the Dasarna king then departed, having rebuked his daughter. And after king Hiranyavarman the ruler of the Dasarnas had departed in joy and with his anger quelled, Sikhandin began to rejoice exceedingly. Meanwhile, sometime after (the exchange of sexes had taken place) Kuvera, who was always borne on the shoulders of human beings, in course of a journey (through the earth), came to the abode of Sthuna. Staying (in the welkin) above that mansion, the protector of all the treasures saw that the excellent abode of the *Yaksha* Sthuna was well adorned with beautiful garlands of flowers, and perfumed with fragrant roots of grass and many sweet scents. And it was decked with canopies, and scented with incense. And it was also beautiful with standards and banners. And it was filled with edibles and drink of every kind. And beholding that beautiful abode of the *Yaksha* decked all over, and filled also with garlands of jewels and gems and gold, and perfumed with the fragrance of diverse kinds of flowers, and well watered, and well swept, the lord of the *Yakshas* addressed the *Yakshas* that followed him, saying,—Ye that are endued with immeasurable prowess, this mansion of Sthuna is well-adorned ! Why, however, doth not that wight of wicked understanding come to me ? And since that wicked-souled one, knowing I am here, approacheth me not, therefore, some severe punishment should be inflicted on him ! Even this is

my wish !—Hearing these words of his, the *Yakshas* said,—O king, the royal Drupada had a daughter born unto him, of the name of Sikhandini ! Unto her, for some reason, Sthuna had given his own manhood, and having taken her womanhood upon him, he stayeth within his abode having become a woman ! Bearing as he doth a feminine form, he doth not, therefore, approach thee in shame ! It is for this reason, O king, that Sthuna cometh not to thee ! Hearing all this, do what may be proper !—Let the car be stopped here ! Let Sthuna be brought to me,—were the words that the lord of the *Yakshas* uttered, and he repeatedly said,—I will punish him !—Summoned then by the lord of the *Yakshas*, Sthuna bearing a feminine form came thither, O king, stood before him in shame. Then, O thou of Kuru's race, the giver of wealth cursed him in anger, saying, —Ye *Guhyakas*, let the femininity of this sinful wretch remain as it is !—And the high-souled lord of the *Yakshas* also said,—Since humiliating all the *Yakshas* thou hast, O thou of sinful deeds, given away thy own sex to Sikhandini and taken from her, O thou of wicked understanding, her femininity,—since, O wicked wretch, thou hast done what hath never been done by anybody,—therefore, from this day, thou shalt remain a woman and she shall remain a man !—At these words of his, all the *Yakshas* began to soften Vaisravana for the sake of Sthunakarna, repeatedly saying,—Set a limit to thy curse !—The high-souled lord of the *Yakshas* then said unto all these *Yakshas* that followed him, from desire of setting a limit to his curse, these words, *viz.*,—After Sikhandin's death, ye *Yakshas*, this one will regain his own form ! Therefore, let this high-souled *Yaksha* Sthuna be freed from his anxiety !—Having said this, the illustrious and divine king of the *Yakshas*, receiving due worship, departed with all his followers who were capable of traversing a great distance within the shortest space of time. And Sthuna, with that curse denounced on him, continued to live there. And when the time came, Sikhandin without losing a moment came unto that wanderer of the night. And approaching his presence he said,—I have come to thee, O holy one !—Sthuna then repeatedly said unto him,—I am pleased with thee !—Indeed, beholding that prince return to him without guile, Sthuna told Sikhandin everything that had happened. Indeed, the *yaksha* said,—O son of a king, for thee I have been cursed by Vaisravana. Go now, and live happily amongst men as thou choosest. Thy coming here and the arrival of Pulastya's son were, I think, both ordained from beforehand. All this was incapable of being prevented !—

" 'Bhishma continued,—Thus addressed by the *yaksha* Sthuna, Sikhandin, O Bharata, came to his city, filled with great joy. And he worshipped with diverse scents and garlands of flowers and costly presents persons of the regenerate class and the deities and large trees and cross-ways. And Drupada the ruler of the Panchalas, along with his son Sikhandin whose wishes had been crowned with success, and with also his kinsmen, became exceedingly glad. And the king then, O bull of Kuru's race, gave his son Sikhandin, who had been a

woman, as a pupil, O monarch, to Drona. And prince Sikhandin obtained, along with yourselves, the whole science of arms with its four divisions. And (his brother) Dhrishtadyumna of Prishata's race also obtained the same. Indeed, all this was represented unto me, O sire, by the spies disguised as idiots and as persons without the senses of vision and hearing whom I had set upon Drupada. It is thus,O king, that that best of *Rathas*, Sikhandin the son of Drupada, having first been born a famale, subsequently became a person of the other sex. And it was the eldest daughter of the ruler of Kasi, celebrated by the name of Amva, who was, O bull of Bharata's race, born in Drupada's line as Sikhandin. If he approacheth me bow in hand and desirous of fight, I will not look at him even for a moment, nor smite him, O thou of unfading glory! Even this is my vow, known over all the world, *viz.*, that I will not, O son of Kuru's race, shoot weapons upon a woman, or one that was a woman before, or one bearing a feminine name, or one whose form resembleth a woman's. I will not, for this reason, slay Sikhandin. Even this, O sire, is the story that I have ascertained of Sikhandin's birth. I will not, therefore, slay him in battle even if he approacheth me weapon in hand.* If Bhishma slayeth a woman, the righteous will all speak ill of him. I will not, therefore, slay him even if I behold him waiting for battle!—'

"Sanjaya† continued,—'Hearing these words of Bhishma, king Duryodhana of Kuru's race, reflecting for a moment, thought that even that behaviour was proper for Bhishma.' "

SECTION CXCV.

"Sanjaya said,—'When the night passed away and morning came, thy sons once more, in the midst of all the troops, asked their grandsire, saying,—O son of Ganga, this army that is ready for fight, of Pandu's son, that abounds with men, elephants, and steeds, that is crowded with *Maharathas*, that is protected by these mighty bowmen endued with great strength, *viz.*, Bhima and Arjuna and others headed by Dhrishtadyumna and all resembling the very Regents of the world, that is invincible and incapable of being withstood, that resembles the swollen sea,—this sea of warriors incapable of being agitated by the very gods in battle, in how many days, O son of Ganga, O thou of great effulgence, canst thou annihilate it, and in what time can that mighty bowman, our preceptor (Drona), in what time also the mighty Kripa, in what time Karna who taketh a pleasure in battle, and in what time that best of Brahmanas, *viz.*, the son of Drona, can each annihilate it? Ye that are in my army are all acquainted with

---

* For the meaning of the word atatayin, vide note ante.—T.

† Most texts have Vaisampayana for Sanjaya. I make the corrrection here for the reasons stated in the note ante p. 497.—T.

celestial weapons! I desire to know this, for the curiosity I feel in my heart is great! O thou of mighty arms, it behoveth thee to say this to me!

" 'Bhishma said,—O foremost one of the Kurus, O lord of the earth, thou enquirest about the strength and weakness of the foe. This, indeed, is worthy of thee! Listen, O king, as I tell thee the utmost limit of my power in battle, or of the energy of my weapons, or of the might of my arms, O thou of mighty arms! As regards ordinary combatants, one should fight with them artlessly. As regards those that are possessed of powers of deception, one should fight with them aided by the ways of deception. Even this is what hath been laid down in respect of the duties of warriors. I can annihilate the Pandava army, O blessed monarch, taking every morning ten thousand (ordinary) warriors and one thousand car-warriors as my share from day to day. Cased in mail and always exerting myself actively, I can, O Bharata, annihilate this large force according to this arrangement as regards both number and time. If, however, stationed in battle, I shoot my great weapons that slay hundreds and thousands at a time, then I can, O Bharata, finish the slaughter in a month.—'

"Sanjaya continued,—'Hearing these words of Bhishma, king Duryodhana then asked Drona, O monarch, that foremost one of Angira's race, saying,—O preceptor, in what time canst thou annihilate the troops of Pandu's son? Thus addressed by him, Drona said smilingly,—I am old, O mighty-armed one! My energy and activity have both become weak. With the fire of my weapons I can consume the army of the Pandavas, like Santanu's son Bhishma, in, I think, a month's time. Even this is the limit of my power, even this is the limit of my strength.—Then Saradwat's son Kripa said that he could annihilate the foe in two months' time. Drona's son (Aswatthaman) pledged himself to annihilate the Pandava army in ten nights. Karna, however, acquainted as he was with weapons of high efficacy, pledged himself to achieve that feat in five nights. Hearing the words of the *Suta's* son, the son of the ocean-going (Ganga) laughed aloud and said,—As long, O son of Radha, as thou encounterest not in battle Partha with his arrows, conch, and bow, and rushing to the combat on his car with Vasudeva in his company, so long mayst thou think so! Why, thou art capable of saying anything, even what thou pleasest!—' "

SECTION CXCVI.

Vaisampayana said,—"Hearing these words (of the leaders of the Kuru army), Kunti's son Yudhishthira, summoning all his brothers, said unto them these words in private.

"Yudhishthira said,—'The spies I had placed in the army of Dhritatashtra's son, brought me this news in the morning. Duryodhana had asked Ganga's son of great vows, saying,—O lord, in what time canst thou annihilate the troops of Pandu's sons?—Indeed, the wicked Duryodhana was answered by him in

these words, *viz.*,—*In a month* ! Drona also declared that he can do the same feat in about the same time. Gautama (Kripa) indicated twice that period, as hath been heard by us. Drona's son acquainted with weapons of high efficacy declared the period (in his case) to be ten nights. Karna also, acquainted with weapons of high efficacy, asked in the midst of the Kurus, declared that he can complete the slaughter in five days. Therefore, I also, O Arjuna, am desirous of hearing thy words. In what time canst thou, O Falguni, exterminate the foe? —Thus addressed by the king, Dhananjaya of curly hair, casting a look upon Vasudeva, said these words :—All these (Bhishma and others) are high-souled (warriors), accomplished in arms, and acquainted with all modes of warfare. Without doubt, O king, they can exterminate (our forces) even thus ! Let thy heart's anguish, however, be dispelled. I tell thee truly that with Vasudeva as my ally I can, on a single car, exterminate the three worlds with even the immortals, indeed, all mobile creatures that were, are, or will be, in the twinkling of the eye. This is what I think. That terrible and mighty weapon which the Lord of all creatures (Mahadeva) gave me on the occasion of my hand-to-hand encounter with (him in the guise of) a hunter, still existeth with me. Indeed, O tiger among men, that weapon which the Lord of all creatures useth at the end of the *yuga* for destroying created things, existeth with me. Ganga's son knoweth not that weapon ; nor Drona ; nor Gautama (Kripa) ; nor Drona's son, O king ! How, therefore, can the *Suta's* son know it ? It is not, however, proper to slay ordinary men in battle by means of celestial weapons. We shall (on the other hand) vanquish our foes in fair fight. Then these tigers among men, O king, are thy allies ! All of them are well-versed in celestial weapons, and all of them are eager for battle. All of them after their initiation in the *Vedas*, have undergone the final bath in sacrifices.* All of them are unvanquished. They are competent, O son of Pandu, to slay in battle the army of even the celestials. Thou hast for thy allies Sikhandin, and Yuyudhana and Dhrishtadyumna of Prishta's race ; and Bhimsena, and these twins, and Yudhamanyu, and Uttamaujas, and Virata and Drupada who are equal in battle unto Bhishma and Drona ; and the mighty-armed Sankha, and Hidimva's son of great might ; and this latter's son Anjanparvan endued with great strength and prowess ; and Sini's descendant of mighty arms and well-versed in battle, and the mighty Abhimanyu, and the five sons of Draupadi ! Thou art thyself again competent to exterminate the three worlds !

---

* Vedantavabhritasanatas. Abhrita is the final bath in a sacrifice. It implies the conclusion of the ceremony. Sacrifices, again, imply marriage, for none but married men are competent to perform them. What Arjuna says, therefore, is that having read the Vedas, they have married, got children, performed sacrifices (for the attainment of heaven), and done everything that as kings and men they should do. They are, therefore, fully prepared to lay down their lives.—T.

O thou that art endued with effulgence equal unto that of Sakra himself, I know it, O Kaurava, for it is manifest, that that man upon whom thou mayst cast thy eyes in anger is sure to be annihilated !—' "

SECTION CXCVII.

Vaisampayana said,—"Next morning, under a cloudless sky, all the kings, urged by Dhritarashtra's son Duryodhana,—set out against the Pandavas. And all of them had purified themselves by baths, were decked in garlands, and attired in white robes. And having poured libations on the fire and caused Brahmanas to utter benedictions on them, they took up their weapons and raised their (respective) standards. And all of them were conversant with the *Vedas*, and endued with great bravery, and had practised excellent vows. And all of them were grantors of (other people's) wishes, and all were skilled in battle. Endued with great strength, they set out, reposing confidence on one another, and with singleness of purpose desiring to win in battle the highest regions.* And first Vinda and Anuvinda both of Avanti, and the Kekayas, and the Valhikas, all set out with Bharadwaja's son at their head. Then came Aswatthaman, and Santanu's son (Bhishma), and Jayadratha of the country of the Sindhus, and the kings of the southern and the western countries and the hilly regions, and Sakuni the ruler of the Gandharas, and all the chiefs of the eastern and the northern regions, and the *Sakas*, the *Kiratas* and *yavanas*, the *Sivis* and the *Vasatis* with their *Maharathas* at the heads of their respective divisions. All these great car-warriors marched in the second division. Then came Kritavarman at the head of his troops, and that mighty car-warrior, *viz.*. the ruler of the Trigartas, and king Duryodhana surrounded by his brothers, and Sala, and Bhurisravas, and Salya, and Vrihadratha the ruler of the Kosolas. These all marched in the rear, with Dhritarashtra's sons at their head. And all these Dhartarashtras endued with great might, uniting together in proper order, and all clad in mail, took up their position at the other end of Kurukshetra. And, O Bharata, Duryodhana caused his encampment to be so adorned as to make it look like a second Hastinapura. Indeed, O king, even those that were clever among the citizens of Hastinapura could not distinguish their city from the encampment. And the Kuru king caused inaccessible pavilions, similar to his own, to be erected by hundreds and thousands for the (other) kings (in his army). And those tents, O king, for the accommodation of the troops were well-planted on an area measuring full five *yojanas* of that field of battle. And into those tents by thousands that were full

---

* Paran-lokan. A Kshatriya, by fighting fairly, wins the highest regions of bliss hereafter. The compound may mean also "hostile warriors." With the Burdwan Pundits, however, I prefer to take it in the sense of "the highest regions."—T.

of provisions, the rulers of the earth entered, each according to his courage according to the strength he possessed. And king Duryodhana ordered excellent provisions to be supplied for all those high-souled kings with their troops consisting of infantry, elephants, and horses, and with all their followers. And as regards all those that subsisted upon mechanical arts and all the bards, singers, and panegyrists devoted to his cause, and vendors and traders, and prostitutes, and spies, and persons who had come to witness the battle, the Kuru king made due provision for all of them.*

SECTION CXCVIII.

Vaisampayana said,—"Like Duryodhana, king Yudhishthira also, the son of Kunti and Dharma, ordered out, O Bharata, his heroic warriors headed by Dhrishtadyumna. Indeed, he ordered that slayer of foes and commander of forces, that leader, steady in prowess, of the Chedis, the Kasis, and the Karushas, *viz.*, Dhrishtaketu, as also Virata, and Drupada, and Yuyudhana, and Sikhandin, and those two mighty bowmen, those two princes of Panchala, *viz.*, Yudhamanyu and Uttamaujas, to set out. Those brave warriors, cased in handsome coats of mail and decked with golden ear-rings, blazed forth like fires on the sacrificial altar when fed with clarified butter. Indeed, those mighty bowmen looked resplendent like the planets in the firmament. Then that bull among men, king Yudhishthira, having duly honoured all his combatants, ordered them out on the march. And king Yudhishthira ordered excellent provisions of food for those high-souled kings with their troops consisting of infantry, and elephants and horses, and with all their followers, as also for all those that subsisted on mechanical arts. And the son of Pandu first ordered Abhimanyu, and Vrihanta, and the five sons of Draupadi, to march with Dhrishtadyumna at their head. And he then despatched Bhima, and Dhananjaya the son of Pandu, in the second division of his forces. And the din made by the men moving and running about for harnessing their steeds and elephants and loading the cars with implements of battle, and the shouts of the cheerful combatants, seemed to touch the very heavens.† And last of all, the king marched himself, accompanied by Virata and Drupada and the other monarchs (on his side). And that army of fierce bowmen commanded by Dhrishtadyumna, hitherto stationed in one place,

---

*Literally, *cast his eyes duly* on all.—T.

† *Bhandam* is explained by Nilakantha to mean the trappings of horses and elephants and other implements of battle placed on cars.—T.

but now extended into columns * for marching, looked like the (impetuous) current of *Ganga.* The then intelligent Yudhishthira, depending on his wisdom, disposed his divisions in a different order, confounding the sons of Dhritarashtra. And the son of Pandu ordered that those mighty bowmen, the (five) sons of Draupadi, and Abhimanyu, and Nakula, and Sahadeva,and all the Prabhadrakas, and ten thousand horses, and two thousand elephants, and ten thousand foot-soldiers, and five hundred cars, constituting the first irresistible division of his army, should be placed under the command of Bhimasena. And he placed in the middle division of his army Virata and Jayatsena, and those two mighty car-warriors, *viz.*, Yudhamanyu and Uttamaujas the two high-souled princes of Panchala, both endued with great prowess and both armed with mace and bow. And in this middle division marched Vasudeva and Dhananjaya. There were (placed) combatants highly accomplished in arms and burning with anger. Amongst them were steeds ridden by brave warriors, and five thousand elephants, and crowds of cars all around. And foot-soldiers in thousands, that were all brave and armed with bows, swords, and maces, marched behind them as thousands marched before them. And in that part of that sea of troops, where Yudhishthira himself was, there were stationed numerous lords of earth. And there also were thousands of elephants, and steeds by ten thousands, and cars and foot-soldiers also by thousands. And there also marched, O bull among kings, Chekitana with his own large force, and king Dhrishtaketu the leader of the Chedis. And there also was that mighty bowman, Satyaki, the foremost car-warrior of the Vrishnis, that mighty combatant, surrounded by hundreds and thousands of cars and leading (them to battle) ! And those bulls among men, Kshatrahan and Kshatradeva, mounted on their cars, marched behind, protecting the rear. And there (in the rear) were the waggons, stalls, uniforms, vehicles, and draft animals. There also were thousands of elephants and horses by tens of thousands. And taking all the invalids and women, and all that were emaciated and weak, and all the animals carrying his treasures, and all his granaries, with the aid of his elephant-divisions. Yudhishthira marched slowly. And he was followed by Sauchitti, who steadily adhered to truth and was invincible in battle, and Srenimat, and Vasudana and Vibhu the son of the ruler of Kasi, with twenty thousand cars, and hundred million steeds of high mettle, each bearing scores of bells on its limbs, and twenty thousand smiting elephants with tusks as long as plough-shafts, all of good breed and rent temples and all resembling moving masses of clouds. Indeed, these usually walked behind those monarchs. Besides these, O Bharata, the elephants that Yudhishthira had in his seven *Akshauhinis*, numbering seventy thousand with juice trickling down their trunks and from their mouths, and resembling (on that account) showering clouds, also followed the king like moving hills.

---

* *Ayani* is explained by Nilakantha as *ayanti pracharantasyam.*—T.

'Thus was arrayed that terrible force of the intelligent son of Kunti. And relying upon that force he battled with Suyodhana the son of Dhritarashtra. Besides those already named, other men by hundreds and thousands and tens of thousands, in divisions numbering by thousauds, followed (the Pandava army), roaring loudly. And the warriors by thousands, and tens of thousands, filled with joy, beat and blew their drums by thousands and conchs by tens of thousands !"

FINIS UDYOGA PARVA.
